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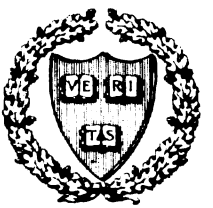

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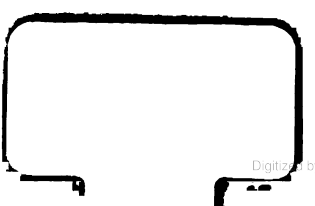

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THE

MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITORS:

W. K. PENDLETON, A. W. CAMPBELL, R. MILLIGAN.

I SAW another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES V.—VOLUME II

BETHANY, VA.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1859

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *JANUARY*, 1859. [No. *I.*

PREFACE.

A *Preface*, without a *pre-head*, body, soul, or spirit, is of difficult conception, and, consequently, of difficult creation. Instead of being created before any of these four cardinal points it should be created after they are created and fully developed. Hence, it should be written after the volume is perfected and completed, and not before it is conceived or imagined. We must, in such a predicament, imagine or pre-conceive the contents, the form, the character, and the spirit of a volume, in order to write its preface. Circumscribed, as we are, in our vision of the future, we cannot, with full confidence or assurance, foretell or pre-figure its whole area. Hence, we can only say that the forthcoming volume, so far as we can fashion it, shall be in good keeping with its antecedents.

The mutations and moods of society ought to be an index to the mutations and moods of the teachings of the pulpit and the press. Society, like verbs, has its modes and tenses. Hence, it should be approached in harmony with these modes and tenses. A knowledge of these is, therefore, an essential pre-requisite to any and every one who writes for public edification.

We are tolerably posted in these matters, and firmly believe that as in a mirror "face answers to face, so does the heart of one man

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correspond to that of another." So said King Solomon, (Proverbs xxvii: 19), and we, of course, fully endorse him. Every year has its own developments, and so ought every volume. "All promise," however, "is poor dilatory man," said the author of Night Thoughts. And whosoever notices his own day thoughts will soon learn that he is not infallible. "The patriarch pupil will be learning still, and dying, leave his lesson yet unlearned," is another oracle of the same immortal Young.

The living world is in perpetual motion, and we must be in perpetual progress to keep up with it, or to do it any real service. Of one fact we are assured, that we have one book in the world, one sun in the spiritual firmament, that gives light to all, and receives no light from all the satellites that move around it.

There is a seven-fold encomium pronounced upon it by one of its brightest orbs. Here it is:—1. "The law of Jehovah is perfect, converting the soul." 2. "The testimony of Jehovah is sure, making wise the simple." 3. "The statutes of Jehovah are right, rejoicing the heart." 4. "The commandment of Jehovah is pure, enlightening the eyes." 5. "The fear of Jehovah is pure, enduring forever." 6. "The judgments of Jehovah are true and righteous altogether."— 7. "By them, also, is thy servant instructed; and in keeping them there is great reward."

This is the Book of glory to God, and the Book of life to man. To plead its claims, to sustain its authority, to commend its charms, and to translate it into all the languages of earth, are the paramount duties of that institution called *the church*, the house, or the family of God.

To co-operate with this mission of the church; for the church is a Divinely instituted Missionary Society, from which is to sound abroad the word of life to a dying world, we say, to co-operate with the living church in this great work, was the Millennial Harbinger conceived and born. In its early volumes, and in those of the Christian Baptist, we took ground against all sectarian substitutes for the Living Oracles of the Living God. We remonstrated against all such substitutes as an extension of speculative theories for the matter-of-fact details and developments of the Christian Institution, as propounded by the Holy Apostles and Prophets of the Christian Mission. The theories of a Luther, a Calvin, an Arminius, a Wesley, a Sandeman or a Glass and the polities of Rome, of Constantinople, of Westminster, or of Philadelphia, are meagre substitutes for the plenarily inspired amanuenses of the Holy Spirit in all its Pentecostal effusions and effulgence. In one word, Divine revelations and communications vouchsafed to the Original Apostles, Evangelists, and Prophets of the

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Lord himself, are our guide, our guard, and our defense against the incursions of science and philosophy, falsely so called, against the encroachments of patristic and papal authorities under whatever armorial they may please to assume.

Nor have our labors in the Lord been vain. Their influence and effects have wholly transcended our most sanguine expectations.—Hundreds of thousands, in our own America, have been directly or indirectly emancipated from such sinister and unhappy influences.—And every year the cause advances at home and abroad, on this side and beyond the Atlantic and the Pacific oceans. It is the Lord's doings and marvelous in our eyes! The harvest-fields are immense, but we must regret that the laborers are comparatively few. From the isles of the Atlantic it has reached to Australia, and beyond our Rocky Mountains to California and the Eastern shores of the Pacific. "It is truly the Lord's doings and wondrous in our eyes." But the yet unexplored regions are immense, and scarce a tythe of the calls in our own America have been, or can be, favorably responded to.

Have we not then, good and relevant reasons to thank God and to take courage, and to go forward, onward, and upward, in our prayerful and active endeavors to contend ardently and earnestly for the original faith delivered to Christ's own Church for good keeping, and for a salutary use, in the form of preaching and teaching the things appertaining to the reign of grace and heaven in the hearts of men!!

The M. Harbinger is one of the humble auxiliaries in this great and good work. Its circulation is extensive in territory, but, by no means, in a ratio with its aims and objects. Its readers are comparatively numerous, and ought to be largely increased, being, not at all in equal correspondence with what it has done, or what it might do. We need more zeal, more effort, and more liberality to the press—that mighty agent of so much good or evil to mankind.

With regard to the present volume, I may say, that it will not fall behind its preceding volumes, either in the number, variety, or character of its topics and essays.

There are fields of Christian knowledge and entertainment as yet not much cultivated, which we presume to think, not only may be, but will be, more satisfactorily cultivated. Elementary principles and views are always necessary for new and even for old readers; but there are also topics of high entertainment which we hope to introduce during its developments. But we do not intend to excite too much expectation, lest it should be disappointed. We can only promise to do all that we can in harmony with all our other labors and duties, to entertain, and, perhaps, to elevate our conceptions of the Bible and the church of the Redeemer, as well as to pay a due respect

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to our own times—our duties, our privileges, and birth-rights in the fields of labor which the Lord, in his providence, may open to our cultivation. We desire to pay a due regard to the openings of Providence, and to be found faithful in all the means and opportunities which the Great Shepherd of Israel may vouchsafe to us. A. C.

REPLY OF DR. D. R. CAMPBELL.

GEORGETOWN, Nov. 22, 1858.

ELD. A. CAMPBELL, PRES. BETHANY COLLEGE, VA.—*Dear Sir*:—Your last "Response" is before me. I have read it, and will briefly reply to it.

The first thing that arrests my attention, is the startling declaration that "*neither yourself nor your brethren have ever believed, taught or practiced, what is called open communion!*" Your words are: "As for myself and my brethren, I never believed, taught, or practiced, what is called open communion." There is no mistaking the meaning of this language. It is distinct and definite. I hardly think, however, that the facts will bear you out in the use of such unguarded terms. I am sure that all out of your own communion will regard the declaration as in discordance with the history of the usage of your people in this matter. The Baptists, at least, cannot soon forget the abuse and denunciation heaped upon them by the current reformation, for "what is called" opposition to "open communion" among them. Many of the more manly and candid of your own denomination, will, I have no doubt, feel themselves stultified by your statement. They know themselves to be out and out communionists. They know this to have been all along a *boasted feature* of the reformation in which they believed themselves engaged. I am pleased, however, to have the weight of your name and avowal among them, in condemnation of a practice so inconsistent with the true interests of a pure Christian. A thorough reformation on this subject within your communion, is an object worthy of your best efforts. Let all who read, note the fact, that Mr. Campbell has openly declared for himself and his brethren against "*what is called open communion!!*"

The next thing that interests me is the equally strange declaration, *that you never taught that sins were remitted in Baptism.* You say: "I have never taught baptismal remission." You certainly "have taught" that it is "an act (immersion) resulting from faith, that changes our state." That act you have declared to be "*the discriminating line* between a state of condemnation and a state of salvation. You certainly "have taught" that immersion is "*the act by which alone we can be pardoned.*" If this be not "*baptismal remission,*" I

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know not what it is. Your meaning is, that it matters not what else a man does, he cannot be pardoned till he is *immersed*. It is true that you have heretofore written the very opposite of this, as that "Paul's sins were pardoned when he believed," *i e, previous* to his immersion, and that "we have many Christians" who *never were immersed*. And, also, as you now say: "I have never taught baptismal remission."—That you have been on both sides of this question, at different times, is unquestionable. I am pleased, however, that the last *edition* places you in a position of antagonism to this most pernicious and unscriptural dogma. I hope it is a strong inward conviction of its perniciousness that induces the somewhat feeling disavowal. "I have never taught baptismal remission," and which leads you to support this disavowal in such language as the following: "He (a human being) may have experience of sin and guilt, but never the experience of peace with God through our Lord Jesus Christ, till born again, till united by faith to the Lord Jesus Christ. Without faith in the gospel, it is impossible for a sinner to have evangelical repentance, and, consequently, he can have no Christian experience." This you cannot help but recognize as the old fashioned Baptist way of stating the matter. We have always predicated "*the experience of peace with God* through our Lord Jesus Christ, or *being born again*, on being *united by faith* to the Lord Jesus Christ. We have never taught baptismal remission. We never mention it but as a duty resulting from faith, peace and love. It is the act of a pardoned, loving, believing, penitent.

It will be an important reform if you will bring your followers to the renunciation of baptismal remission, and to predicate peace with God on "being born again," and on "being united to Christ by faith," a faith that involves "evangelical repentance." This reform added to that on "what is called open communion," would be a state of things which all true Christians would hail with sincere gratitude to God.

The next point of interest in your response, is the following avowal: "We most sincerely desire and ardently pray for the union, communion and co-operation of all true Christians, upon the seven pillars which Christ himself, by his Holy Spirit, laid for his own Zion. These are, "one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all." Now let me suggest that the only communion on earth in which you can find these "seven pillars is the Baptist communion." They have never acknowledged any other foundation. For holding to these and building on them, they have never ceased to be reviled and persecuted. They received them from

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Christ and his Apostles, and they have ever held them as a sacred trust. They have never dared to compromise with error of any form, so as to allow the Unitarian, the Arian, the Universalist, the Pelagian, the believer in baptismal regeneration, or baptismal remission, to erect by their stately forms and beautiful proportions, any *rotten and rickety* pillars, productions of his own disordered brain. They have never conceded to him the right to hold, in their midst, any of these abortions of a perverted nature, even as "*private opinions*." Thus jealous have they ever been of the divine honor and sufficiency of the "seven pillars" which Christ laid in his own Zion. We have never felt that numbers were more important than the truth. We have never, therefore, felt disposed to sacrifice or accommodate the truth for the sake of numbers. Whoever comes to us must be "*of us*."—In our communion there must not be "all sorts of men with all sorts of doctrines." I doubt not, as age advances and "the second sober thought" steals over you, you feel, occasionally, a strong desire for a more spiritual and more scriptural "platform." Let me assure you that you can find it only in our midst. We *only* have the "seven pillars." We only have the "seven pillars" *alone*. *Return to thy rest.* Your present people, only, will then call you "a heretic." This, you have taught them, is their mission; the burden of which is: "*Come out of Babylon.*"

I now come to notice a *weakness* of yours, which seems to have afflicted you in all your controversies. It is that disposition which you ever manifest, when pressed, to claim rank, purpose and candor for yourself, with the Apostles, or even Christ himself, while you do not hesitate to rank your opponent with "Jewish doctors," "Scribes," "Rabbis," "Philosophers," the avowed enemies of free inquiry and of truth. This has been the argument of a certain class from time immemorial. The method is short and convenient; but it is neither manly nor Christian. It is a ready weapon of sophists and artful disputants. A fair, candid, noble nature despises it. Has it never occurred to you that opposition to your views *may not* be opposition to the teachings of Christ and his Apostles? Facts, arguments, and not assumptions, are the legitimate weapons of truth. A noble disposition would never cry, *Jewish doctor, Scribe, Rabbi, or Philosopher*, to obtain an unjust advantage. Appeals to popular prejudices are contemptible. Away then, with such unworthy conceit, such silly insinuation, and rest the issue on the merits of your cause.

I find that you have taken no notice of the proposition to give you the use of the *Recorder*, monthly, if you will give me the use of the *Harbinger*, monthly. Why this silence? Why not acknowledge the offer at least? Why not accept it? You have long and loudly com-

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plained that you could not get a hearing in any of our papers. The *Recorder* has been tendered for your free use, both by myself and its editor. And you are as silent as the grave! What can all this mean? Do you shelter under the plea that you want an oral discussion? An infinitely better mode of reaching the Baptists, is offered to you. If you honestly wish to be understood by the Baptists "before you die," the columns of the *Recorder* are the best possible channels of communication with them. They want to read your coolest, most deliberate, and most carefully prepared articles. Such as you can prepare only in your study—such as you cannot prepare in the heat and haste of oral discussion. It seems, however, that it is not a thorough, deliberate, and satisfactory discussion that you want. It is not so much your wish to have an opportunity to bring your most deliberate thoughts to bear on the differences between us, with a view to a final settlement of these differences. It is an *oral* discussion or *none* that you want. Don't you see, however, that were I ever so willing to gratify your penchant for an *oral* discussion, your views, as exhibited in my first letter, are so absolutely contradictory that it would be impossible for you to place them in a form to be debated. A written discussion, as preliminary to an *oral* one, is indispensable, with the view to induce you to take the one side or the other. Who would discuss orally with a man who occupies both sides of the questions in dispute. For the life of me, I could not determine which side of the communion question, of spiritual influence and remission of sins, you would leave for me, as matters now stand. If ever you get an *oral* discussion with any sensible Baptist, you will be compelled to *write* yourself into some definite fixed views on these questions, so that your opponent can know which side you occupy, and where to find you. Your writings show you to have *boxed the compass* so often on these subjects that it is impossible to say what you do really believe. I am bold to say that you feel this youself. Hence your manifest determination not to attempt to state your real views in plain, simple propositions. This you have never done; this I have endeavored in vain to get you to do; this, I hesitate not to say, *you dare not do.* The attempt would be your inevitable overthrow. Whenever *you* shall have reduced your views to simple, definite abstract propositions, I need not hesitate to hold myself ready to negotiate with reference to any form of discussion you may wish, and to go even "as far as Bethany" to meet you.

But why not agree to a written discussion? Why insist on an *oral* one, or *none?* Are you afraid of the result? Is not a written discussion as effective in every respect as an *oral* one? Is it not as fair to the interests of truth? Is it not more likely to result in permanent

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good? Cannot the public form their opinion of the respective sides better from reading than from hearing? Cannot each of us be held more closely to the subject? Had I challenged you to a discussion of the differences between the two denominations, I think I should feel that you had some right to be consulted as to the form and terms of the discussion. It is rather a *one-sided affair* for you to give the challenge, claim to settle the form, select the weapons, fix the distance and arrange everything. This hardly comes up to the code of honor among men of the world. The veteran of many *such meetings* ought to know better. Nothing but a consciousness of weakness has occasioned this departure from the principles of true honor. Till you shall have your views in definite and unmistakable propositions, and explained your contradictory language, I can waste no more labor upon you. Yours, &c., D. R. CAMPBELL.

RESPONSE.

BETHANY, VA., December 15, 1858.

DR. D. R. CAMPBELL.—*Respected Sir*:—Returned from a protracted tour in Southern Kentucky, I find your letter of November 22d, on my table. "The first thing," you say, "that arrests your attention, is the startling declaration that neither myself nor my brethren have ever believed, taught, or practiced open communion!" "There is no mistaking the meaning of this language," you say.

What, then, let us inquire, means *open* communion? Is it the invitation of Presbyterians, Seceders, Episcopalians, Methodists, Covenanters, and unbaptized persons, in general, to come and participate with us at the Lord's table? If so, you are mistaken, and whether wilfully or unwilfully, you misrepresent and slander us. *We, as a people, have never done so.* I have never heard or seen it done in any church in our communion; and never was it done in our church in Bethany. Nor do I know a congregation amongst us instituting such a practice. So far from it, we at Bethany, do not, ordinarily, publicly invite any one to communion. Our church members know that it is their duty and privilege to meet on the first day of every week, (not once a month, nor once a quarter, as many Baptists practice), to celebrate the Lord's Supper; or "keep the sacrament," as some call it! We have no such custom as that of open communion nor the churches of the disciples of Christ, *denominationally* so called.

Open communion, though practiced by some Baptists in England, Scotland, and perhaps, in the United States, *was never, at any time*, our practice or our custom.

Doctor, you are of very easy faith in any thing discreditable to us,

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amongst *pure* Baptists! Do you remember the saying of the sweet Psalmist of Israel, concerning the person who shall obtain an eternal habitation in God's holy hill of Zion? Amongst his characteristics is found the following: "Against his neighbor he will not take up an evil report." "In whose eyes a vile man is despised, but those that God do fear, he honors."

Do you, Dr. Campbell, regard the inviting of all immersed persons, or a permitting of Baptists to commune with us at the Lord's table as *open communion?* Then are we guilty; for we pray with them, sing hymns with them, and break the monumental loaf with them, when they invite us. We have not learned from the New Testament that there is any essential difference between sincerely praying with, singing psalms, hymns and spiritual songs with, and breaking the monumental loaf with, a professing and devotional follower of the common Saviour of all who believe, honor, and serve him with a devotional heart. But do you not make the Lord's supper "*the communion*," and regard nothing else as communion? So saith your practice. We invite all immersed persons, of fair reputation, to pray with us, to sing psalms, hymns, and spiritual songs with us, and to break the monumental loaf with us. But farther than this the Apostles do not warrant us. We cannot pray *with* an unbeliever, (though we may pray *for* him), nor sing hymns *with* him, unless he sing *with* us. Can *you*, Doctor? Then give us your reasons, and if they are not wanting in authority and value, we shall yield the point, and reform still farther. Now, Doctor, be generous and liberal. Give us your reasons. Our scales were made and adjusted under a Divine patent which you must admit, or stultify the apostolic records, and there are some honest and capable weigh-masters in Virginia and Kentucky, as well as in some other places.

It is not my purpose, (and I desire this to be distinctly understood), to fully discuss with you, *in this form*, this or any other of the points you have so adroitly made; *I await an oral discussion.* I dismiss them, therefore, now, with only so much as is necessary to prevent the prejudice against my views, which they are calculated to excite, with those who have known them only through such unfair and partial representations of them;—to prevent in this case, especially, the false impression, which your affected surprise at my statement of our position on communion, is calculated to produce on the casual reader. You, sir, ought to have known that, the position I now stand upon, is the one I have ever advocated, for you profess to have read both my debates and writings..

But I have been reminded of a promise, which I made in my November letter, to notice the defence which you made in your second

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letter, of your criticism on the Greek phrase, rendered,—"preached the Baptism of repentance for the remission of sins." In the confusion and haste, incident to my departure for a long absence from home, it escaped my attention. In the sentence—"preached the baptism of repentance for the remission of sins," you say, "permit me to ask, if the mere fact that Baptism is in the accusative, and repentance in the genitive, makes John preach baptism for the remission of sins, pray, how will you, through your Greek, dispose of the following extract: —"Bro. Campbell came to ———, and preached the duty of immersion for the remission of sins, with great success." "Here, also," you continue, "*duty* is in the accusative, and *immersion* in the genitive. But did you really preach the general subject of *duty only* for the remission of sins? Your criticism would require the extract to be so understood." Doubtless you think so, Doctor; but I must correct you, though it be at the expense of your reputation as the President of Geotgetown College! Really, I am surprised, that the necessities of your *literary position* have not, at least, made you acquainted with the difference between Greek and English *idiom*, in the example upon which you have so unfortunately fallen to support yourself in a false criticism! Better to have retracted at once, than to have thus exposed yourself to the criticism of your own students. I am sure I need not tell them, "through my Greek," that when the phrase, "*preached the duty of immersion*" is rendered in Greek, *according to Greek idiom*, the word *duty* does not appear, *as a substantive in the accusative, at all*, neither does the word *immersion* appear as a *substantive in the genitive!* When a Greek wished to urge upon any one the duty of performing a particular act, he did not express the idea of *duty* by a *noun*, but by a *verb*, indicative of obligation;—generally, *opheilo*, (ὀφειλω), or the *impersonals*, *dei*, (δει), *chree*, (χρη), or *katheekei*, (καθηκει), though the last of these is not found in the New testament, and *chree*, (χρη), but once. The act or action in which the duty was performed could not be a *genitive*, either in Greek or English. In Greek, the idiom requires a *verb* in the *infinitive*. Thus, when Paul says, "verily, I thought *it my duty*, *i. e.* (that I ought) to do many things contrary to the name of Jesus,"* &c., his words are, *dein* (δειν) *polla* (πολλα) *enantia* (εναντια) *praxai* (πραξαι), in Latin *debere multa contraria agere*, &c.;—or when he would *preach the duty of conjugal affection*, he says, "so ought men to love their wives,† &c. *Outoos opheilousin hoi andres agapan* (ουτως οφειλουσιν οι ανδρες αγαπαν); or in Latin,—*ita debent viri diligere suas uxores*, &c.

But I need not multiply examples on a point so well understood by every classical scholar;—and I suppose I scarcely need say, in reply to your very exultant prayer, as to how, through my Greek, I would

* Acts xxvi: 9. † Eph. v: 28.

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dispose of your cunningly devised example or "extract,"—that I have disposed of it by showing, that it was conceived in a total mistake, not only of the laws of Greek, but also of the English language; for surely no "lad, who had been at his English Grammar three weeks," would *parse* the word "immersion," in the sentence, "*preached the duty of immersion*,"—as a *genitive case*, according to the rules of *English* Grammar! It may seem trifling to dwell thus on so manifest a blunder, in the very elements of grammatical criticism, but you must remember, that you provoke it, by the grave importance of the use to which you would apply your error, in the interpretation of a fundamental principle in the constitution of the church. Change your example,—"preached the duty of immersion for the remission of sins with great success," into something like this,—"preached that all men should be immersed for the remission of sins, and many were converted,"*—then have one of your seniors convert it into good idiomatic Greek, and you will have your *thought* expressed in classic style, but, alas for your criticism! When you see it thus, in its nude erudity, you will blush that you ever exposed it to notice!

Shall I analyze, in a similar way, the dullness of your other illustrations or examples! Surely, too, many have already done this, to render more than a passing notice necessary. You give two, but they are in *Syntax* but one. The examples,—"The Governor urged the recording of the legislative vote for his justification," and "the commissioners urged the recording of the vote for the enlargement of the canal," are *grammatically* alike. "Here, obviously," you say, speaking of the latter example, "the *vote*, though in the genitive case, secured the enlargement of the canal. It is that which was essential to it," &c. (See M. H., p 619.) Now, sir, let me put it to your self-respect as a scholar, at least by position, if this example, when converted into *idiomatic* greek, is like the sentence in John, to which you compare it? You know it is not, or else you do not understand Greek or English! Is "*vote*" a *genitive* case in English? Would your students in English grammar so parse it? Let me convert the passage from John into a similar form *grammatically*, with these examples—"*Preaching the baptizing of repentance for the remission of sins!*" Are not these sentences precisely alike in Syntax?—surely you can see that they are, and that this change upon John's language to accommodate it to your rule of grammatical construction makes of it sheer nonsense! What is the true import of your example? Let us convert it into purer and more classic idiom. "The commissioner insisted that the vote, which was cast for the improvement of the canal, should be recorded"—then by parallelism, John's expression

* For an illustration of this style see Mark vi: 12--13.

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would stand,—"preached that the repentance which was felt for the remission of sins, should be baptized!" It will not do sir; to attempt an escape from these simple principles of grammatical analysis, by talking about "abstract nouns, proper names," &c. Turn your attention to the distinction between a *participial noun* (recording) and a *substantive* proper (immersion) and the difference in the grammatical regimen of the words *vote* and *repentance* following them, respectively, and you will have your eyes opened to your mistake.

Well now, Dr. Campbell, should I think it strange that one who makes so dull a work at understanding his own language, should be able to say and even honestly think that mine is not only obscure but grossly and irreconcileably inconsistent! I doubt not you think so, —but a wise man once said, "until I can understand another's ignorance I suspect myself ignorant of his understanding," and I commend the rule to your candid consideration. It might deter you from many a rash criticism and save you from many a sad exposure of narrow and incompetent knowledge. I decline no real issue, and am prepared to be very accommodating in the verbal statement of them, but I cannot consent after such displays of your critical acumen, as I have now noticed, to admit that your interpretation of my language is infallibly correct, and therefore final—to be no further examined. I am prepared to make my positions good before an impartial tribunal against your assaults and misrepresentations. It was for this purpose I challenged you to an oral discussion, and for the following reasons I must still further urge you to the work.

Your mistakes or misunderstandings more and more confirm me in the conviction that no other than an oral, face to face, debate or discussion of the real issues between Baptists and us can meet the wants of the community and fully enlighten it on the merits of the true and the real issues between you and us, between the Baptists and the Disciples of Christ, sometimes called, by the sects around us, "Christians."

There can be no rational, certainly no scriptural objection to debate or discussion. It is sanctioned by the example of the Lord himself, and by the teachings of his Apostles, and their own practice. Are we not commanded to "*contend earnestly* for the faith formerly delivered to the saints," and for the safe keeping of it?

Jude, in this instance, uses one of the strongest words in the Greek language, επαγωνιζομαι, "*earnestly contend* for the faith *formerly* (or originally) *given to the saints.*" This word indicates a hot and violent fight—an instant and urgent contention, according to the sacred criticisms of the most profound Edward Leigh, of Oxford, England, published some 210 years ago.

Again, Paul, the great Apostle to the Gentiles, while in the pres-

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ence of the Areopagus of Athens, when encountered by the Epicurean and Stoic Philosophers of that day, ceased not to "earnestly contend" for the faith and hope of the gospel. Some of these wise men made a jest of his gospel; and retreated from the conflict, promising him, indeed, another hearing. They, however, never gave it. We hope this may not be your case in this age and country of free inquiry and discussion.

Need I allude to the Debates, oral and written, during the epocha of the Lutheran and Calvinian conflicts with Papaldom! These two great, magnanimous and heroic men, Luther and Calvin, had the moral courage to contend earnestly against all the strategy of Papal Rome even in the zenith of her glory. Their discussions were oral as well as written; but the oral for those present and the written for those absent and for posterity.

Oral discussions are as well sustained in the New Testament as they are in the history of all reformations. Our Lord himself often debated with his opponents whether Pharisees or Saducees. So did his Apostles.

In the first reported conference of the advcates of Christianity there was considerable debate. The Judaizers and the anti-Judaizers created it, in which Paul and Barnabas took an active part. "After much debate," Peter rose, and after him James succeeded. Finally they all consented to the proposition he had commended, and argued. Through these discussions, peace and prosperity perched upon their banners.

But last of all Paul debated daily in the School of one Tyrannus during two whole years, and effected much more, we presume, than could have been effected in any other way. Debates, or rather public discussions, disseminate more light amongst a community than any other method of imparting knowledge. So in this case, "all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

This is a subject on which I presume there is but one opinion. In my own experience, I have had evidence multiform and paramount, and speak advisedly. Besides the precedents alluded to, and many more like them which could be produced; is it not evident to the most superficial observers, that oral discussions are greatly more effective and satisfactory than Lunar or monthly written essays or arguments.

But it may be truthfully said that oral and written discussions are better than either apart. And if so, as I have proposed, we can meet the whole cravings and demands of the entire public. We can have one or two good stenographers to report our speeches and arguments, then let them be printed and read by the communities on both sides. This is universal public opinion and experience is the best course.

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Again, this method perpetuates the fruits of such discussions.—Our Periodicals are comparatively evanescent things, compared with bound volumes, which may be read, again and again, and referred to, and then handed round, and again and again read and maturely reflected upon. Being in book form, too, it will necessarily more or less perpetuate its good effects and influences.

Newspapers are carefully read by men of business, but by comparatively a few women, and by still fewer children under majority.

You are certainly informed of the mighty influence of the debates held in the early history of Protestantism. As a distinguished poet said of them so say we:

"Go bid Alcides know,
His club as Luther's tongue gave no such blow."

The club of Hercules was light as a feather compared with the tongue and pen of Luther. We have had a few ounces of experience in this department which fully confirm all my readings, and outweigh all the arguments I have ever heard or read on this subject. One good, face to face, debate on any popular question before an American public is worth the reading of several volumes in the parlor or in the studio of a preacher or teacher. The attention in the former case is not only awakened but concentrated and intensified, while in the latter it is for the most part comparatively unfixed and wandering.

But I am not disposed to argue the full claims of either. I proposed an oral debate and somewhat argued its claims, with a reference to my traveling, in order to the resurrection of Bethany College from its ashes. I am obliged to travel still more in order to the acquisition of funds necessary to that end.

It is not for a personal triumph, or a puff of noisy breath, that we propose such a discussion. It was because we love christian union, communion, and co-operation in extending the triumphs of the gospel over the Devil and his angels, and because we regard the Baptists as our nighest neighbors and our first cousins, and regret that they especially have misunderstood and consequently misrepresent our true position, and greatly prejudice the public through their misconceptions and misrepresentations. For these reasons, as well as for the diffusion of truth in the whole community and presenting original christianity in all its Divine and gracious claims upon a lost and ruined world. We know that the Baptist system in many points is nigher the original gospel and its institutions than the pedobaptist system, though behind it in some particulars—greatly behind it. We have no other end or object, so far as we know our own heart, than the restoration of Apostolic christianity, freed from the traditions of men. We are assured that the Baptists themselves have *in* many

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regions been much improved in the matter and manner of their public exhibitions of the gospel; they are in progress, too, in the exhibition of the christian ordinances. These are encouraging omens of better times.

The design of christian Baptism—the design of the Lord's day, and that of the Lord's supper, too, are being better understood and we hope more spiritually enjoyed, by many Baptists, than they were some quarter of a century ago.

A free discussion, and a candid comparison of our views, with the reasons of them, would, we are very hopeful, be a very great blessing to us all. We desire to elicit from ourselves and others a few ideas, as we all more or less borrow and lend. None but knaves or simpletons claim absolute originality. Nor do we ever blame any one for adopting and using a thought, or a word, or a phrase, or a paragraph, or a new idea, provided only he does not furtively or stealthily conceal it.

But it is most of all important to have clear and unequivocal issues, and, therefore, I propose to you the following: First—Christian Baptism is to be dispensed constitutionally, or according to Christ's own commission, *In the name of the Lord*, on a profession of faith in the Divine person, office, and mission of Jesus of Nazareth as the promised Messiah, the son of the Living God.

In the second place, that the subject confess his faith in the Divine person and mission of the Lord Jesus—that he believes with all his heart that Jesus, the son of Mary, is the Christ, the son of the Living God.

And in the third place, that he be immersed *into* the name of the Father, and of the Son, and of the Holy Spirit for the remission of his sins.

This, and this only, is christian Baptism according to Peter. And in the fourth place—*That the Christian dispensation did not commence with the Christian Era, but on the first* Pentecost after the coronation of the Lord Jesus Christ as the Lord—the Oracle, the high Priest, the King of the Universe, and the Final Judge and arbiter of the destinies of the whole spiritual universe. These are our so called "*peculiar views*" for which we are represented by many Baptists as heterodox and unchristian—at least *unevangelical.*

Now, sir, you will do the Baptists and the disciples of the Lord Jesus Christ—or, as we prefer to be named, *Christians*—I say you will do them and the whole cause of christianity a great and a good service by arming yourself well, and coming up to the discussion with all your power and eloquence, and, the Lord willing, we shall be at our post at the time stipulated and give our reasons for our faith in these

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positions. This may be done in all courtesy and fraternal urbanity—and according to the Baptist press at Louisville you will have quite an easy task of it, and for which you will be held in high admiration and respect in all coming time.

Should I have overlooked anything, or misstated anything, it will afford me much pleasure to be corrected by you. The time shall be agreed upon in harmony with our mutual convenience. Any details as to stenographer or stenographers, and the form of publication, can be hereafter arranged, if those submitted are not full enough or perfectly satisfactory; all of which I submit with all christian urbanity o your cordial acceptance.

Yours truly,

A. CAMPBELL.

SYNOPTICAL EXPOSITION OF SCRIPTURE.

No. III.—Romans II: 1-24.

Dear Bro. M.—It will very much assist your pupils in studying the epistle to the Romans, to mark well the various peculiarities of Paul's style; and especially, to note the very elliptical character of his writings. They have learned, from the study of Grammar, that whatever is sufficiently plain to be understood by the reader, may be omitted by the writer. And hence, even the tyro in the study of language, is often heard to say that a certain word is governed by another word *understood.*

Now, there are logical as well as grammatical ellipses. And, as the Romans were among the most highly educated of Paul's contemporaries, it is not wonderful that this letter should abound in such omissions. We have found several in the first chapter; and it is very evident that another occurs at the beginning of the second. The proper antecedent of the conjunction "*therefore,*" (διο) is suppressed, according to the general law of ellipses. The argument against the Gentile world is so very conclusive, that all are compelled to acquiesce in it. Every man enlightened in the moral government of God, and especially the Jew, would at once exclaim, Paul thou reasonest well. All such characters as you have described must be *legally* condemned. And hence, if any such are saved, it must, indeed, be, as you say, *by grace.*

From this admission, then, tacitly given, Paul very adroitly turns from the Gentile to the Jew; and, in the course of the second chapter, clearly proves that the latter is *legally* just as much exposed to the wrath of God as the former.

But the transition is made gradually, and with the most consummate wisdom. Our author reasons first from the particular to the universal, and then from the universal to the particular. The first sixteen verses of the second chapter, are interposed between the facts

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and arguments which relate directly and specifically to the Gentile and to the Jew; and are occupied with the consideration of the same *general* principles of the Divine government.

In the first place, Paul affirms that the judgment of God is always according to *truth*; that it is, *according to the real state of the case.* No change of time, place, or circumstances can ever effect the decision of Him whose throne is established in justice and in judgment. In human courts there is often room for the exercise of a thousand partialities. The evidence is sometimes defective; and the fundamental principles of justice are but partially understood. But God's own nature is the constitution of the moral universe. His will is the executive power. And hence, there is no place for any species of injustice in the Divine administration. The judgment of God whenever exercised in the case of either Jew or Gentile, must, therefore, always be according to truth.

This is the fundamental thought of the entire section. Every thing else is subordinate. Every thing else would have been unnecessary, and the transition might have been made at once to the Jew, had not the prejudices of his early education, cherished and fostered by the tradition of the fathers, stood in the way. But as it was, the Jew was liable to misinterpret the dealings of God with the seed of Abraham. They had been elected for a particular purpose. To them God had always been long-suffering. And hence, there was danger that the Jew might misconstrue the forbearance of God into a license to go on in the indulgence of sin.

To this point, then, the Apostle first turned his attention. He pronounces this to be an abuse of the goodness of God, which forms no exception to the truth of his first proposition. He avers that the forbearance and long-suffering of God, whenever and however exercised towards any people, are designed merely for their good; to lead them to repentance, and consequently, that all who neglect or despise the exercise of God's mercy, are only treasuring up for themselves wrath against the day of wrath; when the period of God's forbearance and of man's probation shall be ended; and when all men, both Jew and Gentile shall be judged according to their works. "To those who by patient continuance in well doing, seek for glory, honor, and immortality, he will render eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, he will render indignation and wrath, tribulation and anguish. These judgments he will then execute upon every soul of man that doeth evil; of the Jew first, and also of the Gentile, *for there is no respect of persons with God.*"

To all this, however, the Jews had another objection. Like some

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theoretical predestinarians of the nineteenth century, many of them seem to have attached more importance to a speculative knowledge of the law than to the obedience which it requires; more to right thinking than to right acting. The very possession of the law, therefore; the mere *hearing* of its precepts seems to have been pleaded as a ground of exemption from future punishment.

But on this hypothesis, Paul argues that the Gentiles might also sin with impunity. For though they have not the law of Moses, written on tables of stone, they have nevertheless the law of nature partially revealed, and written by the finger of God on the fleshly tables of their hearts. This is evident from their partial conformity even to the revealed law of Moses; for they do by nature some of those very things which the law requires. It may also be interred from the dictates of their own consciences, as well as from their more deliberate judgments in which they mutually accuse or excuse one another, according as they do or do not transgress their own acknowledged standard of what is right and proper.

If then the mere *hearing* of the law revealed in the Pentateuch were sufficient to justify the Jews on this hypothesis, it would follow that the Gentiles might also be justified by their knowledge of the law of God as it is revealed in the book of nature. But this would prove too much. The question respecting the justification of the Gentiles has already been decided. It has been proved and conceded that they are all guilty before God, and that their not acting in harmony with their knowledge of what is right, is in fact the ground of their condemnation. And hence it follows on the eternal principles of justice and impartiality by which God will judge the universe, that every Jew who has not perfectly conformed his whole life to the requirements of the written law, is also legally condemned to suffer the full measure of its incurred penalties. Nay more; as it is a fundamental principle of the Divine government, that where much is given much will also be required; that all men will be judged according to the light which they have enjoyed; that those who have sinned without a written law shall be destroyed or punished without a written law; and that those who have sinned under the light and in the enjoyment of a written law shall be tried and condemned, unless saved by the gospel, according to the tenor and precepts of the same law; it clearly and unequivocally follows, that so far from the mere *hearing* of the law being a ground of justification, it will only render more the intolerable, the final condemnation of all who disregard it.

These general principles of the Divine administration being disposed of, it only remains to inquire, by way of application to the Jews, whether they have or have not transgressed the law which

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God delivered to them through ranks of messengers by the hand of Moses. It is a mere question of fact and one which is very easily disposed of. In sustaining this part of his general proposition, Paul simply appeals in the first place to their own consciousness; and secondly, to the testimony of their own inspired writers. "Thou," says he, "that teachest another, teachest thou not thyself? Thou that preachest, a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of God, through breaking the law dishonorest thou God?" Of this you are certainly guilty, "for it is written "the name of God is blasphemed among the Gentiles through you."*

Such then, my dear brother, is Paul's manner of reasoning with and with respect to the Jews. His argument is not yet finished.—But lest I should weary you and your scholars with too long a lesson in logical analysis, we will pause here for the present, and look back at some matters of both theoretical and pratical importance.

First then, allow me to call your attention more particularly to the omniscience and omnipotence of God as these attributes of the Divine nature are to be exercised in the final judgment. We can never sufficiently admire the creative power of Jehovah by which not only worlds were made and systems arranged, but also by which every one of the millions of animalcula that sport in a single drop of water was furnished with organs perfectly adapted to all the relations and circumstances of its being. Nor can we cease to wonder that while God governs and regulates suns, moons and stars, he at the same time clothes the lily, paints the rose, feeds the ravens, and numbers the very hairs of our heads.

But the scenes of the final judgment furnish us with a chapter on the power, and the wisdom, and the justice of God, that is no less interesting and overwhelming. It is not merely every bold and daring act of rebellion and extreme wickedness that will be brought into judgment. Nay verily. When the great white throne shall appear in the heavens and the books shall be opened, then will be found registered in the account of every man whose sins have not been blotted out by the blood of our Redeemer, every idle and foolish word that he has ever uttered; every secret thought and purpose of his heart; with every extenuating and aggravating circumstance of his nature, capacity, education, and external relations. The sentence will in every case be in exact and perfect harmony with the truth. The hypocrite will be unmasked; all the deep secret workings of the human

* Isa. LII: 5; and Ezekiel xxxvi: 20-22.

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heart will be revealed, and humanity will stand before the throne in the full open blaze of eternal justice, as transparent as the cloudless atmosphere of a winter's morning.

"O! how tremendous is the thought!
Deep may it be impressed,
And may the spirit deeply grave
This truth in every breast!"

The long-suffering of God to guilty man and the obligations which it imposes, is another subject which deserves our most profound consideration. If God so loved the world as to give his only begotten Son that whosoever believeth in him might not perish but have eternal life, then why do not all men seek life through him? If God has spared the world, and furnishes us with all things pertaining to life and godliness in order that all men might have time and opportunity to repent, then why do not all repent? What madness and folly to despise and to abuse the long-suffering and forbearance of God in gratifying the lusts of the flesh, the lusts of the eye, and the pride of life, while treasuring up wrath against the day of wrath! What consternation and remorse will fill the hearts of the finally impenitent when the vials of the *wrath of the Lamb* shall burst upon their guilty consciences! Oh! that all men would kiss the Son lest they perish from the way when his wrath is kindled but a little!

It is farther evident from the premises considered that God deals with all men, not according to their social or ecclesiastical privileges, but according to their real character; that it is a paramount duty of every man to glorify God by continually seeking and striving after honor, glory, and immortality; that that system of religion cannot be true, whether founded in the decrees of God or in the benevolence of God, which has any tendency to make men feel safe, secure, or even indifferent, while living in a state of sin and rebellion; that the degrees of men's responsibilities, as well as of their future rewards and punishments, are very different; that all men will be judged according to the opportunities which they have enjoyed; that the heathen are all legally responsible, and yet without the constraining grace and motives of the gospel; and consequently that it is extremely doubtful whether any one of them will ever be saved.

On all these and many other subordinate topics, I would like to say much. But my sheet is full and our present lesson is sufficiently protracted. I must therefore leave the farther consideration of these interesting themes to you and your pupils, and bid you adieu for another moon,

Yours in the blessed hope,

R. M.

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THY WAYS ARE EVERLASTING.

A DISCOURSE DELIVERED IN THE CHURCH AT BETHANY, VA., OCT. 17TH, BY JAMES M. MACRUM, OF PITTSBURGH.

"Remember the former things of old, for I am God, and there is none else. I am God, and there is none like me, declaring the end from the beginning.....In thy ways is continuance, and we shall be saved. ISAIAH 46 : 9, 10; and 64 : 5.

The word 'religion' is the general and most comprehensive one in use in reference to the highest relations of man,—those, namely, in which he stands towards God. It is only used in the Com. Eng. version of the New Testament to represent θρησκεια; but neither New Testament nor classical usage would entitle θρησκεια to be represented by a word of so large signification. It is used once (Acts 26.5) in reference to Judaism; again, (Colos. 2.18,) we find it used in reference to the superstitious "worshipping of angels," as the com. vers. renders here, not "religion of angels"—which would yield no suitable sense; and again in James (1:26.27) we read: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."—Now this is decidedly the highest sense in which this word is used in the New Testament; but it by no means shows θρησκεια as an equivalent for the word 'religion,' as used by the English-speaking populations; though we say the latter is a very suitable translation of the former word in this passage. With the striking eloquence which distinguishes this apostle's manner of writing, and which indeed has so much in common with poetry, that the same principles of interpretation which we apply to poetry will equally apply to it, he inculcates what is quite a homogeneous part of his beautiful and powerful appeal and argument for a living doctrine as a doctrine of life, for the self-evidencing effect and direct practical outcome of such, not to supplant, but to be deduced from, and even inevitably to result any and every divine system of doctrine, which must be vitalized in every part, instinct throughout with the highest life, and ready to act, seeking realizations under all the forms and conditions of human existence—whatever merely abstract thinking and feeling, or transcendental and irreducible principles some men might assume to have found in it. The sense in which the apostle uses the word will be about as easily found as the meaning of the words "Laborare est orare,"— "to

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work is to worship"—words from a Latin hymn of a later age, which probably needed some such protest against monkish and other indolences and tendencies thereto, and false doctrines to justify the same.

Our word 'religion' is itself, etymologically speaking, of Latin origin. It signifies 'a rebinding'—as of something which had been loosed from its original bond. Having this signification, it is very appropriately and descriptively used when we speak of the means employed by God to reconcile man to himself—to reclaim him from a state of separation, as of exile, and the alienation of sin, and *rebind* or reunite him to God his Creator. God had already revealed Himself as a Creator, while man yet stood in the innocence and bliss of Eden, and held converse there with God. When, through sin, man was exiled from the earthly paradise—exiled and separated from the presence of God, in which alone could shine the light of life, and truth, and love; when he was condemned to change the blessedness of these —how fearful, how inconceivably terrible the change!—and begin to realize the consciousness of a contrasted state,—sorrowfully making his poor journey of mortal life within the shadow of death, and falsehood, and hate—the principles of that adverse power of evil which had deceived him, and the trinal elements of sin itself,—then indeed, God having purposed good and not evil to his fallen creatures, began to reveal himself in yet another relation to him, namely, as a Savior, a Redeemer.

The knowledge of evil to which man had attained by disobedience, brought with it as a dire consequent, ignorance of God, and ignorance and unbelief of THE GOOD and its divine nature—the perennial GOOD, which truth reveals as the purpose and outcome of everything and of all things, both of the seen and the unseen, through the All-Good and Almighty Overruler of events. Adam was created a man, a full-grown, perfect man, by the fiat of his maker, which called him into existence. But now Adam, and human nature in him, is at once brought to a spiritual infancy: the words and things of a spiritual life are separated by a gulf of death from his life: he has died to them. But God himself has undertaken to solve the problem whether man cannot live again; whether by the planting of a divine Hope in his soul, through faith in the promise of God, he cannot be made to live again unto God, and, as from the beginnings of infancy, make a beginning of spiritual growth, which would at last prepare him to long for—would but the love of God yet avail to bridge a way for a returning penitent prodigal across the wide-yawning gulf of sin and repentance—to seek to recover that lost inheritance of immortality and eternal life. As he begins thus low,—as we have just said, with the poor beginnings of an infant state,—he has to learn the first spiritual idea

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after that of the existence of God Himself, unless we reckon as such the consciousness of sin, gained like the sense of a loss, and the misery of remembering past happiness, now lost beyond recall. He could no longer converse with God and the angels of God, holding high converse on high themes; for spiritual thought and spiritual speech are no longer his—not as before in the completeness of his spiritual nature. He has them not; can by no means presently repossess them; but there is a germ of spiritual life within, which, if nourished with the food from heaven, even the truth of the knowledge of God will grow into the fullness of all life, and all the possible of attainment in life.

I have said that man after the fall had just one idea, spiritually speaking, to begin with; that is, the idea of a Supreme Spiritual Existence, Self Existent Almighty—in one word—of God. But here was nothing beyond the 'Alpha' of knowledge—even for man. Of course we must believe that God is, before we can come to him; but we *will not* come to him, nor abide in him, till we begin to learn *what* He is, and *is to us*,—how full of love and condescension, of mercy and long-suffering; and in revealing a Saviour and Redeemer to Adam, God began to reveal to him the inexhaustible and unsearchable riches of the Divine Nature—of Himself. The means by which God's purpose and promise of salvation and redemption were recorded, so that mankind might read them continually, was in the *institution of sacrifice*. In this institution, therefore, God gave the first and most important lesson of spiritual truth. For, everything considered that has been argued concerning the origin of sacrifice, there appears but one rational and scriptural conclusion possible, namely, That God himself instituted it, and thereby opened to the human mind the possibly otherwise unattainable knowledge of the nature and means of the promised salvation. In it not only were SIN AND DEATH brought together in a most significant manner, intimating *their* inevitable relations, but in it too were most strikingly set forth the fundamental ideas of the Mediatorial system, namely, *substitution* and *atonement*.

Thus, in the nature of man,—or, if we can with any propriety say it,—in the fallen nature of man was begun the foundation of a spiritual nature. Before, while he stood in the image and likeness of God—upright, perfect—as God had made him, a spiritual nature had been given him, thus raising man to the converse and companionship of God and the angels; but now, only by a low beginning and a slow process, for faith is weak and faculty is weak—only slowly indeed, with such faith and such effort as may be had, can the spiritual building be re edified in the fallen nature of man,—and at best as seen from any earthly stand-point, never but painfully contrasting with that

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which through unbelief and disobedience man himself had brought to the doom of ruin.

The means of this rebuilding is the one great subject of divine revelation; this is 'Religion'—the God-conceived, God-revealed, and God-effected means of *rebinding*, or reconciling, man to God. Besides its formative power, as being the appointed means of spiritual attainment, Religion is also the exponent of this spiritual nature. But it could not have been so to Adam, had sacrifice been to him merely a sort of unintelligible hieroglyph to be solemnly copied from time to time, and not rather, as we conceive, an *act of faith*, which he had been taught to interpret, at least so far, that he could worship God therein with the heart and with the understanding. Shall we not say that to man, believing the promise of God, the Gospel of hope, this Institution and the doctrine of it—that is, its meaning, its significance in reference to the promise, at least to some extent,—were given together, and given to set forth symbolically, in a kind of fact-writing as it were, some fore-glimpse of the nature of that which in the fulness of time would be the realization of the soul-sustaining hope, and ever-blessed divine promise, of the first Gospel? Or, shall we say it was not so? Consider this fact: When the fallen ones, suffering the consciousness of their nakedness and shame, fastened leaves together for garments, God himself helped the insufficiency of their merely physical resources, and clothed them with skins of animals. Now shall we say that God taught man the use or adaptation of the skins of animals, to clothe the nakedness and cover the shame of the body, while the nakedness of the outward form was but a faint reflex of the humiliation of the soul within; and that he did not teach him the far more important lesson, namely, that the gracious purpose of His Gospel, in the belief of it, and in the obedience of the faith as shown in the holy institution of sacrifice, was to clothe the nakedness of the soul and to take away forever the shame of sin? Shall we not rather say, on the contrary, that the recorded lesson is but the illustration employed to teach the higher and nobler one—that as God had found in the skins of those animals sacrificed on the altar, a covering for the nakedness of the body, so had He also found and fore ordained a covering for the nakedness of the soul—which COVERING the divine *word of promise* enabled faith to take hold of, and the institution of sacrifice, translating that *word* into symbolic *fact*, illustrating and explaining it thereby, still more enabled faith to take hold of—and a stronger hold too?

But let it be remembered, that only by typical forms and things palpable to the senses, could man henceforth be taught in spiritual things. Man in his first estate could converse with God, and held

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familiar intercourse with his Creator and Benefactor, who was also his condescending instructer. Man fallen from his first estate, shunned the presence of God, forgot the very language he had first spoken, or remembered only so much of it as belonged to the things of earth —that part of it which was in fact like himself, "of the earth earthly," —the nobler part, the higher and purer speech of the God-communing hours of Eden, he could no longer speak, no longer understand.—Without a spiritual language he could no longer converse with spirits, or speak of spiritual things. But a deeper reason, one underlying this, must be remembered as the true and originating though unseen source within, of all that appeared with such humiliating manifestness without. In his fall, not only were the harmony and balance of his nature, in its trinal existence of body, soul, and spirit, disordered and lost, but disordered and lost also were the higher and nobler perceptions—even the very faculties by which these are reached being themselves reduced to the weakness and poor beginnings of an infant state. Strictly, indeed, an infancy,—we repeat, what we, even some time before, already had occasion to remark, because of the importance of it—an induced infancy, in which there was at first no language, and hardly even the faculty of speech. But however weak, since the beginnings of both were there, a spiritual language and spiritual perceptions began to grow; slowly indeed, and strugglingly, under the fearful retardations of sin, which was more and more corrupting the life of man, and covering the earth with violence—in pursuance of the hell-premeditated scheme of ambition to usurp the throne of universal dominion, and to rule the destinies of man and of that fair world which God made for his habitation!

The question of human progress, however, could at no time (if rightly considered) have been a doubtful question. Almighty God had undertaken to carry it forward—to educate man and fit him for high destinies in the universe. But the school is a battle-field, and a wide one too—as wide as the whole world; and the day of battle is a long one—long as all the ages of time! Therefore it is not for those in the conflict, at all times, or hardly at any time while there, to see through the dust, or to hear amid the din, what is the amount of general result gained on he whole—which matter, to see or hear the truth of it, would indeed seem to require a very different stand-point. From some 'mount of vision,' some spiritual height, overlooking human life. it is a sublime scene, this great battle-field—when ages, races, governments, institutions, systems, traditions, philosophies, literatures, arts, sciences, and what other forms soever there are or can be, embodying life in will or thought, as spiritually or mentally manifested—forms of divine and diabolic presence and purpose—

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maintain the great warfare between light and darkness, truth and falsehood, right and wrong, good and evil,—between Life and Death, Heaven and Hell, God and the Devil.

Such is the scene of life, the field of the world, the school and training ground of every son and daughter of Adam. No garden of delights, no place of 'innocence and ease; but to the best and noblest 'a garden of Gethsemane' rather, and a place where innocence is ever lost and ease is never found. Unfortunately for themselves, however, men persist in trying to think otherwise; oftenest acting as if the things of time and sense were themselves the ends, and not the means of life.—as if the Present were the All of man's life, and life itself, instead of being what it is, only the preparation for life, or at best only a foretaste of the true life which is to come.

But we were not about to speak of partial but general aspects; not of the degrees of temporary and local resistance and obstruction, but of the degrees of world-wide and lasting victory and progress. For thus throughout the ages, the education of man in the knowledge of God and of himself has been going on,—not after the narrow and superficial methods of a diadactic or a dogmatic philosophy, but after the divine conception of a philosophy of life—contemplating a full development of man, in and through his actual life-relations to God and to mankind,—not merely a growth and training of the *individual*, but a growth and training of the inherited and transmissible *nature* itself, and that too in its entirety and trinal unity of body, soul, and spirit.

During the Patriarchal and Mosaic dispensations this was being gradually accomplished; the Bible history and ancient history generally may show us what manifold experiences of life, both of the inner and outer life, man was exercised in during all that period,—each of course living on as a thought, and recording itself as a word, for use in all the future, and the teaching of christianity and the writing of the christian scriptures mark the proficiency of thought and language attained so far—sufficient to make a final revelation of divine truth and wisdom, and to enable men henceforth "to explain spiritual things in spiritual words"—or, if you will have it so, "to compare spiritual things with spiritual."

But if notwithstanding all this we feel to stumble at the slow, difficult, ever-struggling, and ever much-retarded progress of spiritual growth, let us ask: Does it appear to be contrary to the analogy of the divine precedure, elsewhere? For of course we could not consider the subject otherwise, to any purpose,—not at all otherwise, without presumption,—for what are our poor faculties to take in the wide-extended relations of the parts of so vast a whole as God's uni-

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verse is? and what is in us to conceive such a scheme of government as that by which the All-wise and All-mighty God governs his universe? Here indeed all human knowledge were no better than ignorance; history a mere irrelevency; the light of nature no clearer than darkness, and the light of revelation only as the rising of the morning-star—the promise of the coming day, when 'we shall know even as also we are known?' To resume our question, then—though even it cannot be adequately considered:—Does the slowness of man's progress in a spiritual point of view—the slowness of his spiritual development, appear to be contrary to the analogy of the divine procedure elsewhere? Look back on the past and trace the progress of man as an intellectual being! Was it not slow, difficult, even struggling and much-retarded,—just as we have described the growth and progress of the spiritual nature of man? And now look away to material nature also:—there, I think, hastening of results will not be found to be a *divine* necessity at all. How many thousands, or ten thousands of years was the earth—from the 'Bereshith,' when God created it, till Adam's body was formed of its dust—preparing to become a fit dwelling-place for him and his race? All those uncounted ages, too, a busy theatre of action and life—not separable altogether from anything that acts and lives even now, that remote action and life—the products and results of which had ulterior ends, reaching even as far as to us and our wants. There was our fuel—those great coal deposits on which not only our machinery, but also the domestic hearth is largely dependent—there it was provided when the great forests, having treasured up the sunshine of a thousand summers, were overthrown and themselves treasured up in the dark bosom of the earth. Analogies are everywhere; nature has but one voice of testimony. The common stone from the quarry; the precious gem or metallic ore from the mine, or the veins of rocks in the deep-sunk foundations of the everlasting hills,—yea, hills and valleys, lakes and streams—whatever God has made in all the earth—with one voice of innumerable voices, testify that the Creator knew the end from the beginning, and is God, who inhabiteth eternity!

How manifoldly written for us is the truth of God—manifoldly in the volumes of Work, manifoldly in the volumes of Word. Our Divine Teacher Himself has taught us to compare work with work and word with word, that we may learn the secrets of His wisdom and the wonderful workings of His power. In the words of the poet—

> "That to the height of the great argument
> We may assert eternal providence,
> And justify the ways of God to men."

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From the known, by comparison and difference, man had to advance to the unknown, which thus became knowable. Thus too from the seen to the unseen, which also became visible. Thus indeed, and not otherwise, have we been instructed in those things which before were all unknown, thus enabled to see what eye had never seen and could not see,---to hear and feel what neither the ear, nor any other sense, could ever reach. So God taught us to think and speak spiritually, having with just analogies and true types imaged on our souls ideas of the eternal and infinite things which had been inaccessible and inconceivable to the utmost-flown aspiration of human thought. One great Teacher; one great principle of teaching; but various under-teachers and various methods of teaching. As by endowing men with great intellectual powers, God made the thought of one age anticipate the achievement of many; made the already conceived Possible rush far forth into the future—often so far as to seem to hold no visible or imaginable line of procession from the Actual; so did God also in the higher administration of the spiritual world, richly endow Patriarchs and Prophets with a depth and fullness of spiritual nature, so that they could and did live and die heroically---God's heroes!—or, if we will, the transcendent *Representative men*, chosen by God to stand amid the ages, representing what man ought to be, and what he is to be, though they stand even yet amid the ages in a majestic isolation of pre-eminence, the pre-eminence of a spiritual growth such as could not be outgrown in all time, were it not now made possible to grow into the very likeness and express image of God Himself, as revealed in Christ!

What a possibility is here! O my fellow men! living, as ye are, in the Christian Age of Time, have you well considered it? Did not all the faith and hope of past ages; all the promises of God, whether given in words or recorded in the hand-writing of ordinances; all prophecy and even history, for it too was a living acted drama of prophecy, did not all these, with far-directed rays, convergingly shine towards the second Adam, the seed of the woman which should bruise the head of the serpent? And has not He brought life and immortality to light—instead of the death, and the life unto death, which passed on us through the first Adam's transgression? Yes! through Christ the impossible becomes possible;—faith and obedience now can restore what through unbelief and disobedience was marred or blotted out—the image and likeness of God in man! Yes! all and more than was lost in Adam, all and more than patriarch or prophet ever said or thought, or living or dying could realize, all and more may be found and realized in Christ! The first Adam *was* indeed a *living* SOUL, but the second Adam *is* a *life-giving* SPIRIT; the first was

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the earthly father of us all—by the second we are begotten again unto a heavenly inheritance incorruptible, undefiled, and that fadeth not away! How worthy is He of the description of the prophet: "Wonderful—Counsellor—Mighty Potentate—Father of the Everlasting Age—Prince of Peace!"

What an exemplar and standard is the stature of the fulness of Christ! Nor alone as an exemplar and standard shall we regard Him, beyond all—far beyond all this, we must conceive of him. He is "God WITH US"—the image of the Invisible God, and the expression and evidence of how God loved us! And that love, the love of God revealed in our Lord Jesus Christ, is it not a mighty influence, and an undying principle of perfection—having, like light, an attraction power over all that has life to grow—drawing that growth *upward* and toward itself? To come to Christ is then to pass from death to life—for there is no death, no condemnation unto death—to those who are in Christ!

O then, what a *divine* possibility is here, from which no son nor daughter of Adam is excluded;—none excluded, but such as exclude themselves by continuing in sin—continuing in enmity to God and his Anointed, which is the consequence of sin. Amongst you, my hearers,—for I ought to put this question, and I must put it even here and now before we part this evening,—amongst you, my hearers, is there any such?—nay, are there not perhaps even many such? If so, and surely it is so, O my fellow-men! O my dear brothers and sisters! consider well of this, also present, *divine possibility* which the All-Good and Everlasting FATHE OF ALL has placed before you in Jesus Christ. Through unbelief and disobedience, and the bitterness of disappointment and the misery of remorse, which are the consequences of those twin-born evils, you are alienated from God, the All-Good one; yes, far from Him and His righteousness as your lives have been, your hearts are farther still. Alas, has Christ then come, showing the love of the Father and his own love in vain for you?—Is it all in vain for you? When He laid down his life for sinners, every sinner hated him just as you have done. But He did not wait till they would love him, before He laid down His life for them, and bare their sins in his own body on the tree, and the infinitely darker, more terrible, and all-inconceivable horror and agony of the burden and punishment of them in his pure and sinless spirit! Had He waited so, Hope itself would have perished in our souls; for men would have gone on in their sins, and grown on in their sins, "serving divers lusts and pleasures, living in hatred and envy, hateful and hating one another;" and, as a necessary consequent, hating God more and more.

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But while we were yet sinners—and such sinners—Christ died for us? He said, "*I, if I am lifted up from the earth, will draw all men unto me!*" O, was not this the greatest WORD of love that ever was spoken? And was it not followed, closely followed as was fitting, by the greatest WORK of love that ever was undertaken—that ever was done? Hear now, O attentively hear that word,—it is for you too—even for you, as it sounds out of the ages! But neither it nor the WORK which it spoke of, and which so soon followed, neither *word* nor *work* can fail forever! Have you heard the *word*—then behold the *work*. Behold, for even across eighteen centuries ye can behold that ever-wonderful work of Divine Love! Eighteen centuries! The Cross of Calvary, the blood-stained Cross of Calvary, will be visible across all the centuries of time, and visible too, to show the love of God to man, even from the shore of eternity itself! And, O man, whatever thy age or nation, thy name or condition, look there! Look there, O sinner. Yes, look even through the gloom of eclipse—for the sun has refused to behold the scene—look, though the earth shudders as if God in wrath had smote it; look, if thou canst for weeping, on those hands, those feet, pierced and torn with nails; and hear that agonized cry, "My God, my God, why hast thou forsaken me?" In that voice 'tis a more than mortal agony that speaks. But when the agony has passed, or at least is silent *there*, see that ruthless spear, that wounded side, the issuing stream, mingling the symbols of sorrow and of love;—sorrow, because death has sorrow as the memorial of sin, which separates from God; and love, because love triumphs over death, the soul being reconciled unto God. O yes, sinner, look! That thou mightest behold the "exceeding sinfulness of sin," and the justice of God as well as the love of God, that Cross, that Bleeding Victim, is lifted up!

There, now, thou hast heard the supreme *word*—and seen too the supreme *work* of Divine Love—appealing to thee—and is thy heart responsive? O, if there is a heart beating in thy bosom, fall on thy face before that Cross, and acknowledge the Christ of God, the Saviour of the world, as *thy* Saviour!

THE STATE OF DEPARTED SPIRITS.

GALLATIN, TENN., NOV. 28, 1858.

BRO. MILLIGAN.—You will please state, unbiasedly, in a subsequent No. of the *Millennial Harbinger*, your views relative to the temporary realities of departed spirits. In order to communicate my desire more explicitly, I will, unreservedly, submit the following interrogatory:—Does the spirit, immediately after death, enter another op-

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erative state of existence, or, does it remain unconsciously inactive until the morning of the resurrection? If you regard the query, concerning this truly sublime and interesting topic, of sufficient importance, to prompt you to give to the readers of your monthly periodical, your interpretation in relation to it, I doubt not, that your exposition will meet with a respectful and appreciable reception.

Yours sincerely, JOSEPH A. HUBBARD.

DEAR BRO. HUBBARD.—It would afford me much pleasure to answer the preceding query, and several others which I have recently received, of a like import. But nothing short of a series of essays, would do full justice to this subject; and, for sundry reasons, I must defer this labor to a more convenient season. At present, however, allow me to recommend to you, and to my other querists, the following well written article from the pen of Bro. Richardson. It was recently published in the Christian Evangelist; but, I have no doubt, it will still be acceptable to the readers of the Harbinger. I would also recommend you to read carefully, Bro. Campbell's Essay on Life and Death. It was published as an "*Extra*," December, 1844; and is, in itself, a complete refutation of all the vain and speculative theories and hypotheses of Universalists, Destructionists. and Soul-sleepers of every grade and class. It should be not only read, but *studied*, by every one who loves the truth.

With Christian esteem, I remain yours, in the full assurance of faith, that when the righteous are absent from the body, they are present with the Lord. Fraternally, R. MILLIGAN.

"I CANNOT TELL."—*No.* 2.

2 Paul to the Corinthians, xii : 2

BRO. BATES:—Although we have, in all conscience, a superabundance of "soul-sleeping" in *this* world, there are, it seems, some who are again advocating its existence in the *next*. The sleep in these two places or cases, may not, indeed, be precisely of the same character, nor dependent upon the same causes, but there is, at least, so striking an analogy, that the same words of deliverance are appropriate in both instances: "Awake thou that sleepest, and rise from the dead and Christ shall give thee light." Thus speaks the Spirit: and I cannot but think that if our soul-sleeping advocates would listen to His dictates, they would spend their time and their abilities in endeavoring to *awake* the slumbering, rather than in adding to their number.

With such speculations about the state of departed souls a pure Christianity has nothing at all to do. No more has the present reformation, which, in its original and essential purpose, is the repudiation of all such vain impertinence, and the restoration of that pure, simple and practical Christianity which existed at the beginning.—

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We have, indeed, nothing to do with "*doctrines*" of any sort, for Christianity neither consists of "doctrines" nor propounds them. Never do we find the word "doctrines" in the Christian Scriptures, unless employed, in a bad sense, to denote tenets and opinions which are to be reprobated. "In vain do they worship me," as our Saviour quotes the prophet, "teaching for doctrines the commandments of men." "Let no man beguile you of your reward," says Paul, when speaking on this subject and of those who were disposed to 'intrude into things which they had not seen, being vainly puffed up by a fleshly mind.'" "And why," he asks, "if ye be dead with Christ from the rudiments of the world, are ye subject to dogmas after the commandments and doctrines of men?" Again he entreats the Hebrews not to be "carried about by divers and strange doctrines," and he reminds Timothy of the express warning of the Spirit, that "in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." These are the only instances in which the word "doctrines" is used at all in the New Testament—a fact of great significance, showing that Primitive Christianity was something very different from those modern institutions and systems which consist essentially of "doctrines," and in which, indeed, there is no question of any thing but "doctrines," in the belief of which a meritorious orthodoxy and saving efficacy are supposed to exist. Christianity has no "doctrines" to propose for orthodox belief. It has its simple faith—*belief (eis) on Christ*; it has its simple, practical *doctrine*—teaching men to DO what Christ has commanded. Its doctrine is a *unit*, a "doctrine according to godliness," having respect, not to religious tenets, but to the practical duties of life, and until this is clearly and properly comprehended and appreciated by the religious community, there can be no prospect of deliverance from the thraldom of human opinions.

The great error of the religious world is, to confound the Christian *faith* with Christian *knowledge*, and to divorce even this knowledge from its direct practical ends, and convert it into abstract and empty speculation. Parties, hence, actually agreeing in faith, and also in practical Christianity, denounce each other as heterodox, because they do not accord in their knowledge of the Scripture teaching, touching things which transcend man's feeble powers of apprehension, or which are, for wise purposes, but partially and imperfectly revealed. This error is the great basis of all partyism. It is the blunder of Protestantism. It is the bane of that Christian unity, without which we can never have peace in the church, or hope to see the conversion of the world."* We need not, then, wonder that the Scriptures are so emphatic in their warnings against the "doctrines" and commandments of men," and that it is particularly noted as a 'departure from the faith,' when men "give heed to seducing spirits and doctrines of devils."

These "doctrines of devils" are the "soul-sleeping doctrines,"—"doctrines concerning demons," speculations about the souls of the dead; doctrines about Purgatory; spiritualism and spirit-rappings, or

* For a more full development of this subject, I beg leave to refer the reader to my series of essays on "The Nature of the Christian Faith," and "The Nature of the Christian Doctrine," published in the Millennial Harbinger, Vol. VI, for the year 1856.

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whatever else of folly or presumption men have devised in relation to departed souls, to gratify the carnality, the vain curiosity and vanity of their minds. With such "doctrines," we, as Christians, and as advocates of a true religious reformation, have nothing at all to do.—Standing upon the platform of the Bible alone, the appropriate answer to all unscriptural queries and investigations is the language of our epigraph: "I cannot tell." This is *Christian ignorance*, of which even a Paul was not ashamed to make confession, when he had to do with matters beyond the boundaries of sense and the appropriate limits of revelation. Happy would it be for religious society, if all religious teachers were able to manifest, I do not say the *Christian knowledge*, but the *Christian ignorance* of Paul!

I would not assert, however, that there are no cases in which it may be useful and proper directly to expose the absurdity of an unscriptural theory. Theories are often of a mixed nature, based partly upon unscriptural assumptions and partly upon anti-scriptural perversions. False interpretations of the Scripture may require to be exposed, as they usually constitute the gilding by which the base metal of the human theory is imposed upon the unwary. But in such cases, it is usually sufficient to show the incompatibility of the false interpretation with the obvious meaning of other Scriptures, and it should be, in all such cases, understood, that our labor is entirely gratuitous, being required neither in illustration of Scriptural truth, nor in defence of the position which we occupy.

Christianity belongs both to this world and to the next. Neither its praises, nor its priestly ministrations, nor its wondrous revelations, are completed here. It is like a dissected map of a country which terminates in undiscovered regions. It is not bounded by continuous right lines, but ends in irregular points and notches, to which the additional pieces will hereafter, at the proper time, be dove-tailed and fitted. Now, when an individual, unwilling to await God's time, presumes to supply the vacancy with his clumsy additions, and to introduce, by force, his ill-fitting pieces of ignorant assumption, so as even to separate those portions of the Divine Map which were already nicely joined together by a master hand, it may, in such a case, be well to direct the attention of the erring to the fact, and to warn them of the folly and the danger of the proceeding.

Of this case, the "soul-sleeping doctrine" furnishes an exemplification. Its advocates profess to have made the grand discovery from a learned exegesis of Gen. ii, 7, that the soul of man is merely *breath*, and has no real existence whatever between death and the resurrection. "Animam efflavit" is, with them, as with the ancients, a literal account of death; though they do not, like them, accord to the departed even the shadowy existence said to be enjoyed in the realms of Pluto, and they have, consequently, no use, whatever, in their necrology, for the fabled Charon or his boat. This physiologico-religious theory of human nature, was broached among us some twenty years ago by a famous Doctor, who succeeded in leading away a number of disciples after him; and now it seems that this same "soul-sleeping doctrine," after having been then fairly put to rest, as people thought, has lately revived in certain quarters, not being content to sleep on in harmony with itself, until the last day, but awakening before the time and coming forth as a spectre, to walk in darkness to the dismay of the timid and the wonder of the credulous.

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The principles of the present Reformation, however, rightly comprehended and applied, are as the cock-crowing, or as the bright dawn of day to all such misshapen goblins—putting them to flight and compelling them to retire to their dark abodes. We are not of the night, but of the day. We walk in the bright light of the Sun of Righteousness, and rejoicing in the substantial realities which his beams reveal to us, we need give ourselves no concern about the dim unreal apparitions which flit in the pale moon-light of feeble human reason.

The advocates of this speculation would reverse the true order of interpretation and would explain the New Testament by the Old, rather than the Old by the New. Upon a few sentences of Scripture, appertaining to an Institution merely ritual and formal, whose stipulated rewards and punishments were confined to the present life, and whose historical descriptions, with the utmost beauty and propriety and in entire harmony with the genius of the Institution, present things as they appear to the natural eye, and as they are related merely to the present life, these persons would base a doctrine of man's nature, which must give the law for the interpretation of that gospel which "brought life and immortality to light!" They would explain the gospel by the law; resolve the spiritual into the natural; reject the substance for the shadow, and endeavor to persuade men that they can see the sun to the best advantage by the light of the moon! It was upon the omission of the doctrine of a future state in the Mosaic books, that Warburton based his celebrated argument in proof of the Divine legation of Moses—showing that as all other lawgivers had been careful to avail themselves of the influence of this doctrine upon the minds of the people in securing their obedience to the laws, Moses could not have possibly *omitted* so important a sanction, had he not been divinely guided and inspired. Our "soul-sleeping" friends, however, would draw from this same *omission*, the actual *proof* that man consists of nothing but the dust which forms his body, and the "breath" which, in the beginning, constituted him "a living soul," and seek to build up a *positive* theory of human nature and human destiny, not upon evidence, but upon a *want of evidence!*

But I have not at present, either the leisure or inclination to enter upon a formal refutation of this theory. Neither do I think it necessary. There is nothing in it either novel or original. It is an old materialistic speculation which has been many-a-time exposed. It was the notion of the Epicureans that the soul consisted of a subtile air.—It was the doctrine of Spinoza, that the soul was the same substance as the body, and wholly material. It is one of the chief tenets of Socinianism, as expounded and defended by Priestley, that the soul ceases to exist at death, being wholly material and having no existence independent of the body. Man, in his view, is no more than what we now see of him. When his system is dissolved it so continues, till He who called it into existence, shall restore it to life again. Our present advocates of "the sleep of the soul," do not differ essentially from these or other materialists upon this subject. With them the soul is the "breath," and is, consequently, composed of nitrogen and carbonic acid, which, being thrown into the atmosphere, becomes the food of plants. Furthermore, upon this hypothesis, the atmosphere being the receptacle of departed spirits, can be nothing else

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than *Hades*, and all the world, are born and live and die in Hades. Hence, Dives must have "lifted up his eyes" in Hades *before* he was either dead or buried, for surely he could not upon this system, have done so afterwards, or (for want of "breath') have held his reported colloquy with Abraham, who also, must be represented as strangely at fault in reminding him that in his "*lifetime*" he had received good things and Lazarus evil things. Dives was a practical, if not a theoretical Epicurean; evidently a soul-sleeper; but he does not seem to have derived any practical benefit from his creed, or to have anticipated any in the case of his five brethren for whom he was solicitous lest they, too, should come into his "place of torment."

I know well how our theorists would seek to explain away such intimations of an intermediate state, as mere figures signifying nothing; and how they would thus represent the Great Teacher as employing a deceitful imagery to inculcate error or confirm a popular delusion. Contemning such unworthy cavils, we might simply pass to a plain and literal declaration touching the existence of the soul after death. "Fear not them that kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell."* Now if the soul be the "breath," and ceasing to breathe be the extinction of its existence, it can hardly be denied that men can kill the soul, for they have certainly devised various means of interrupting this vital process, among which I may mention a special apparatus called "a halter," which was manifestly designed for this express purpose, and is often remarkably successful in putting a stop to respiration. But Jesus says that "men cannot kill the soul."—The soul then, is not "breath," nor is it dependent upon "breath" for its existence.

But, not to spend time upon a matter scarcely deserving serious refutation, of what, or of whom does Paul speak when he says: "We know that if our earthly house of this tabernacle be dissolved we have a building of God, a house not made with hands," &c. Who are the "we," who, after the dissolution of the earthly house or tent, the body, have another house provided? Who are the "we" represented as "groaning" under the burdens of this mortality, and earnestly desiring to be "clothed upon" with the house from heaven? Who are the "we" that when "present in the body," are "absent from the Lord," and when "absent from the body," are "present with the Lord?" Paul surely was not a believer in the extinction of the soul's existence at death, or in its dependence for existence in any sense, upon the earthly tabernacle in which it dwells. Nor was he a believer in its *unconsciousness* when separated from the body, for he informs us that he knew a man in Christ, at a certain time, caught up to the third heaven, and that he there heard unspeakable words which it was not possible for a man to utter, and he is particular to repeat twice with peculiar emphasis, that he could not tell whether this "was in the body or out of the body." In Paul's view, then, being "out of the body" was not only not tantamount to the dissolution of the soul, but it was *not even a hindrance to the hearing of words*. Even when "out of the body," this "man in Christ" could exist, could be known, could hear. The soul, according to the judgment

*The word here is Gehenna and not Hades.

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and experience of the Apostle, *could* be conscious, and intelligent, and active even when "out of the body." It *could* have an independent existence. It *could* retain its individuality and its identity as well "*out* of the body" as "in the body. Paul does not decide, however, whether, during this visit to Paradise and its revelations, he was in the body or not. He confesses his inability to determine this:—"Whether in the body, I cannot tell, or whether out of the body, I cannot tell." And this brings me to my text again, which I am anxious to commend to the particular attention of all those among "the Gentiles," who think themselves wiser than their own Apostle, and better skilled than he in those solemn and sacred mysteries which lie beyond the confines of mortality. Paul says "I cannot tell," but he adds with evident delight and perfect satisfaction, "God knoweth." This was quite enough for Paul. It was a happiness to him to rest in humble confidence on Him to whom secret things belong, and who will, in his own good time, "reveal the hidden things of darkness," and irradiate with the bright beams of his glory, the most obscure recesses of the prison-house to which Death consigns his captives.

It is not a greater extent of revelation than we need, but a better acquaintance with what we have—a more earnest, sincere and heartfelt trust in the Author of this revelation, and a more exact compliance with his commands. Christian ignorance gives scope for Christian faith, but knowledge, whether real or pretended, puffs up, too often. the heart with vain self-confidence and conceit. Let all be content, then, with what is clearly revealed, and with those intimations concerning future things and man's mysterious nature, which the Bible incidentally reveals, and which, though insufficient as the foundation for elaborate and positive theories, are yet sufficient to inspire the soul with the confidence of faith and hope, and warm the heart with the beams of heavenly love. The Bible does not enter formally into the discussion of any subject which is not directly *practical*, but while it affords light enough upon man's destiny, to brighten the clouds suspended over the evening of his life, it confines itself to those things which specially concern us during the day in which it is allotted to us to labor on the earth. *The night will make its own revelations.* It is when, covered by its dusky shades, the earth is hidden from our view, that the heavens are the more revealed to us, and we are enabled to contemplate those countless orbs of glory which are invisible by day, and which no description could present. Who shall affirm that the still and silent hours of the soul's rest from all its earthly toils, shall not, in like manner, unveil innumerable glories of the spiritual night—uncounted splendors of the celestial realms, which could not be otherwise displayed? Be this as it may, the soul of the Christian, at least, "shall rest in hope," and though he walk through the valley and shadow of death, he will fear no evil, for "the Lord will keep the feet of his saints," while "the wicked shall be silent in darkness." They shall be ashamed and confounded, all of them: but the saints "shall be saved in the Lord with an everlasting salvation;" they "shall not be ashamed nor confounded, world without end." In Him, therefore, will they trust forever, "for in the Lord Jehovah is everlasting strength." "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces."

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"And it shall be said in that day: Lo this is our God; we have waited for him and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." R. R.

THE MILLENNIAL HARBINGER.

Bro. Campbell having expressed to me his particular desire that I should resume my former position in the Harbinger, I have consented to undertake again the additional labor which this imposes, as well from my deference to his wishes, as from my willingness to contribute any aid in my power to a publication with which I have been connected, with the exception of some short intervals, ever since its first establishment in 1830.

In tendering, accordingly, once more a kindly greeting to its readers, I would embrace the occasion to remind them that the commencement of the year affords a favorable opportunity for an effort to augment their number, and thus extend more widely amongst the community, a correct knowledge of those important principles of Religious Reformation and Christian Union, for which we have so long contended. Every one is responsible for the influence he possesses, and if each reader would exert this influence in extending the circulation of the Harbinger, he would surely promote the interests of the cause for which we plead.

The diffusive power of error has been often remarked. Like the contagion which adheres even to the garments, and is thus conveyed to the unsuspecting at a distance; or, like the winged seeds of those noxious plants which spread themselves abroad over the land, error seems gifted with unusual powers of dispersion and dissemination. And not only so, but when it effects a favorable lodgment, it strikes a deeper root and erects a more vigorous and leafy stem, than the precious and more delicate plant of truth, which can be guarded from overgrowing weeds and rendered fruitful only by the hand of careful culture. The *art of printing*, however, has happily given to the seeds of truth those wings which seem naturally to belong to error, and has placed these two antagonistic principles on a more equal footing as to the facility of distribution. Nay, it even furnishes the means and instruments to eradicate and destroy the rank weeds of falsehood, which would otherwise soon overtop and choak the tender plants of truth. How important, then, it is, that the beneficent influence of this wondrous art should be increased by widely diffusing every publication which has given satisfactory evidence of its fidelity and its efficiency in maintaining the cause of truth!

I need not remind the reader how fully the Harbinger has estab-

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lished its claims to these qualities—how long it has stood the brunt of the battle with sectarism—how often it has unmasked the visage of faction—how fully it has exposed the arts of the religious demagogue, and how nobly it has vindicated the truth and developed the great principles of Religious Reformation, which by its means, have been carried to the remotest corners of the earth. Surely, then, we may bespeak the kind offices of its friends in an effort to widen still more its sphere of usefulness and to give to its venerable conductor a still larger audience for those exhibitions of Divine truth, and those lessons of experience, which, with undiminished devotion, he still labors to furnish.

There is yet much to do in behalf of the cause for which we plead. There is much Scripture truth yet to be considered—there are hindrances in the way of progress that need to be removed—there are great interests to be subserved in relation to the cause of God and of humanity—there are noble ends to be attained in regard to Christian union and the spread of the primitive apostolic gospel throughout the world. While we rejoice to see that the cause gains new energy as it advances, and that it is now more prosperous than it has ever been, and has better prospects in the future than ever before, we still desire to cherish the conviction that there is a mighty work yet to accomplish before this religious movement in which we are engaged, shall have completed the great purposes for which it was originally designed, and that, in order to this, it is our duty to labor on in humble and prayerful reliance upon Divine aid, and in faithful obedience to the Divine commands. R. RICHARDSON.

[For the Millennial Harbinger.]

HAS THE SINNER A RIGHT TO PRAY?

DEAR BROTHER CAMPBELL:—You are aware that the general sentiment among our brethren in reference to *prayer* is, that it is an ordinance, or something that belongs entirely to the church, or those in it; and that the petitions of an *alien*, or of one outside of the church, will not be heard by the Lord until he obeys the gospel, and "puts on Christ" *in baptism*. Now a brother proclaimer of the apostolic gospel, for whom I have the greatest respect and brotherly love; and whose acquirements, abilities, and character for piety, and effectiveness in preaching, are of a high order, and who is a man of extensive influence, has divulged a theory rather in opposition to this, and is engaged in teaching it, when the subject comes in his way in his discourses, and some of the brethren have become somewhat alarmed in consequence. But I find on a closer personal acquaintance with him than I had, and from a conversation with him on the subject, that—as is usually the case in reference to such things—he has been *misrepresented*, and does not hold and teach the sentiments on this subject that have been attributed to him.

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His position, if I understand him rightly, is this: that as the *alien* to our political government has the right and privilege to *petition* the proper authorities for *naturalization*, so has the alien to the government of the Lord Jesus Christ, and that the sinner has the right and privilege to *pray* to God *to pardon his sins*, *before* baptized, and should so pray to the Lord. In support of his position our brother adduces the case of Cornelius, the Roman Centurion, whose "*prayers* and alms had gone up *as a memorial* before God;" and again, "Whose *prayer* was *heard*, and whose alms *had in remembrance* in the sight of God." Now are we to regard this as an *exception*, as was the *baptism* of the Holy Spirit on that occasion made in the case of opening the kingdom of heaven, by Peter, to the Gentiles? Or are we to regard it as an evidence, or example, that God will *hear* the *prayers* of such *characters* as Cornelius, "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway!"

Now you recollect that Peter said on that occasion: "Of a truth I perceive that God is no respecter of persons: but in every nation he that *feareth him*, and *worketh righteousness*, is *accepted* with him." Are we to understand from this that God accepts such *before* they are *baptized*, or after they obey him in this ordinance? Again, we are told, (in Acts xv. 9,) by Peter, in speaking of the Gentiles, that "God put no difference between us (Jews) and them, *purifying their hearts by faith*." Our brother contends that this purification of heart of which the apostle here speaks, is equivalent to what is properly termed a *change of heart*, takes place before baptism, and has no reference to remission of sins, but is preparatory to it; and that when the heart is thus purified by faith from the *love* of sin, the subject, *when baptized*, has his *conscience purified* of the *guilt* of sin, by the remission of his past or alien sins, in order to which he is baptized, and is thus cleansed from sin by the blood of Christ. And hence Peter said that baptism was "the answer (*seeking*) of a *good conscience* towards God." And here, to the same effect, or for the same purpose, our brother quoted from the language of the Saviour: "None but the *pure in heart* shall see God." And, if I am not mistaken, he took the position here, that this purification of heart in the *alien*, must be effected by his "*prayer* of faith," in believing on the Lord Jesus Christ.

Again, our brother cited in proof of his position, the passage:—Whosoever *calls upon the name* of the Lord shall be saved," as having reference to the alien's calling upon his name *in prayer*,, when he believes upon him; and having his heart thus purified by faith, *when* he is *baptized* he is *saved* from his past sins, by having them forgiven, as Jesus said; "He that *believes* and *is baptized*, shall be *saved*." Hence Paul said to the Roman disciples, "With the *heart* man *believes unto* righteousness, (*justification*,) and with the *mouth confession* is *made unto* salvation"—to be received when he is baptized.

I must do our beloved brother the justice, (for he is a *beloved* brother indeed, and truly to be loved "for his work's sake,") to say, that he disclaims, by his views on prayer, to abate one particle from the *importance* or *design* of *baptism*, but believes and teaches these, as we all do, as much as he ever did. As you see, from the items I have given you here of his views of *prayer* in the case of the alien, he

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makes it all have reference to his *change* or *purification* of *heart* from the love of sin to that of God and holiness, antecedent to his baptism.

Now, it will be gratifying to myself and many of our brethren, as well as edifying no doubt to the whole brotherhood, to hear your views on this subject, through the pages of the Harbinger. The subject of *prayer* is one, I fear, not understood by the brethren generally, as it should be; and, I feel assured, that it is *not attended to* as it ought to be. The Christian institution is a *system*, and a *perfect system*; and like every other perfect system, there is "a place for everything," and everything should be in its place. There is a *place* for *prayer*, and it should be attended to in its place.

Maury Co., Tenn., Nov. 8th, 1858. AN EVANGELIST.

We have not space nor time to respond to this communication. We can think of it for a month without damage or detriment to any.

A. C.

"THE ISRAELITE INDEED."

"The Israelite indeed" will have for its object, to present and defend Christianity from the historic Hebrew point of view. "The Israelite indeed" maintains that "Christianity is the only *true* Judaism of Moses and the Prophets." This truth will here be defended against both Jewish and Gentile objectors. "The Israelite indeed" will also contain other miscellaneous matter, of interest to both Jew and Gentile.

The subscription price of this Magazine is One Dollar per annum, in advance, which must be remitted to the office of this Magazine, addressed, "*Editors of 'The Israelite indeed,' No. 349 Tenth Street, New York*," where the Magazine may be had, and receipts acknowledged by the Office-Editors, G. R. Lederer and Eph. M. Epstein. The Editors will not be responsible for any receipt which has not their signature.

I would commend the above-named Magazine to the liberal patronage of all those who feel interested in that which pertains to God's ancient people. This Magazine is well conducted, and breathes the spirit of genuine christianity. It professes to be wholly unsectarian. It contains a large amount of information relative to the present movements of the Jews, and of the numerous conversions among them, both in the old world and in the new. The Editors are converted Jews, and are deeply interested in their brethren—their kinsmen according to the flesh. This publication is the only one of the kind known to me. It supplies the place of one formerly published in New York, entitled "The Jewish Chronicle." Ought we not, as a missionary people, gather up all the intelligence available concerning a people still dear to our Heavenly Father? In relation to whom he has uttered so many prophecies, many of which have been fulfilled, and many more yet to be accomplished. The sum of one dollar is small for the amount of information which the past year's volume contains. I trust much interest will be taken in it by the brethren. A. C.

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A SINNER'S JUSTIFICATION IN THE PRESENCE OF HIS GOD.

Bro. Campbell.—*My Dear Sir*:—Some years ago, in my travels, I heard you, in the wild woods of Ohio, address a very large assembly on the subject of "a sinner's justification in the presence of his God." It made a very deep impression on my mind. Travelling alone, next day, I thought I would try how much of it I could repeat. I spent a very pleasant day in gathering it up. At night, finding myself in an Inn, without any company, I soon retired to my room, and, to amuse and entertain myself, I concluded to make an effort to write off a synopsis of it. I have frequently read it to some of my religious friends and neighbors. It always entertained them, and, indeed, I have been more than once or twice solicited to have it printed, but hitherto I have declined. But, sir, I think you ought to have it published in tract form and scattered abroad. I, therefore, presuming it may have faded from your memory, send you a copy of all that I noted, which, I was then satisfied, was the entire substance of it; but only the substance, for you spoke two hours and ten minutes, by my watch, in developing and proving your positions. The following skeleton is at your service:

"A sinner's justification is, in the Christian Scriptures, ascribed to four distinct instrumentalities:—*to the grace of God, to the blood of Christ, to faith, and to works.* Proof-texts collected from one and the same Apostle Paul were summoned and adduced to prove each and every one of these positions. Paul *versus* Paul, and James *versus* Paul, were tried in all the Ecclesiastical courts of *Oyer* and *Terminer*, at different epochs down to the Lutheran age, from Saint Augustine to John Calvin. Nor was it to all parties satisfactorily decided even then. So has it been in the history of the Ecclesiastical courts on sundry other topics. How long in debate have been the *subject*, *mode* and *design* of Baptism? Church polity, too, has passed through the same ordeal. Not one of these topics has, down to the present hour, been to all satisfactorily decided by any or all of these doctrinal belligerents. They have, indeed, made many converts from one another to their respective theories. But still the conflict is as rife as ever.—We do not, indeed, flatter ourselves that we can succeed much better than our predecessors and cotemporaries have done in their long protracted discussions and debates, only in so far as we have a more palpable issue, and more cogent facts and documents to alledge and de-

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velope. The question of a sinner's justification has, indeed, within our memory, been much more satisfactorily disposed of than it was during the epoch of the Protestant reformation.

The analysis, and, consequently, the distribution of the original question has, indeed, much contributed to a more satisfactory disposition and adjustment of that question, at least amongst modern Protestants.

At an early day, in our Christian experience, we were constrained to distribute the question of justification into its constituent elements or causes. These may be called,—the *original* cause, the *meritorious* cause, the *instrumental* cause and the *declarative* cause. These are, in their proper order and sequence :—*Grace*, the original or moving cause ; *the sacrifice, or death, of Christ*, the meritorious or procuring cause; *faith*, the instrumental cause ; and *baptism* the formal or declarative cause. These are, logically and evangelically, distinct causes in this great work of Divine grace. It is, indeed, all of grace. Nothing of merit on the part of man. Baptism, the last, or consummating act, of this Divine interposition, is beautifully declarative and symbolic of human passivity in the whole affair. The candidate confesses himself to have been dead in trespasses and in sins, and, as a man dead to his former life, he is *buried* with Christ in an immersion or burial as respects his former life, from which he raises to walk with God in a new life.

It is a current oracle, and a true one, that, "there is no one more blind than he who will not see," and equally true, that *there is no one more deaf than he who will not hear*.

Our views of the mission of the Holy Spirit have been as much misconceived and, consequently, as much misrepresented by some of our cotemporaries, as was the doctrine of justification by faith, in the times of Martin Luther and John Calvin.

Because justification is, in Holy Writ, ascribed to four causes, the field of debate and strife was quite as large and the issues as numerous and as diversified in the days of Luther as we now find them on the questions mooted and debated on spiritual influence, by some of our cotemporaries.

Fallen men, are said in Holy Writ, to be "justified by grace," by "the blood of Christ," "by faith," and "by works." Proof-texts, by one and the same Apostle, were summoned and adduced, then as now, to prove each and every one of these positions as contra-distinguishing, and contra-distinguishable.

Paul *versus* Paul, and James *versus* Paul, were tried in all the Ecclesiastical courts of Oyer and Terminer, at different epochs, down to the terminus of the Lutheran and Calvinian age. Nor was it even then to all parties satisfactorily decided.

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So has it been in the history of the Ecclesiastical courts on some other topics. How long in debate have been the subject, mode, and design of Baptism? Church polity, too, has gone through the same fiery ordeal. Not one of these topics, has, down to the present age, been satisfactorily decided amongst these verbose doctrinal belligerents. They have, indeed, made many converts from one another to their respective theories. But yet the conflict is as rife as ever.

But we illustrate our views of these *apparently conflicting* statements, found in the Christian Scriptures, on the subject of justification, by such a parable as the following:—

A saw B drowning in a river, In his benevolent compassion, he threw to him a rope, calling his attention to it. B saw it, and seizing it with one hand, placed it round his body, and then using both arms swam to the shore. On reaching the shore, he was helped out of the river by his friend and protector, A.

Now, was not A the Alpha and the Omega of his deliverance?—the *original* cause? And was not B.'s seizing it with his hand an *instrumental* cause? Was not the rope itself an *efficient* cause? Was not his swimming to the shore, with the aid of the other hand, a concomitant or co-operant cause? And yet, was not A the Alpha and the Omega of B.'s salvation?

The Gospel is, in all truth, "the wisdom and power of God to salvation." It meets every condition of fallen humanity. As the mother of Samuel said when God made her a mother in Israel; "The Lord raiseth up the poor out of the dust, he lifteth up the beggar from the dunghill to set them among princes, and to make them inherit the throne of glory. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them. The Lord shall judge the ends of the earth, and he shall give strength to his king and exalt the horn of his anointed."

We have too much theory and too little faith. We do not object to theory *as such*. It has its own proper field. But that field is not the Bible. The author of that Book of books is not a theorist. From its first to its last period it is a book of facts and documents. It has two themes, and only two. These are Divinity and Humanity—*God and man*. Other Actors appear in its grand Drama. They are Angels and Demons. Theories are, one and all, mental abstractions. They are mere pictures of thoughts and ideas—pure abstractions, without a local habitation or a name. Hence, the word has no representative in Holy Writ. God, Christ, Man, Satan, Angels, Spirits are positive realities, actual existents, and possess character. They have *will*, *personality* and *power* to act, and are susceptible of being acted upon.

Matter acts on matter. Spirit acts upon spirit and upon matter. It

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is, therefore, more potent than matter. Matter is necessarily subject to spirit, and is, therefore, under its control. Spirit, in its highest conception, can annihilate matter; but matter can, by no possibility, annihilate spirit. God is not a spirit, but spirit absolute, consequently he can create and he can destroy spirits. Whatsoever he has created he can destroy or annihilate. These ideas or conceptions are necessary to a proper conception of our own personality, of the dignity of man and his mission. Every man has a mission, and, therefore, a responsibility. He may rise and he may fall forever and ever. Is it not then, a fearful, and a glorious thing to be a man!"

Being a stenographer, and in full practice, I pride myself in being a competent reporter. I think I have given you a faithful report. I desire to have your views on the enclosed questions, and, as I am now called a preacher myself, and trying to do good in another field, I do not wish my name to go to the public; and therefore you may address me at C———. AN ENQUIRER.

THE KINGSHIP OR LORDSHIP OF JESUS OF NAZARETH.

THIS would be a theme for a volume, and the most splendid theme for the most splendid volume ever written or read by mortal man. I was rather startled the other day, on hearing the question propounded, "*By what authority, sir, do you affirm that Jesus of Nazareth is now Lord;*—THE CREATED LORD AND KING OF THE WHOLE UNIVERSE; —TERRESTRIAL, and INFERNAL?"

The whole *Christian* church, so called, in its perpetual internal antagonisms about church orthodoxies, church politics and policies, seems to have lost sight of itself and of its exalted and glorified head and founder. "Total depravity," "unconditional election," "effectual calling," "justification by faith alone," "sanctification by the Spirit alone," "final perseverance," "future judgment," and their negatives on the other side, have kept the pulpit and the press toiling with unutterable groanings—one half of it "dead in treepasses and sins," and the other half "dying in doubt and darkness."

Is this an exaggerated, or is it a truthful, literal matter-of-fact, statement of the actualities and realities of the so called Christian world?

Religion, never having *died*, according to law, we are somewhat perplexed to understand how it could have *revived* according to law! But this only by the way.

I sit down to answer the question,—"By what authority, Mr. Editor, do you affirm that Jesus of Nazareth is now the Divinely created or constituted *Lord of the whole Universe?*" Head over all the prin-

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cipalities, lordships, governors, potentates, celestial, terrestrial, and infernal!

Would not one of his own oracles be sufficient? Did he not affirm, after he had died, was buried, and had risen again, and had ascended up "far above all the heavens," known, or knowable, on the part of mortal man,—I say, did he not himself affirm,—most solemnly affirm, that all "*exousia*,"—*all power—all authority* in heaven and on earth was given to him? Carefully read these words, *Pasa exousia en ouranoo kai epi gees—edothee moi*, literally translated, "*All* the nations—or, according to the commonly received Greek-text, "Go, therefore, in pursuance of this authority,"—"*immersing them into the name*"—(*not in the name*)—of the Father and the Son and the Holy Spirit—then—"teach them to observe," or to keep, "all things whatsoever I have commanded you." Matth. xxviii: 19--20.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost:

Teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen."

In the face of these most explicit oracles, which every novice in Greek, as well as the most celebrated professors, grammarians, lexicographers, in all the schools and colleges in Christendom affirm to be the only true grammatical import of this commission given by the crowned Lord himself, to his Apostles.

In answer to the question that has called forth these remarks and statements, we give, for our authority, the Lord Jesus Christ and the Holy Spirit speaking in the person of the Twelve Apostles.

Hear Paul to the Philippians. "God has highly exalted him and given to him a name; that at the name of Jesus every knee should bow, of persons in heaven, in earth and under the earth;" and again, "to him every tongue must confess that Jesus Christ is Lord to the glory of God the Father." Chapter ii: 8–11. "He, therefore, thought it not robbery to be equal with God," while taking upon himself the form of a servant and becoming obedient even to the death of the cross. Hence, his triumphant exaltation to universal empire and dominion.

Peter, to whom he gave the keys of his kingdom, and the honor of proclaiming in the city of Jerusalem to a world's convention, that he was exalted to the throne of the Universe, said: David, the king, the poet, the prophet, and the oracle of God, announced, in spirit, his coronation, saying, "The Lord said to my Lord, or Jehovah said to my Jehovah, "sit thou on my right hand till I make thy foes thy footstool,

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I will send the sceptre of thy power out of Zion, rule thou in the midst of thine enemies."

And did not Peter with his keys, on Pentecost, announce, saying, —"*Let all the house of Israel know assuredly*, that God has made *that same Jesus* whom you have crucified, both *Lord and Christ*—tantamount to—the *anointed* Lord. This is most explicit, and so palpable as to be appreciated by every candid discriminating reader.

If, then, all authority in the Universe, is now in the hands of the Lord Jesus Christ—all legislative, all judicial, all executive power in all its realms is in the hands and under the direction, control and government of Emmanuel—of the Son of Mary, maternally, and the Son of God, paternally. And is not this the greatest conceivable honor and glory ever bestowed on any portion of God's creation? Hence, we sing according to inspiration:—

"Nearest the throne, and first in song,
Man shall his hallelujahs raise,
While wondering angels round him throng
And swell the chorus of his praise."

To be a Christian is, therefore, the highest style and dignity of man. Let us, then, give all diligence to make our calling and election sure.

A. C.

YOUTH'S DEPARTMENT.

THE SPIRIT OF POPERY.—The spirit of Popery has been exhibited in repeated instances in our city, by the efforts of the Roman Catholic priests to reclaim and hold those whom God has translated out of the darkness of their communion into the kingdom of his dear Son. The American and Foreign Christian Union has a Mission in our city, and the truth finds its way to the hearts of some of those who have been taught to rely for salvation on the penances and superstitions of Popery. One woman who had found Christ to be the Saviour she needed, and who had renounced the errors of her Romish teachers and joined an Evangelical Church, became the object of their persecution. We shall not now describe the various means or the threats employed to reclaim this member who had fled from their snares, and bind her in the fetters of superstitition. As a last expedient several priests called at her residence, and, after expostulating with her in vain, they locked her in her chamber, and declared *she should not come out until she had renounced Protestantism!* Alarmed by their menaces, she had recourse to ONE who is able to save. She fell on her knees, and raised her voice in prayer to her God and Saviour. The scene was becoming too solemn for the priests to endure. Frightened by the voice of prayer, they unlocked the door, and fled from the house. Their conduct will remind the reader of a couplet in one of Cowper's hymns:

"And Satan trembles when he sees
The weakest saint upon his knees."

We have reliable authority for this statement.—*Philadelphia Christian Observer.*

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The New Translation of the New Testament by Rev. L. A. Sawyer, and published by Jewett & Co., is pronounced a failure by intelligent reviewers. It is not only not an improvement but it is positively worse than the old version in multitudes of places. Such efforts only serve to prejudice the world against all new translations.

Revival in Scotland..—In Scotland a spirit of earnest zeal is awakened. A correspondent of the "British Standard," writing from Aberdeen, says: "Since my last, the Daily Union Prayer Meetings have continued to be as well attended as ever. I have been present on thirty successive occasions, save one, and have been surprised to see, day after day, that splendid hall nearly filled by people of every rank, and Christians of every denomination. The average attendance may be safely set down at from four to five hundred persons. The same routine of simple service is still continued, and the same quiet and order maintained. One day last week, we had Lord Haddo—eldest son of the Earl of Aberdeen, and a very pious member of the Church of Scotland—in the chair; while a doctor of divinity connected with the Free Church, an Episcopalian brother, and a member of the Independent churche, led the devotional exercises. On another occasion the chair was occupied by the minister of Grey Friars parish; while a Free Church minister, an Episcopalian layman, a United Presbyterian, and a Baptist engaged in prayer! The evening meetings have an average attendance of about six hundred persons. Thus, for thirty days, we have had in this city one thousand people assembled for public prayer. To promote the good work, the Young Men's Christian Association obtained the services of Rev. H. G. Guinness for a week. Arrangements were made for his preaching in eight different churches and chapels, the largest that the city contains; but had they been much larger, they would all have been filled. A great work, we are told, is also in progress at Inverness. At Dundee and in Glasgow, Mr. Guinness is to evangelize, while every town in the North is praying, 'Come over and help us.'"

Young Men Awake in Africa.—"A Young Men's Christian Association has been formed on the western coast of Africa, whose object is to "unite young men, by whatever name they may be called, who love the Lord Jesus Christ in sincerity and truth, in the great work of saving souls, and to devote all the time they can spare from business and other engagements in searching out all who are perishing for the bread of life, and sharing with such of the abundance wherewith God has blessed them."

The present Number of the Jews.—"How surprising it is, that amidst all the causes operating to decrease and wear out this wonderful people, they should still remain in number very much as they have been for ages. See the following statement:

'The Jewish nation, dispersed in almost every part of the globe, without forming anywhere an independent nation, amounts in number in 18 8 to 4,658.800, not comprising 30,000 Samaritans, and 1200 Ishmaelites, which would make a total of 4,690,000. The total number of Jews in Europe is stated at 2,451,179, making the 110th part of the whole population of Europe at the last census."

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Unlucky Quotation.—"A correspondent of the American Presbyterian says that he heard a Universalist, preaching a funeral sermon, enforce the tenacity with which men cling to life, by the remark: 'It is even as our Lord and Master has said, Skin, for skin, yea, all that a man hath will he give for his life.' Now, this, as we learn from the Scriptures, was the language of Satan; and are we to infer that Satan is 'the lord and master' of Universalism? We consent."

New Publications.—"The Revelation of John the Divine, or a New Theory of the Apocalypse, by Samuel S. Ralston, and published by Smith, English, & Co. This book, which is a handsome octavo volume of 208 pages, presents the author's theory of the Apocalypse, which was first laid before the public in 1852 in pamphlet form. We have not had time to bestow that attention upon the work which is necessary to enable us to pronounce upon its merits.

From a hasty examination, however we find that the author differs widely from other writers in his interpretation of the prophetical symbols. He places the Millennium about the year 2016, while Cummings and other popular writers of the present day interpret prophecy so as to make the commencement of the Millennium fall somewhere within 1860 and 1870. The value of the book is increased by a Synopsis of Revelation as corroborated by Daniel's numbers."—*N. C. Presbyterian.*

"*Judge Eckles*, of Utah, has placed in charge of Lord Napier, Miss Polydore, the young English girl in behalf of whose rescue from the Mormons, the good offices of our Government were asked by the Government of Great Britain. The father of the rescued young lady is a lawyer of wealth and high standing, and has been for a long time engaged in efforts for the restoration of his daughter, who was inveigled away from her home in England several years ago."

"*The* longest line of continuous railroad in the world is that between Philadelphia and Chicago, being eight hundred and twenty-four miles, all under one management. This road was opened for through business on Monday, 29th of November, via Pittsburgh, Fort Wayne. etc."

"*About* half a million of Southern Slaves are members of the different branches of the Protestant church."

TOUR INTO SOUTHERN KENTUCKY.

My Beloved Wife:—Having been, very affectionately invited by Bro. Latimer, to visit Boone Co., Ky., with the assurance that she would contribute generously to the rebuilding of Bethany College, we took leave of our good friends in Cincinnati, and, on the 27th October, crossed over the Ohio River into Covington. This is a thriving town, numbering already, in connection with New Port, from which it is separated by only a small stream, about 25,000 inhabitants. It will soon be connected to Cincinnati by a magnificent Suspension Bridge, which is now a-building across the River, and will then, no doubt, become the *Home*-retreat of thousands of the business men of

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the Queen City. The massive piers of the bridge already show themselves high above high-water mark, and though the hard times have given a shock to their growth, we noticed that the work was still going on, and the enterprise is, by no means, suspended. Indeed, it is claimed, by her most intelligent merchants, that no city in the Union sustained, with so little injury and general disaster to her business, the recent financial shock, which so grievously oppressed nearly every city and town in our country, as did the city of Cincinnati. The fact is worthy of being considered by political economists; especially, as it is claimed to have been the result of her freedom from the financial blessing (!) of *Banks!*

In Covington, we tarried until after noon, enjoying the elegant hospitality of Bro. Arnold. We were much gratified to find his son, our talented and devoted young Bro. T. N. Arnold, whose company and co-operation we enjoyed for a good part of our tour through Kentucky last Winter, in greatly improved health, and usefully engaged in building up the church in his native city of Covington. Our call was enlivened with some delightful sacred music by Sisters Willis and Phelps, Bro. Arnold's daughters. Sustained by the powerful and cultivated voice of their brother, so that, before we were aware of its lapse, our time was out, and we were compelled to take the parting hand for Burlington. Bro. T. N. Arnold, accompanied us, but we had fifteen miles before us, and the afternoon being already far spent, both night and rain overtook us before we reached our destination.—But though the weather was gloomy and the night dark, we had no sooner reached Burlington, than we were warmly greeted by beaming faces and true hearts and welcomed to the hospitality of the brethren Brethren Latimer and Vawter were waiting to meet us at the Foster House, kept by our Bro. Foster, who had refreshments in readiness for us,—and in good time we were prepared for church. Our long tried and highly gifted Bro. Raines, of Paris, Ky., had already commenced a protracted meeting, and we were much edified by a strong and earnest address from him, followed by an appropriate exhortation by Bro. Arnold. We had the pleasure of hearing Bro. Raines several times during our sojourn at Burlington, and found him more than worthy of the high reputation, which we know he enjoys in Kentucky, as a preacher and teacher of the Gospel. Father Campbell addressed the congregation on Thursday, and on Saturday in company with Brethren Vawter and Latimer, we went on to the town of Petersburg, some twelve miles distant on the Ohio River.

There had been but short notice of our visit to this place, but through the energetic zeal of Bro. Snyder, we found a respectable audience. The brethren have a good house of worship in Petersburg, and there are among them, some zealous and efficient members. An able discourse by Father Campbell, was heard with eager interest, by an audience, composed, in part, of persons of nearly all the larger denominations of our country;—and, before we adjourned, the wants of Bethany College were also laid before the people, with the usual expression of generous sympathy in its behalf. We had only time to shake by the hand, a few of the choice spirits of this little flock, and participate of the inviting repast, provided under the model housewifery of our warm-hearted Sister Snyder, before we were again on the road, for Burlington. We had expected to find Bro. T. N. Ar-

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nold and his lovely wife, on our return to this place, but they were prevented from coming by the indisposition of one of his children.—They have two dear little creatures, sweet enough to make glad any one, who has the heart of a parent. The voice of their little prattler, filled me with many a sweet thought of our own little girl, and I found my heart, in spite of distance and other company, listening to the charms of our own fireside, and busy with the pleasures by which God sweetens the cares of domestic life. How lovingly has He twined around the rugged stock of parental duty, these tender tendrils, verdant and fragrant with leaf and blossom, to shed celestial influence upon our hearts, binding us dutifully to society for the *present*, and lifting the soul fondly to heaven for the *future!*

Burlington is a small country town, and has nothing special in its past associations, save the fact, to me very interesting, that it was, for several years,—many years ago,—the home of the venerated patriarch, Elder Thomas Campbell It seemed to be a peculiar pleasure to many, who were introduced to Father Campbell, to say, "I went to school to your Father twenty or thirty years ago." We met with one old gentleman, who knew him intimately, and, as you would expect, he and all knew him but to admire and love him. Truly, a man of purer devotion, firmer faith, or holier life, has not adorned these modern and degenerate days of Christianity! I sought his residence, but it was of the architecture of the pioneer times,—and had, like its tenant, passed away. The romantic log school-house has fallen, with the forest, in which it stood embowered, and the site is now occupied by a modern and stern looking brick Academy.

We remained at Burlington till Lord's day. The house was overflowing. Many were present, who, for the first time in their lives, honored the *humanity* that was in them, by hearing, for themselves, what they had, through false report, most zealously, and, we doubt not, most *ignorantly* opposed! No doubt, some demons went out of many;—for it is still in the power of truth, and of truth alone, to dispossess these.

I cannot describe to you our parting with the congregation. Bro. Vawter thought it almost certain that it was the last time they would ever meet one, at least, of us, again on this earth, and proposed that we should sing a parting hymn, and afford the congregation an opportunity to give the parting hand. All was done with perfect order, and hundreds of warm and true hearts, loving and beloved in Christ, passed along, and sealed with a hearty pressure, their silent, but earnestly breathed "God bless you!" It was a spectacle to remind one of the exclamation extorted of old, even from the enemies of the cross,—"Behold, how these Christians love one another!"

That afternoon, we returned to Covington, to fill an appointment there;—and the next morning set out for the Green River, or Southwestern part of Kentucky. We took the Rail from Cincinnati, *via* Vincennes, to Evansville, Ia., and thence, by Boat, down the Ohio River to Henderson, Ky. We reached this last place in the night, but were very kindly conducted to the Hotel by a fellow-passenger, who resided in the town. Early the next morning several brethren called to see us, and I had also the pleasure of a brief interview, with several of my Barrett relations, who, you know, are citizens of Henderson. We promised ourselves the pleasure of renewing and pro-

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longing these interviews, on our return, and set out as soon as we could procure a conveyance, for Hopkinsville—distant seventy-five *miles*, by *line*, but about fifty or sixty *hours*, by *time!* It is a time honored adage, "speak nothing but good of the dead;" and in the spirit of it, I forbear to say a word of *this road*, this interval of perils, between Henderson, on the Ohio River, and Hopkinsville, in the centre of Southwestern Kentucky! We had a team, that the spirit of Jehu could not have quickened; a carriage open to "a' the airts the wind can blaw," and a driver that seemed to have been brought up on the proverb that, "a merciful man is merciful to his beast;"—and you will understand, therefore, how it happened that we made only *twenty two miles the first day*, without presuming any violation of my purpose, to say nothing evil of the road! It became *dark*, before night; began to rain, in that gloomy and fitful sort of way, that reminds one of the ministry of Prospero in "The Tempest." Our driver told us there was a good house close ahead, and we were content to turn in.

We had not been long over the cheerful woodfire, kindled for our pleasure, when a "solitary horseman" rode up to the gate, dismounted and joined our circle. He soon revealed himself to us, as Gen. White, renowned in the country, as the leader of the somewhat notorious "Order of Regulators," who, some years ago, organized themselves for the purpose of executing summary justice on the lawless pests with which this community was infested. We were much interested by the account which he gave us of its origin and conduct. It seems, the law was too weak, or tardy, or otherwise. inadequate, to answer the social wants of the better and more orderly class of the population, and that, in consequence, several hundred of the most influential and interested citizens banded together, under solemn pledges, to "regulate" the public affairs and relieve the society of every one who might be deemed a nuisance. The character, of any such as might be challenged, was fully but secretly discussed in general meeting of the "order," and his fate decided by vote. If the decision was against him,—he was to be openly and explicitly warned, by an appointed messenger, to leave the country by a stated time. If he did not regard the order, then he was to be summarily punished and forcibly ejected. Transportation, whipping, hanging, and, if rendered necessary, by violent resistance to the decrees of the order, shooting were the authorized sanctions of the tribunal's authority. The association seems to have been organized from pure motives, and its transactions to have been conducted with the greatest prudence. The results, too, were favorable, and social order and safety were soon established and secured, without a single case of actual violence to any of the condemned. They respected the warning and withdrew to other theatres, more tolerant of their vices. It must be confessed, however, that such an organization is a terrible necessity, and one, which nothing but necessity the most imperious, can even palliate. We were pleased to see, that Gen. White, whom we found to be a very intelligent and courteous gentleman, fully concurred in this opinion. Indeed, he was free to declare, that the sense of responsibility excited by the assumption of such authority, was, with him, painfully intense, and every act of coercion accompanied with the strongest misgivings, as to its propriety or righteousness. Well would it be, if such organ-

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izations *must* be resorted to, that they could always fall into the hands of men, thus impressed with the responsible assumption of their place!

No matter what the theme, you know, that it is not long before Father Campbell turns it to some moral and religious account; and, so on this occasion. I cannot, now recall, how he and Gen. White were soon in a sort of conversation upon the responsibility and destiny of the soul, in the future and beyond the bourne of this life. The argument was soon all on one side, not, however, before it had become sufficiently manifest, that our new friend, was in some very general, and perhaps, even to his own consciousness, somewhat indefinite sense, a Deist. I could but observe, that, after a few wide reaches of thought were opened up to his view, and one or two sublime visions of the heights and depths and widths, within which the soul stands in trembling awe, before its own mysterious grandeur, our listener become more curious to know, *who it was to whom he was listening*, than to prosecute the question under discussion. Of course, it does not take a Western man of the world long to find out a man's name, and before bed-time, we were all acquainted. We did not suffer by the disclosure. Courteous attention, soon became personal kindness, and at breakfast, next morning, our kind hostess, made herself known to us, as Sister Ruby, much regretting that she had not discovered our identity the night before, and pledging us, very cordially, her free hospitality for the future. It is only when we travel as strangers, through a strange people, that we learn fully to appreciate the value of our Christian brotherhood, or to feel how closely the common faith in Christ binds us to one another in Him.

But I cannot write you more, at present. We are both very well, and hope to be in Hopkinsville soon. Till another sitting, adieu!

Ever and truly yours, W. K. P.

Madisnville, Ky., 3d November, 1858.

ELDER CROWELL, OF MISSOURI.

We have received a letter, *via* the "*Western Watchman*," from my very warm friend, its Editor. We have an answer to it written sometime since, but we must wait for the next issue of the M. Harbinger, to publish both. Sundry other documents are also deferred. A. C.

We are happy to say that Bro. Dr. Richardson is again added to our Editorial corps. A. C.

The communication of John Wickliff, and other deferred articles, will appear in our next. R. M.

Reside where you will, acquire knowledge and virtue, and they will stand thee in the place of ancestors: that man is best who can say, "See what I am;" not he who says, "See what my father was."

As there are some faults that have been termed faults on the right side, so there are some errors that might be denominated errors on the *safe* side. Thus, we seldom regret having been too mild, too cautious, or too humble; but we often repent having been too violent, too precipitate, or too proud.—*Lacon.*

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"WATERING CEREMONY."

URBANA, Ohio, December 14, 1858.

DEAR BRO. CAMPBELL:—Permit me to trouble you for an item of information, relative to the history of a translation in which the ordinance indicated by the word *Baptize*, is rendered "*Watering Ceremony*"

The history of the case is this, I remember to have seen the translation, some ten or twelve years ago, but, by whom made, I do not positively remember. I think, however, by an English Missionary, by the name of *Bishop Morrison*. In the Circular Letter to the churches of the Upper Miami Association, I quoted this translation, and, instead of *Bishop Morrison*, I have ascribed this translation to *Bishop Morris*, thinking, at the time, that such was the name of the English Missionary.

Bishop Morris, of the M. E. Church, denounces it a positive falsehood.

If you can advise me as to the existence of any such translation, and, by whom made, I will be very much obliged to you for the information. I am yours truly, D. BRYANT.

☞ I know of no such translation. I presume it is intended as a quiz upon the Papal change of Christian baptism into Infant rantism or Sprinkling. A. C.

BEAUTIFUL EXTRACT.

Go out beneath the arched heaven in night's profoundest gloom, and say, if you can, "There is no God." Pronounce the dreadful blasphemy, and each star above you will reprove you for your darkness of intellect—every voice that floats upon the night will bewilder your utter helplessness and despair. Is there no God? Who, then, unrolled the blue scroll, and threw upon its bright frontispiece the legible gleamings of immortality? Who fashioned the green earth with perpetually rolling waters, and its lovely expanse of island and main? Who gave to the eagle a stately eyrie, when the tempests swell and beat strongest, and to the dove an abode amid the forest that ever echoes to the minstrels of her moan? Who made light pleasant to thee, and darkness a covering, and a herald to the first flashes of morning? Who gave to thee that matchless symmetry of sinews and limbs? The irrepressible and daring passion of ambition and love? And yet the thunders of heaven and the waters of earth are chained. They remain, but the bow of reconciliation hangs out above and beneath them.

Precept is example written in the sand—the tide flows over it and the record is gone. Example is engraven on the rock, and the lesson not soon lost.

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A CALL.

DAVISBORO, Geo., Noveber 19, 1858.

ELD. A. CAMPBELL.—*My Dear Bro:*—I was requested by several of our churches. to write to you, and through you, to offer $425 to such a man as you would recommend, to come and preach to them, weare rapidly growing in numbers, and in ability to pay a preacher, and we hope, by another year, if we have the services of the right sort of a man, to be well able to pay for preaching. Whoever comes will have but five preaching places to attend to,—they are close together, and easy of access. We have excellent good houses to preach in.

Please write to me immediately, if you can find a man that you could recommend to us. Your Bro., THOS. M. HARRIS.

☞ I know of none at present; but others may, and, therefore, give insertion to the above as a call. A. C.

CONTRIBUTIONS TO THE ADELPHIAN SOCIETY LIBRARY, BETHANY.

SISTER S. H. Campbell,	$50,00
Bro. James Challen, Philadelphia, Pa.,	8,00
Sister E. Minchell, Cincinnati, O.,	1,00
Sister Mollie Bishop, Cincinnati, O.,	5,00
Sister S. Logan, for the Sisters of Clintonville, Ky.,	6,00
Sister E. Sherman, Pittstown, New York,	5,00
Sister Mary Buckley, Lancaster, Illinois,	1,00
Sister H. C. Best, Salona, Pa.	5,00
	S. H. C.

Inquiries and suggestions in regard to the foundation of faith in the Word of God. By Albert Barnes. We acknowledge the receipt of a copy of this work, from the publishers, Parry & McMillan, of Philadelphia, Pa. A. C.

PROGRESS OF REFORM.

KENTUCKY.—Bro. T. M. Allen, writing at Bro. Gano's, near Centreville, Dec' 10th, '58, says:—I gave my daughter the parting hand, in Louisville, on Saturday, the 27th ult., and by the *evening train* reached Lexington, that evening. Lord's day morning. I called a few moments to see my relation,—Sister Russell, and the venerable, tho' afflicted Bro. Elder Thomas Smith, and then, in a constant rain, reached Antioch, in Bourbon, in time to hear Bro. Gano address a large audience, on a funeral, occasioned by the death of Bro. Peter Troutman, whom, I immersed about 30 years ago, and who had been a worthy mem-

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ber of this congregation, from the time of his obedience until his death, but a short time ago. The sickness of Sister Gano, compelled Bro. Gano to return home on Lord's day evening, but I remained, and continued the meeting until the following Friday evening. There were 12 additions, all of whom hearing, believed, and were immersed.

I planted this church, more than thirty years ago, and I rejoice that I was again permitted to hold another interesting meeting with this noble band of disciples. The beloved Bro. John Giltner, with whom I tarried, is one of the few who was with us at the beginning, and stil remains a pillar in the Church.

Bro. W. H. Hopson, of Mo., was with us one day, and gave two able discourses. Bro. Gano returned on Wednesday, and continued to the close of the meeting; he and I were the principle speakers, although Bros. Richardson, Ricketts, and L. L. Pinkerton, were present a part of the time.

I accompanied Bro. Gano home on Friday evening, and was received, as ever, with all Christian kindness, by his amiable and beloved family.

The two following days,—Saturday and Lord's day,—I was with Bro. Gano, at Newtown, where we had a good hearing, and some additions, although the continued rains interfered much with the meetings here, as well as at Antioch I also spoke one night to a large audience at Bro. Collins, near Newtown.

Last Monday, I commenced, with Bro. Gano, at *Old Union*, and continued the meeting until this evening, (Friday). One addition, by obedience. The venerable John Smith, and Bro. John Rogers, were present a day or two, but the speaking was mostly done by Bro. Gano and myself. We had a pleasant and interesting meeting, but the severe rains, and bad roads were much against us. Oh, what mighty changes have occurred here since I went to Missouri, but I still find the same Christian and personal worth, and warm and generous friendship, as in former days, I felt solemn in meeting with my old brethren and friends once more, but was thankful to the Heavenly Father, that I was permitted to return to this, the field of my youthful labors, as a Christian minister. Bro. Gano and I expect to commence a meeting in Georgetown, to-morrow.

Bro. T. M. Allen, writing from Louisville, Dec. 27th, '58, says,—This day week, after preaching and immersing in Georgetown, I returned to this city, where I have been sojourning since, with my daughter.

Bro. Gano and I commenced a meeting in Georgetown, on Saturday, the 11th inst., which was protracted until the 20th, but, as usual, we had heavy rains and bad roads to contend with, but the congregations were large, and 5 confessed and obeyed the Saviour. The venerable and beloved Bro. John Smith was with us, but was overwhelmed with sorrow and grief, on account of the severe affliction of his son, Harvey; but would occasionally be heard with his well known power and force. The meeting was one of much interest, and the brethren could but thank God, and take courage. Long will I remember their Christian affection and kindness.

Yesterday, I spoke for the congregation on Hancock St., for whom Bro. Sewell preaches. I regret that my absence from the city prevented me from seeing you and Bro. Pendleton, when you were here.

I expect to start for Missouri to-day.

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Bro. W. H. Hopson, writing from Georgetown, Dec. 24th, '58, says,—Please publish that the brethren in Chicago, Ill., have erected a house of worship on West Monroe Street, between Aberdeen and Rucker Streets. At a meeting held there, in November last, I had 13 additions. M. N. Lord, is their Pastor.

I have just closed a meeting at Lexington, Ky., with 24 accessions to the church there.

Bro. W. T. Moore, since he left us at Bethany, has been connected in his labors, with several protracted meetings, which have resulted in some additions to the churches.

Missouri—Bro. W. H. Hopson, November 9th, reports results of three meetings, the first of which, he held in the latter part of August, at South Fabius Bridge, near Palmyra, when 30 were baptized. The second, at St. Jo., in September, with 27 additions. The third, at the date of report, at Batavia, Ill., with 25 accessions.

Bro. H. at the above date was holding a protracted meeting in Chicago, attended by large and attentive audiences, the result of which, we have since learned, was 13 addftions.

Bro. T. M. Allen, writing from Boone county, Nov. 7, '58, says, Last Lord's day, I commenced a meeting in Columbia, which closed on Friday night, with 13 additions; all of whom heard, believed, and were immersed.

Georgia.—Bro. Nathan W. Smith, says,—In the bounds of my labors, about 20 additions have been made this Summer to the good cause.

Bro. E. M. Harris, of Pine Log, Cass co., Geo., wishes to procure a young man to teach the Languages and the higher branches of Mathematics. Six hours per diem, for a term of 10 months---his washing and board paid; he being at no expense for either. Can the Faculty of Bethany College procure us such a teacher?

Nova Scotia.—Bro. W. W. Eaton, writing from Eastport, Maine, Nov. 1st, '58, says,—I have been evangelizing in Nova Scotia and New Brunswick twenty weeks. I have spoken at least 6 times a week, with improving health and vigor. I have had the joy of seeing many of the brethren greatly encoursged and revived, and some 60 obedient to the Lord. The Lord has been very gracious to us. Blessed be his holy name.

New York.--Bro. J. L. Grannis, writing from Carthage, reports 4 additions to the church.

Virginia.--Bro. Chester Bullard, writing from Christiansburg, December 6, says: I baptized about 30 last trip; 40 the one before; 3 confessed last Thursday.

Brother P. H. Keach, writing from Richmond, Dec. 21st, '58, says,—We have just concluded a delightful protracted meeting of about three weeks, conducted by Bro. Errett, and a number of additions to the church have been made during that time. Bro. Errett has made a very favorable impression in the community, especially upon those of other denominations. The meetings have been crowded with attentive hearers, every night.

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TEXAS.---Bro. L. J. Sweet, writing from Scyene, Dallas co., Nov. 19th, '58, says,--I am devoting my time to riding and preaching. Since the 20th of June last, I have had 46 additions to the cause of Bible truth; 2 from the Cumberland Presbyterians; 5 from the Methodists; 5 from the Baptists, and 34 from the world.

OBITUARY NOTICES.

DIED, October 8th, '58, at the residence of her Sister, near Centralia, Ill.' Miss Sallie E. Goodwin, in her 23d year.

The deceased was born near Charleston, Ia., where her parents still reside, and graduated at the Female School, at Charleston, and afterwards taught in the Glasgow Female Seminary, Ky. Being early disposed to piety, she joined the church when quite young, and, until her death, was an earnest and devoted Christian. Humble, pious, and benevolent, she was "abundant in good works," gentle and amiable in her disposition, she won the love of all who knew her; intellectual and communicative, she was an agreeable companion; prudent and meek, she ever exhibited all those graces that adorn the Christian character; ardent, in her advocacy of the principles of Christianity; she was a preacher by example. Though her refined taste and cultivated intellect rendered her highly ornamental, yet she desired and hoped to be very useful.

The deceased had many friends in Kentucky, Indiana, and Illinois, who will be sorely stricken by her death; but there is a consolation in the blessed promises of the Bible, and to them we should turn.

Died, Sister Isabel Stroud, consort of Bro. Geo. Stroud, Warren co., Tenn, has gone, and, I humbly trust, to that rest which remaineth for the people of God. She died on the 9th of last October, after a long and distressing illness, in the 52nd year of her age. She had been a member of the body of Christ about 24 years and had lived with her husband about 33 years.

The deceased had been, in life, remarkable for her works of faith and labors of love. Her husband could, in truth, say of her, "she had been a helper of many and of me also." Many a weary preacher has enjoyed the kindness and delicate attentions of her hospitable mansion. Her chief ornament, that of a meek and quiet spirit, characterized all her intercourse with society; and her numerous kind attentions to the poor and to the distressed, gave her faith and love an active. efficient, and living form, which commended her Christian profession to all who knew her. As might be inferred, she was ever punctual in her attendance on the Lord's day meetings, and greatly enjoyed the service of the Lord's House.

Her hour of departure having arrived, she was perfectly resigned and willing to be absent from the body that she might be present with the Lord.—"Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them."

Died, of Typhoid fever, at her residence, in Lower Three Runs, Barnwell District, S. C., Sister Sarah Hewlett, daughter of W. H. and M. E. Hewlett. At a very early age, our dear departed Sister obeyed her Saviour, and made a profession of religion. During her Christian career, which has been brief, alas! very brief, she exhibited all the virtues and excellencies of the most exemplary Christian life.

Although she suffered much, during her illness, she bore all without murmuring; and, when the moment of her departure was at hand, her last lingering breath syllabled the name of Jesus, as she meekly and submissively committed her spirit to her God with the most angelic resignation. A FRIEND.

From the "Barnwell Sentinel."

"Died, in Scriven co., Ga., after a short illness of nine days, February 12th,

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'58, Richard C. Hewlett, eldest son of W. H. and M. E. Hewlett, of Barnwell District, S. C.

The subject of this notice was of a most unexceptionable moral character, and a disposition the most kind and affectionate; he was *devotedly beloved* by his family, and highly esteemed by many who know him. Few men possessed more generosity of heart, or were more observant of the wants of the poor.' At the age of 19, he made a profession of religion, and having led a life of piety and devotion, he preserved himself from the vices and influences of the world. Though he suffered much, his dying moments were peaceful, and his last words were, "There is nothing awful about death."

ONE WHO KNEW HIM.

Died, in Madison, Indiana, on Sunday the 19th December, '58, Mrs. Annie M. Neal, wife of Capt. J. S. Neal, in the 34th year of her age.

Sister Neal, for a number of years in her early life, was a resident of Wellsburgh, Va. She died after a lingering and constantly wasting sickness of about six months, of Consumption. She leaves a widowed and devoted mother, a kind and attentive husband, two interesting children, and a wide circle of relatives and friends to mourn her loss; yet, with this encouraging consolation, that "our loss is certainly her eternal gain."

She made profession of Christianity a number of years since, under the ministry of Elder D. S. Burnet, at Cincinnati, and from a personal acquaintance, of about five years, we can cordially bear testimony to the many Christian virtues and excellencies of her character, in all the relations of life. Firm, faithful, kind, affectionate, patient, calm, resigned, constant and full of hope in Christ, she was highly esteemed and beloved by all who knew her.

Died, of Malignant Scarletina, on the 3d of January, '59, Selina D. and John Allen, children of Eld. M. Riddle, aged six, and three years, respectively. Bro. R., who is absent most of his time preaching, had reached home but a few hours before his two children died, which was but an hour apart, the youngest being sick but some twenty hours. The Lord comfort our Bro. and Sister in this heavy affliction. (ASHLAND, O., Jan. 4, '59.) I. N. C.

Died, on the 30th of October, '58, Bro. Dr. Samuel O. Williams, in his 56th year. He publicly confessed the Lord, in June, '57. The deceased, had removed from Mississippi to Camden, Arkansas, in April, 1854. In his intercourse with men, the Doctor was a gentleman in the broadest sense of the term. As a husband, he was kind, tender, and affectionate; as a father, indulgent to a fault, as a friend, true, and as a Christian, exemplary.

Though his sufferings were of the most excrutiating kind, for some two weeks before his exit, he endured them with the utmost resignation and fortitude. His amiable Christian wife, as a ministering angel at his bedside, never, for a moment, remitted her kind attentions in her attempts to soothe his great sufferings. He left a wife and seven children, all of whom are grown up, except two little daughters.

A "CAMPBELL" AMONG THE TURKS.

When the 42d Highlanders, *en route* for Egypt in 1800, waited at Marmorice for reinforcements of men and horses from our allies the Turks, amongst those who came to see the British Armament was an unexpected visitor dressed in the Turkish garb. This was a gentleman of the name of Campbell, a native of the district of Kintyre, in Argyleshire. Early in life he had been so affected by the death of a school-fellow, who had been killed by an accident, that he fled from the country and joined the Turkish army. He had served forty years under the standard of Islam, and had risen to the rank of general of artillery. When he saw the men in the dress to which he had been accustomed in his youth, and heard the bag-pipes play, the remembrance of former years and his country so affected him, that he burst into tears. The astonishment of the soldiers may be easily imagined when they were addressed in their own language (the Gaelic which had not been forgotten) by a Turk in his full costume, and with a white beard flowing down to his girdle.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *FEBRUARY*, 1859. [No. *II.*

REGENERATION, JUSTIFICATION, SANCTIFICATION, ADOPTION.

THESE are the four cardinal themes of the true Christology, and of a Biblical Theology. Very much, indeed, depends upon a scriptural definition and appreciation of terms so cardinal. They give birth to four verbs of large comprehension,—to *regenerate*, to *justify*, to *sanctify*, and to *adopt*.

These being, one and all, scriptural terms, we must consider their precise scriptural currency and value in the apostolic writings, if we would enjoy the gospel. Their popular currency, in modern creeds, is, indeed, one inquiry, and their evangelic currency, in the apostolic diction and style, is quite another inquiry. The latter, with us, is paramount. We have, on former occasions, remonstrated against an erroneous conception and appropriation of these terms. They are yet occasionally used inappropriately, the four cardinal terms in modern and in original Christian terminology. *Regeneration* is represented in the Greek Christian scriptures, by *Paliggenesia*. It is not found, or has no representative in the Hebrew scriptures. It is a new covenant or new Testament term. And, therefore, it belongs exclusively to the Christian Institution. In Matthew xix: 28, its first occurrence, it is defined, by our highest authorities in these words: "*Regeneratio*

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per quam ibi intelligitur totius naturæ nostræ perfecta renovatio et instauratio, plenaria peccati et mortis abolitio;" which we literally translate in the following words:

By this word is here understood—"*a perfect renovation and instauration of our whole nature;*" or, in our every day currency.—*a perfect renewal and restoration of our whole nature to that image of God in which our father Adam stood in the day of his generation or creation.* We confidently affirm this, on the highest literary authority in christendom, to be the legitimate and precise meaning of the word, *Paliggenesia*, represented by the Roman and English word *regeneration.* No man, we presume to say, of literary reputation, will hazard that reputation by denying this exegesis or definition of the term.

We, however, think that our composite Saxon word *renewal* is as apposite and as intelligible to the masses of our community as any other word in our living currency.

This term *paliggenesia, regeneration*, is found but twice in the Christian Scriptures; and, in neither of these cases, does it correspond with its modern currency in Protestantdom or Romandom.

In its first occurrence, Matthew xix: 28, it indicates a *new era.*—Every Biblical scholar in Christendom, must concede this.

The era alluded to, in this passage, is, by Alexander Clark, and other commentators of authority, referred to the time "when Jesus shall sit on the throne of his glory; and not to the time of our following him here."

Matthew xix: 28. So Boothroyd, and many others read it. "At the renovation, when the Son of man shall sit on the throne of his glory, you, also, shall sit on the twelve thrones, judging the twelve tribes of Israel."

Again, Titus iii: 5,—"He saved us"—"according to his own mercy, *through the bath of regeneration*, and the *renewing of the Holy Spirit.*" These are not identical—"the bath of regeneration" is one, and "the renewing of the Holy Spirit" is another. The new birth, and the washing of the new birth, are not identical terms nor identical ideas. A man, a physical or an animal man, "must," under the Christian economy, "be begotten again"—"born of water and Spirit," before he can enter into the kingdom of God." We only reiterate the express oracles of the Holy Spirit. We desire no other, we seek no higher, no lower authority.*

* Had it not been that the formalism of Popery and Prelacy had so excited John Bunyan, the tinker, early in the 16th century to preach the necessity of the new birth, to write his Pilgrim's Progress—to travel as his own missionary so indefatigably as to obtain the title of "Bishop Bunyan," annually visiting London and preaching to multitudes—often, in dark winter mornings, meeting

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Justification, sanctification and adoption are instantaneous acts of Divine grace, and are simultaneous, not successive acts, as more than half of our pulpits and presses in Christendom preach and teach.—They are, on the contrary, both instantaneous and concomitant, or contemporary acts of Divine grace—the sickly dreams of some of our modern Rabbis to the contrary, notwithstanding.

One fact or truism, almost universally conceded, will place these misconceptions in midnight altitude. It is this:—There are degrees in *character* but not in *state*. For example, we all concede, that the terms *husband*, *wife*, *son*, *daughter*, *master*, *servant*, *citizen*, *subject*, represent states—each and every one of them represents neither more nor less than a relation or state. But in *character*, there are, or may be, many degrees. A. B. and C. are *masters*. D. E. and F. are *servants*. These are *two states* obviously distinct. But A. B. and C. in character, may be good, better, and best; or bad, worse and worst.—This is so obvious, that all sound thinkers readily admit it. Hence, seeing that justification, sanctification, adoption, regeneration, represent *states*, and neither persons nor characters; those in these states are equally perfect in state, while there may be a greater or a less conformity of character to these states or relations. No Christian man can, therefore, be more regenerated, justified, sanctified, adopted, or saved than any other Christian man.

The Westminster Divines, as they are called, were, in this matter, correct, when they called these states—"acts of Divine grace." Politically, in our enlightened country, we are orthodox. An alien is transmuted or regenerated into a citizen, And, so soon as politically

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large congregations at seven o'clock; had it not been, we say, for the indefatigable labors of "honest John Bunyan," as Dr. Franklin was wont to call him, no one could imagine what might have been the present attitude and condition of Old England or New England. Even Dean Swift confessed that he had been better entertained, and more informed by a chapter in the Pilgrim's Progress, than by a long discourse upon the will and the intellect, or upon simple or complex ideas.

It has been commended, some thirty years ago, and, in the strongest terms, too, by the London Quarterly, Edinburgh, and North American Reviews--and it, author classed with Milton, as one of the only two great original creative geniuses of the seventeenth century.

His works form two folio volumes. He was admirable in prompt repartee. A Quaker visited him in Bedford jail, and declared that by an order from the Lord, he had sought him in half the prisons in England." "If the Lord had sent you," replied Bunyan, "you need not have taken so much trouble, to find me, for the Lord knows that I have been a prisoner in Bedford jail for the last twelve years."

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regenerated, he is equal in all the constitutional rights of citizenship with every other native-born citizen of mature age and reason, until he abjure these rights and becomes a rebel.

When, then, an alien is naturalized, or born again, he is adopted and enfranchised with all the inherent rights, honors, and immunities of a native-born citizen, under the same constitution. He is, in one particular only, limited. He cannot, constitutionally, be President of the confederacy. So it is in the Christian Institution. A justified, sanctified, adopted and saved sinner can never be king of the universe. Neither can an angel. But of a regenerated man we may say and sing :—

"Before the throne and first in song,
Man may his hallelujahs raise;
While wondering angels round him throng,
And swell the chorus of his praise."

There are, then, no degrees in justification, sanctification, adoption or regeneration. But in Christian character, and enjoyment, there may be degrees, beyond the power of all our powers of utterance. We give the Westminster divines all credit and honor, because they represented regeneration, justification, sanctification, and adoption as several and distinct *acts of Divine grace* and philanthropy. Hence they called them, one and all, "Acts of Divine grace." Sometimes, indeed, improperly calling it "*sovereign* grace," as if there could be any *grace* at all, human or Divine, that is not both *sovereign* and *free*.

A. C.

CHRISTIAN UNITY.—*No. I.*

"Behold how good and how pleasant it is for brethren to dwell in unity."—Psalm cxxxiii: 1.

So long as divisions and strifes exist amongst those who profess to be followers of Christ, the discussion of the subject of Christian Unity can be neither unseasonable nor unprofitable. Especially, does it become us, who are engaged in a religious movement, which was originated for the express purpose of putting an end to religious controversy, and of uniting all Christians in a common brotherhood, to keep this important subject constantly before our minds, and before the religious communities around us. This is important, not only that we may, ourselves, be thus induced steadily to adhere to purposes so desirable, but that these may be properly understood and appreciated by the pious among the various religious parties.

It is manifest that the nature of our plea for Christian union, is, by no means, fully or properly understood. It is supposed, by many,

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that our purposes are aggressive and denominational; that we seek to overthrow the established order and polity of existing religious societies, and to build upon their ruins, a loose and empty structure of religious forms. It is thought, by others, that our chief design is, to reform a popular theory of spiritual influence, and to resolve all Divine agency into arguments and ideas. Few, indeed, of our opponents, seem to recognize our true position, as seeking "a restoration of pure primitive apostolic Christianity, in letter and spirit, in principle and in practice—a return to the simplicity of the gospel, as at first delivered—a recovery of the pristine faith, and love, and unity of the Christian church. We have found the edifice of modern Christianity to rest largely on human opinions; and, despairing of success in any effort to repair its separated and tottering walls, we have sought to build anew upon the *rock*—the true and firm foundation originally laid in Zion. We have found denominational union, without Christian unity; and Christian unity, without the possibility of Christian union; and we have sought to break down the partition walls which bigotry has erected, and to restore the Christian liberty and fraternity of the first and purest period of the church.

By Christian UNITY, we understand *a spiritual oneness with Christ*; by Christian UNION, *an avowed agreement and co-operation of Christians with each other.* There can be no true *Christian union*, unless there be first *Christian unity*; for, since oneness with Christ, is the very substance of Christianity, we must first have true Christians, before these can be united with each other. It is of this unity that our Lord speaks, in the prayer recorded in the 17th of John: "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. * * * * Neither pray I for these alone but for them also that shall believe on me through their word, that they may be one, as thou, Father, art in me, and I in thee, that they may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one—I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

This is not a prayer, as is commonly supposed, for ecclesiastical, or, as it is usually termed, Christian union, except so far as this may be involved as a result of that unity which is here so earnestly and touchingly implored. The prayer to the Father is, "that they may be one as we are"—"that they may be one, as thou, Father, art in me, and I in thee, that they may be one in us." This is not *union* merely, but *unity*; and the mode by which this spiritual unity is effected, is distinctly stated to be *the in-dwelling of Christ.* "I, in them, and thou,

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in me, that they may be made perfect in one." As the Father dwelt in Christ by the Spirit, so it is thus that Christ dwells in his people. It is "through him" that we have "access by one Spirit unto the Father." It is "in him" that we are "builded together for a habitation of God through the Spirit." "Ye are not in the flesh," says Paul to the Romans, "but in the Spirit, if so be that the Spirit of God dwells in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you," he proceeds, thus using "Christ" interchangeably with "Spirit of God," and "Spirit of Christ," in the preceding sentences. "Hereby know we," says John, "that we dwell in him, and he in us, because he hath given us of his Spirit." It is through the in-dwelling of the Spirit of Christ, then, that this *unity* was to be attained, and this remarkable petition of Christ, if it be not in fact, the formal fulfilment of the promise just before made to the disciples: "I will pray the Father, and he will give you another Comforter, that he may abide with you forever,"* is, in *effect*, a prayer for the impartation to believers, throughout all time, of that Spirit, by which, alone, *Christian unity* can be established and maintained. Hence, Paul exhorts Christians to be careful to preserve "the unity (ἑνοτης) of the Spirit, by the bond of peace."

In this view, it will be apparent that the usual interpretation of this prayer is incorrect, which mistakes unity for union, and supposes it to relate to some future fusion of all religious parties into one, or to the creation of some grand overshadowing community, whose members shall be united upon some simple formula of Christian truth, and thus induce the world to acknowledge the Messiahship of Jesus. The truth is, that this prayer of Christ *has been already answered*, for the Father heareth him always, and has certainly, in every period of the church, granted, to all true believers, that Spirit which establishes unity with Christ, and enables its possessors to manifest to men the life and character of Christ and to "shine as lights in the world." Just in proportion as this spiritual unity has been established, and, as the proper fruits of the Spirit have been manifested in the lives and character of Christians, so has the world† believed in the Divine

* It is in connexion with this promise, that our Lord says: "At that day ye shall know that I am in my Father, and you in me, and I in you," which is the very language of his prayer. He, moreover adds, subsequently: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Hence, Peter speaks, Acts v: 32, of "The Holy Spirit, whom God hath given to them that obey him."

† In the common interpretation of this prayer, "the world" is understood to mean the *whole* world, but this is without authority, from the absence of any such qualifying expression, and from the current usage of the term κοσμος, as employed distributively.

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mission of Jesus. Thus, has the prayer been fulfilled in every age of the church, and thus will it continue to be fulfilled to the end of the world.

It is not, then, a prayer for Christian *union*, as commonly understood, for though an ostensible union amongst Christians is a natural, it is, by no means, a necessary, nor, is it always a possible result of their unity with Christ and with each other. It is admitted that among the variant parties—that in spiritual Babylon herself, God has a people who possess this spiritual oneness, but who are so far from Christian union that they are often in an attitude of antagonism through the vicious circumstances around them. These, the demon of party-spirit watches with hawk-eyed vigilance, and, should they manifest a disposition to yield to the yearnings of their spiritual nature, and to fraternize with those whom they recognize as brethren in opposing ranks, it drives them backward to the rear, with threats of anathemas and denominational proscription. As Christian unity, then, may be readily distinguished from Christian union, much more may Christian union be distinguished from *denominational union*,—from these bonds of partyism which the hand of bigotry is ever striving to draw so tightly, that the heart of the true Christian can scarcely beat within his bosom. Denominational union is not, and never can be, Christian union. It rests not on that Christian unity, which can be the only true basis of Christian union, but on the miserable and varying formulas of human opinionism, and the narrow *knife-edged* support of an ignorant and itolerant dogmatism. The true children of God, who are *in* these denominations, but not *of* them, are united to each other by far higher and holier ties, than those which bind together the masses of these communities, and, were it not that they are entangled by the artful policies and selfish interests of the parties in which they find themselves arrayed, they could not long remain separated from each other.

That a true Christian union—a visible and cordial co-operation of the children of God, in forwarding the great objects of Christianity in the world, is most earnestly desired, no one will dispute. That every overture for this purpose, is entitled to be treated with respect, and that every approximation to this end should be hailed with thankfulness, will be readily conceded by all right-thinking men. And the pious should feel it to be their duty to avail themselves of every opportunity which may be providentially afforded, of co-operating with each other, for the accomplishment of such objects of common interest as partyism may have been, as yet, unable to enclose within its lines. We see, with what reluctance it finds the great work of Scripture Revision placed beyond its control, and what mighty efforts it is

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making to secure to itself some portion of this territory. But these efforts should but the more assure revisionists that the ground they occupy is, as yet, free for God and for humanity; and they should but the more rejoice that there, at least, they can be permitted to meet in concord, and to unite in a work of faith and a labor of love. When missionaries from belligerent sects meet in distant lands, and find themselves front to front, with the most hideous forms of idolatry, how soon, at this distance from denominational antagonisms and rivalries, they find themselves united heartily in the common cause of winning souls to Christ! It was from these regions, remote from sectarian strife, that the impulse was first given to furnish faithful versions for all the world, and it is in thus becoming joint laborers in the field of Christian effort, that Christians practically realize, in part, that complete and blessed union which Christianity contemplates.

The advocates of the present reformation, while they would gladly avail themselves of every opportunity of promoting, by such co-operation, the cause of Christian union, seek, nevertheless, to establish it upon the more permanent and original ground of Christian liberty. They desire to see the Christian Institution freed from all the shackles and appendages of sectarism, and restored to its primitive comprehensive simplicity, so that there may be no longer any hindrances to a complete and happy union of all Christians, in all the blessings, privileges, labors, hopes, and aims of the gospel.

They are not, indeed, so chimerical as to hope for a community on earth, in which there will be either *perfect* Christian unity, or a *complete* Christian union. Certain, it is, that no such community has ever yet existed. Even in his prayer for unity, our Lord is under the necessity of expressly excepting "the son of perdition." In the Acts of Apostles, the joyful announcement that "the multitude of them that believed, were of one heart and of one soul," serves but to herald the appearance of Ananias and Sapphira. And, at a later period, an Apostle, in the midst of exhortations to Christian duty, was compelled to insert the parenthesis, "For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." If history, sacred and ecclesiastic, did not suggest, experience, at least, would show them the appositeness of such a parenthesis in the description of the best religious community on earth; and would verify the application of Paul's figure, when he says, that "in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor." While these exceptional cases, however, may be admitted to exist, and, to be likely

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to exist, as melancholy evidences of the power of sin, and the weakness of poor humanity, "the foundation of God, nevertheless, standeth sure," and they feel it to be their duty to aim at that perfection which the gospel reveals, and to secure, at least, the nearest approximation to it that is practicable.

For this end, they desire the aid and co-operation of the pious everywhere; confident that all such will realize its importance, and that they will respond to the language of the Psalmist, when he exclaims: "Behold how good and how pleasant a thing it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion—for there the Lord commanded the blessing, even life for evermore." R. R.

A LETTER.

To Elder Alexander Campbell, Bethany, Va.

Sir:—To address a man thus publicly, by name, without good cause, would be an unwarrantable liberty. But, the recollection that you have so often taken this liberty with others, relieves me of all embarrassment. Besides, within these seven years past, you have addressed to me, personally, two published letters, besides bestowing on me a large share of your editorial animadversion, and this fact alone furnishes a sufficient justification for thus addressing you. If the readers of your "Millennial Harbinger" believe all that you have published about me, in the full import of your word they must think me a monster of depravity. Were you a young man, just entering on an untried editorial career, much that you have published might be put to the account of youthful impetuosity, unpruned rhetoric, and the mistaken notion that smart words can supply the lack of strong arguments. But you are an old man, in whom the heat of youth may be supposed to have cooled away, you are looked to as the leader and father of a sect, indeed, you claim to be the restorer of the ancient Gospel, a reformer of abuses and errors that have come down from the ages succeeding that of the Apostles.

Now, Sir, if this claim of yours is well founded, if you are, indeed, the restorer of the ancient order of things in the kingdom of Christ, then I am involved in great darkness and error. And if your published sayings of me are true, I am in a sad case, indeed. One of two things must be evident: either you have strangely slandered me, or I am unworthy of the Christian name.

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Allow me, Sir, to call to your notice, a few of the complimentary things which you have published about me, in these seven years past.

In your "Millennial Harbinger" for July, 1852, you addressed a letter to me, as editor of the "Western Watchman," conjointly with the editor of the "New York Recorder" (M. B. Anderson, LL. D., now President of Rochester University.) proposing to discuss with us, through our respective journals, the doctrine of Regeneration. You claimed to be as orthodox as we on that doctrine, complained of having been "contemptuously treated by the Rabbis and Doctors of the Baptist denomination who have, always servilely, conformed to Papistical authority;" and you called upon us to lay your letters before our readers, promising to lay before yours whatever we might say in reply.

As neither the "Recorder" nor the "Watchman" copied or replied to your letter, which was marked by you "No. I," you published another letter in the "Harbinger" for September following, marked "No. II," in which you accuse us of "discourtesy or apparent want of Christian candor or ability to respond," and then declare that your letter shall be "a short one, and one that will tell on this community at no distant day." You then do me the honor to devote the remainder of this "telling" epistle wholly to me,—"the Reverend William Crowell, editor of the Watchman." The special reason which you assigned for doing this was, you had just made what was to you, a most notable discovery; which discovery you set forth in the following exulting words: "I will only remind Reverend Mr. Crowell, editor of the Watchman, St. Louis, that he has written a book—*yes, he has written a book*—so that I need not exclaim with the afflicted Job, 'O, that mine adversary had written a book,' (Job xxxi: 35) for he has written a book—a serious and solemn book," ect., etc. "In this book," you proceed to say, "he [Mr. Crowell] has taught *Baptism for the remission of sins*, and baptismal regeneation as I have defined it, in terms as ample and unambiguous as my own." Then, after having given your readers a garbled extract from the "Church Member's Manual," copied out and sent to you by Elder Church, of St. Louis, you say of it, "I will subscribe this, as far as it goes, as fairly indicative of my views. I want nothing stronger, and nothing much clearer, on those two great points on which during thirty years, I have shed a gallon of ink." You thank Elder Church for the extracts, and thank me for the "Manual," and so greatly delighted were you with this discovery that you ordered "fifty of them [the Manual] for Bethany, that every member of our [your] church that pleases may have a copy." Your exultant joy knew no bounds, and you add, "The seven arguments of Elder Crowell prove all that we affirm, and no

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more than we affirm, whenever we preach the new birth, and baptism for the remission of sins."

Let us pause here a moment. Were you sincere, Elder Campbell, in those expresesions of joy, and of gratitude to me, on this discovery? If so, why did you return evil for good? I sent a respectful communication for the "Harbinger," in which the unfairness of the extract from the "Manual," and the real doctrine of that book were clearly presented, requesting its publication, in justice to myself and the cause of truth. I received a note from Mr. A. W. Campbell, an assistant editor of the "Harbinger," who, I am told, is your son, acknowledging the reception of my communication, and promising that it should be published; but it has never appeared in the pages of the "Harbinger" to this day. He also referred to the reception of the fifty copies of the "Manual," hoping that they would contribute "to the edification" of your people. But, from that day to this present writing, I have heard nothing of the reception or the effects of those fifty "Manuals" among the disciples of Bethany.* After your unmeasured endorsement of the book, in which you go so far as to say, that if it is not "oil taken from our lamp, or butter from our churn, it is the marrow and fatness of our heresy"—after your loud rejoicings, and your repeated declarations that I, who had not read a page of your writings, so far as I know, when I wrote the "Manual," should have set forth your doctrine in all its length and breadth, height and depth, "fatness and fulness,"—after all this, I could but regard it as very singular that no farther mention should be made of the book in the pages of the "Harbinger." If the slight taste of it, in the extract made for you by Elder Church was so sweet, and "fat" to your palate, what might I expect its fulness to be? Surely, you and your Bethany brethren must have had a rare feast on those fifty "Manuals." You say, in that same epistle, (No. II) that in common with a prominent Kentucky Baptist, now deceased, you have "had a touch of dyspepsia [Theological dyspepsia, I suppose you mean] for some years." I had hoped that those "Manuals" would operate as a purgative, and a tonic, on your digestive organs. But, alas! I fear that they have had a contrary effect, judging by the indications of continued bad digestion in your writings. Were you tempted to feast too largely on the delicious fruit, plucked for you by Elder Church from the pages of the "Manual," in your excessive joy at its discovery? It is not safe to indulge too freely in untried fruit. That "marrow of fatness" carved out by Elder Church was rather too much for your stomach, was it

* My clerk informs me that the reason that this bill was not paid, was because it was never received here. Our bills, when presented, are always paid. It shall be paid, when presented.

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not? Else, why was it, that a morsel so sweet in your mouth as to be pronounced "the very marrow and fatness of our heresy"—delicious morsel that it was!—why did it become so bitter in your stomach, like the book of prophetic fate in the Apocalyptic vision, as to fill you with malice and vindictiveness towards its author? There must have been intense gripings, and writhings, and contortions, in Bethany about that time to be followed by such severe and long continued maledictions.

Let me call to your notice a few samples of those "Millennial" effusions. In your issue of February, 1853, you class me with "the editor that I [Campbell] made a Doctor of Divinity—the *Reverend* Dr. Rice, editor of the 'Presbyterian of the West,'" and you say of us, "these editors have already sinned so much aginst light that I would not enhance their condemnation by sending them a copy"—of the Report of the Bible Union—you say, that "the Watchman has but one eye," you charge me with opposing the cause of truth, of trying to shut out the light, and of opposing a pure translation of the Bible. Passing over many similar exhibitions of your feelings towards me, in your issue of January, 1857, you class the "Watchman" with two other Baptist papers, and say, "they seem never to have learned the ninth commandment, or, if they have, to have no conscience or no understanding. In this trilemma," you say, "they stand before me, and must stand, till we all stand before the judgment seat of Christ. They are, to my reason, most ingenious in all the acts of sophistication and misrepresentation. I am not ashamed, nor afraid to appear before any community, East or West, North or South, and sustain this affirmation from any one of their own printed and published documents."

Let that specimen of "Millennial" charity suffice for one year.—I turn to your "Harbinger" for October last. In that you say, that my "attitude is wholly belligerent to the cause we [Campbell] plead," which you add, "is simply a return to the original Gospel and its institutions." You say that I am "expert in all the forms of misrepresentation and perversion of our [your] positions," that I "caricature and misrepresent our [Campbell's] views and statements, and then contend against my own convictions;" that my "slanderous misrepresentations and caricatures of our [your] positions and endeavors are known and read of all men," that I "defame and misrepresent you to my readers without one conscientious scruple," and you express a wish to be heard in my pages, offering to allow me to be heard in your pages, yet you express the opinion that you will not be allowed to be thus heard, and you conclude by praying that the Lord may grant me repentance unto life, &c., &c.

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These samples are sufficient to show what are your feelings towards me. I am not conscious of deserving such language, from you, or any other man. It is true, I have not conceded your claims to be regarded as a great reformer. It is true, that I have withstood your teachings. It is true, that I hold you to be a disseminator of pernicious and dangerous errors; and, therefore, I have opposed you, and expect to continue to do so.

But I have not warred with carnal weapons. I have weighed your teachings in the balances of the Divine Word, and found them wanting. I, therefore reject them, and warn the public against them. I have read your boasts of what you had done for the Baptist body, as well as your frequent attacks on their cherished doctrines and practices; and your predictions that Baptists must either come to your ground, or be annihilated. And I have seen that same body of churches extending, and consolidating, growing in knowledge and influence, while rejecting your doctrines. There never was, there never can be, any affinity between your distinguishing tenets, and the doctrine embraced by Baptists. You have drawn after you a class of people who have less affinity with Baptists, than almost any other sect in Christendom.

I am aware, Sir, that I am dealing very plainly with you. I make no apology to *you* for so doing. Your old resort of accusing every one who opposes your doctrines with vigor and effect, of misrepresenting you, will not avail you now. It is true, that you agree with the Baptists in holding that baptism is the immersion of a consenting subject. But what if that consent proceeds on the belief of a doctrine which makes him more the child of hell than before? It is a grief and a shame to us, that the precious ordinance of our Saviour is thus perverted and disgraced by you. We have his authority, in his own words, (Matth. vii: 15–20,) for this judging of you by your teachings. "Ye shall know them, (false prophets) by their *fruits*." What are the fruits of your sytem? I have seen them, and I say to you, frankly, I would as soon look for grapes on a thorn bush, or for figs on a crab tree, as to expect true religion as the fruits of your doctrine. In saying this, I do not follow your unworthy example, of retorting your charge, of intentional deception, and dishonesty. Your personal character and motives, I leave to him who judgeth the heart. But, of the fruits of your doctrines, I have the right to judge; nay, it is my duty to judge. I do not say that you teach no truth, nor that no good has been done by your teaching, nor that there are no true disciples of Christ among your followers. But I do say that you mingle poisonous errors with the water of life, wherever, and whenever

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you invite thirsty souls to drink. I do say, that all which is peculiar to your "current reformation," is evil, only evil, and that continually.

I, therefore, reject your claim, that the cause you plead, "is simply a return to the original Gospel, and its institutions." Your endorsement of Mr. Lard's book in reply to Jeter, ought to seal the doom of your "*reformation*," as I have little doubt it will, wherever the unanswerable review of it by Elder Williams is read. The cold, sneering, shallow rationalism of that book is the logical result of your teaching in Bethany College, and in your published works. I would as soon attempt to kindle a fire with icicles, as to save a soul by means of such a gospel.

You charge, that I "have never yet met any one of the real issues between us," and express the wish that I would allow you to be heard in the "Watchman," intimating that I will not, or dare not, allow you the opportunity. Now, Sir, you know that I have copied most of your attacks on me, generally without reply, while you have not even corrected the misrepresentations of me which appeared in your "Harbinger," nor allowed my correction of them to appear! Yet you are perpetually telling your readers that you wish to explain yourself in the columns of the "Watchman," on condition of allowing me equal space in your "Harbinger." I will now test the sincerity of your professions. If you copy this letter into your "Harbinger" promptly, you may append to it whatever reply you please, of equal length, and it shall be forthwith copied into the "Watchman." I waive, too, my claim to a reparation for the past, even the misrepresentation of my "Manual," for which you brought on yourself so speedy and severe a retribution. if you are willing to bear the responsibility of that wrong.

I will only remind you farther, that the great questions at issue between us, are of such infinite moment as to transcend all personal considerations. Whether you or I have been misunderstood, or misrepresented, whether your opinions or mine shall have the honor of a popular triumph, is a small matter. But it is of unspeakable importance that we believe, obey, and advocate the truth of God. Woe unto us if we mislead immortal souls. It were better for us that a millstone were hanged about our necks, and that we were thus cast into the sea! Oh may you and I feel the force of these truths! If, on candid, serious, prayerful review of the doctrines which you have put forth, you re-affirm them all, in view of that judgment-seat, before which we must soon all stand, then let it be so understood. If you recant any of your former opinions, let no pride of consistency prevent you from saying so. And, as you profess to pray, that the Lord will have mercy on me and give me repentance unto life, I trust you will not

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regard it as impertinent, if I remind you, that you, too, may be in need of the same divine favor. For surely, you are not so blinded by self-confidence, as not sometimes to feel, that after all, it *may be*, your opinions are erroneous, and those which you oppose may be true.—Wishing you every good, I am your Friend, WM. CROWELL.

RESPONSE TO ELDER WILLIAM CROWELL'S LETTER OF 9TH DECEMBER, 1858, ST. LOUIS, MISSOURI.

EDITOR OF THE "WESTERN WATCHMAN."—*Sir*:—King Solomon, the wisest of men, in his profound maxims of sound wisdom and discretion, delivers two precepts, that seem contradictory. The first is, "*answer not* a certain character (whom he politely, because truthfully, calls) a *fool*, according to his folly, lest thou, also, be like to him;" and, in the next period, says:—"Answer a fool according to his folly, lest he be wise in his own conceit." Prov. xxvi: 4–5. Without instituting any such comparison between you and myself, and without any undue respect or disrespect, I proceed to notice your very characteristic letter, addressed to me, without any permission granted by me, or by any person deputed by me. Your notoriety, gained by abusing the cause which I have been pleading for many years, is quite conspicuous; and "verily you have received your reward" from a portion of the Baptist profession, a very small portion, I alike presume and believe. Instead of killing, maiming, or severely bruising the reformation, for which we labor, your opposition to it, sincere and cordial as it is, has been, so far as we can judge, of more service than damage. And we only regret that we cannot thank you for such an ungraceful service. "But verily," it is written, "you shall have your reward."

It would seem, however, (and I am glad that you are not past compunction) that you feel somewhat uneasy and unsatisfied with yourself, and desire relief. I should, indeed, most cheerfully extend it to you, had I not good reason to infer from the past that it would not be appreciated, and that it would be an unavailing effort. You either cannot, or will not distinguish between matters-of-fact and the proper meaning of words. Take an example,—In your first paragraph, you say to me,—"you claim to be the restorer of the ancient gospel."—Again, "you claim to be—'a Reformer of abuses and errors that have come down from the ages succeeding that of the Apostles.'"

What hope, or what confidence could I entertain in the perspicacity of a controvertist who cannot distinguish between a person's laboring to effect a reformation of the errors and abuses of Church or State, and to his "*claiming*" to be "a reformer of abuses and errors of

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Church or State that have come down from the ages succeeding that Does any, or every one, who argues or remonstrates against the abuses of the Christian profession profess to be a Christian? If not, why affirm that any or every one who calls upon a sinner, or community to reform, claims to be a reformer of men or of communities?—! What hope could any reflecting mind entertain of satisfactorily discussing any important question with a person of such indiscrimination in the use of words!! I have never complained of any person for simply misunderstanding or misconceiving any position that I assume or propound; but not so when I discover an intention or an effort to place me in a false attitude before his readers or hearers. I presume not to judge men's motives only as they themselves reveal them.

The first sentence in your fourth paragraph, is, to me, unintelligible. You say that in the M. Harbinger, for July, 1852, I "addressed to you and Mr. Anderson, *proposes* to discuss," &c. Most probably this is a typographical error. And what were these "*proposes*," *purposes*, or *proposals*, for I know not which you intend? You confess that neither the New York "Recorder" nor your "Watchman" copied or replied to them. Was this Christian courtesy! Are you not ashamed of it? If you are, say so; if not, why now propose a written discussion with me?

In your next paragraph you say you sent "a respectful communication to the Harbinger," and that you claimed for it an insertion, and complained that it was not inserted. You add, that you received "a note from Mr. A. W. Campbell, who, I am told, is your son," &c.—You were misinformed; I have a brother, but no son, of that name. From him I have received no information on the premises, but will inquire at my earliest convenience, and have your claim adjusted, if so be it has not been already done.

But you hold me, you say, to be "the disseminator of pernicious and dangerous errors." And, therefore, "I have opposed you and expect to continue to do so." In this purpose, no doubt, you are sincere and determined. I doubt not, too, that the Adversary of all reformation and you are agreed in this purpose. He has been doing so in the persons of both laymen and preachers for many years. But still, the cause we plead, prevails against all opposition from those quarters.—Multitudes of the best Baptists in this American Union, and out of it, have taken up their couches and walked out of your fellowship and joyfully placed themselves under the banners of the Apostolic Gospel and its institutions. And even you yourself have been benefited by it, as your Manual, now lying before me, most satisfactorily attests. On page 6 you say, "Baptists have paid but little attention to the subject of Church Polity." You add on next page—"So far as I know, this is the

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first attempt to exhibit Baptist Church Polity in systematic order."—Hitherto, then, we are to regard it as chaotic. And stronger still you add, "Some portions of the work, will, of course, occupy a field which I have attempted *to explore without a guide*." This looks like a Baptist reformer. Does it not? This work, you say,—"was undertaken for the special benefit of all Baptists as members of Christ's visible body." Page 7.

In your second edition, you say it has been revised, line by line, to prepare it for its honorable position—"a place among the permanent, religious literature of our country!"

This is truly a fast age! You say, "the English word *Church* was probably derived from a Greek word, which signifies *belonging to the Lord*. To this probability you affix an asterism, referring to *kuriakon*. But this word is not found once in the Christian Scriptures—not once in the whole Greek New Testament. We find it used to represent *the Church*, but *twice*, and these are associated with "the *Lord's Day*," and "the *Lord's Supper*," never with the *assembly* or the *congregation of Christians*.

The words *kurios* (κυριος) have been abbreviated into *kurioik*, from which the Scotch got their *Kyrke*, and the English their *Church*. But these are of modern manufacture, Εκκλησια, *ekkleesia* is found one hundred and eleven times in the New Testament. Three times only in the common version, represented by the word *assembly*. In every other case it is represented by the word *Church*, that being the *English* of the Scotch *kyrke*.

Εκκλησια is, literally, *the called out*—the congregation, or the assembly of Christians, or of disciples, organized in any oneplace. It is properly called *the Church* of that place; or, literally, *the congregation* of such a city, village, or hamlet, as the case may be. These being stereotyped facts, are unassailable.

We have no use for "the Church of Rome," "the Church of England," "the Church of Scotland," "the Methodist Church," "the Baptist Church," "the Congregational Church," or "the Reformed Church." These names and institutions are all fungous growths out of the rotten tree of Popery. They are the phantasies of disordered brains. The *ekklesia* or *the called out*, or *the congregations* of Believers in Christ, or of the Disciples of Christ, are tolerable, because in harmony with history, with etymology, and with the Christian Scriptures. A Baptist Church is quite as eccentric as any of them. A church of Dippers, or of Immersionists indicates that every member of it is an actual Dipper, or an actual Immersionist. There is not in Greek, Latin, or English, a *Baptist*, or a *Pedobaptist* congregation or Church in the civilized world—grammatically, literally, or truth-

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fully so called. They are spongy excrescences out of the defunct tree of Papalism. In another figure, they are morbid secretions out of the wounds and bruises of a diseased and shattered ecclesiastic constitution. One of you says, "I am of Luther," another says, "I am of Calvin;" one of you says, "I am of Wesley," another, "I am of Whitfield;" one of you says, "I am of William Penn," another, "I am of David Hicks;" one of you says, "I am of Gill," another, "I am of Fuller," &c., &c., &c. These, one and all, are heretical, in the esteem of each other, and in the judgment of Paul and Peter—the Apostles of the Lord Jesus Christ.

Now, my Dear Sir, you cannot, you dare not, say that this is an exaggerated on an hyperbolical delineation of the spirit of this age, within the precincts of our boasted and boastful Protestant Christendom. How many forms of Episcopalianism, of Presbyterianism Congregationalism, Methodism, &c., &c., have we now within even the territory of the New World?—! I do not ask you how many forms of Baptistism have we from the Seventh day Baptists down to the Fullerites! Is there no basis, no platform, on which Sectariandom can fraternally unite and co-operate in the great cause of the Redeemer of a lost and ruined world! Submit it, if you can, and we will reform, not backward, but forward. If the inspired and far-seeing Paul could say, "other foundation can no man lay than that which is already laid," shall you, or I, or any one else, attempt to project a new one? Your *five points* and your immersion *in the name* of your theoretic word "*Trinity*," can do nothing more than they have already done. And how many forms of Baptistisms have you now within your area?—! In other words, what, and how many schisms are now extant in Baptistdom? The General Baptists and the Particular Baptists, are rather generic than specific names. The General Baptists have the old and the new connexion in England. Since their organization, the Scottish Baptists, a very distinct people, have arisen.

The Tabernacle Baptist connexion, through the influence of Archibald McLean—assumed a new type, and these, again, have been modified and filed off under Robert and James Haldane.

Then we have the Mennonites, in Holland, from Menno, born only 22 years after Martin Luther, and who was, in fact, a contemporary reformer, a man of much genius and profound judgment. He left a Folio behind him, published, A. D., 1651. I presume to say, from my own reminiscences and early readings—that there are as many specific types and forms amongst Immersionists, as there are amongst the Pedobaptists and the Pedorantists.* The Greek Church is lit-

* It is due to our readers, at least, to a majority of them, to say, that although we do not find this word in Webster, it is, nevertheless, as *grammatical*,

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erally *Pedobaptist*, while the Roman, the English, the Scotch and the Americans are *Pedorantist*.

Are not these both historic and literally true and veritable facts?—Again, your baptism "*in the name*" is purely *Papal* in its origin. No Christian Apostle, Evangelist, or Baptizer, acting under the authority of the Lord and Lawgiver of the Christian Church, could do this with his approbation. He gave no such commandment. It is not *willingly* and *wittingly* an act of rebellion on the part of those who know no better! We, in most cases, regard it as a sin of ignorance. It was borrowed from Popery. But so long as any one who reads the Greek New Testament, with even ordinary discrimination, after his attention has been called to it, continues in this Papal sophistication of a Divine Institution, or contends for it, he must stand self-condemned and guilty before the Lord. Since the exaltation of Jesus of Nazareth to the Throne of the Universe, and his investiture with all authority in heaven and in earth, it is nothing less than a repudiation of his authority, and a transferring to the Holy Spirit that which belongs not to a *missionary*, such as he is; but to him who affirms that "ALL AUTHORITY," *all moral and governmental authority* in the Universe,—"in heaven and on earth," is vested in him; in pursuance of which, he himself commissioned and sent out his Apostles.

The palpable ignorance, unbelief and waywardness manifest on the part of many Baptists and Pedobaptists in this particular, is one of the most fearful and impressive evidences of their self-complacency, and of their enmity, and aversion to us, because we have been laboring for many years amongst them and for their good. They do not respect the sayings of the wisest of all mankind;—"Faithful are the wounds of a friend; while the kisses of an enemy are deceitful."—Prov. xxvii: 6. The same oracle of wisdom has said, "Rebuke a wise man and he will love thee." Prov. ix: 8. "Reprove not a scorner lest he hate thee." "He that reproveth a scorner getteth to himself shame." "He that rebuketh a wicked man getteth to himself a blot." Prov. ix: 7. "Reprove one that has understanding and he will understand knowledge. Prov. xix: 25. "He that regardeth reproof shall be honored." Prov. xiii: 18. So wrote and spoke the wisest of men. So read the lessons of the inspired Solomon.

We shall now proceed to select from your volume a few passages indicative of your ecclesiastical attitude.

1. "The Scriptures furnish all-sufficient rules, and the only rules

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as *etymological*, and as *respectful* as the word *Pedobaptist*. It is as sound Greek, and as legitimately used, in the judgment of our best critics, as is any word derived from them and adopted by

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and laws for the formation, order and government of Christian Churches." "We unanimously appeal to the Bible, the whole Bible, and to nothing but the Bible," page 26, for the proper use and value of these words.

2. "The instructions of our Saviour and his Apostles illustrated by the practices of the apostolic Churches, as recorded in the New Testament, comprise the standing law, the rule and the authoritative examples to Christians, Ministers, and Churches through all succeeding time."

3. The teaching of the Saviour and his Apostles, is, Scripturally and Evangelically, called "*the Doctrine of Christ.*" It is worthy of special notice and remembrance that we do not find the "*doctrines* of Christ," or the "Apostolic *doctrines*," or "the *doctrines* which are according to Godliness," in the Apostolic writings. We read of "the *doctrines* of Demons" and about "diverse and strange *doctrines*," but never a line "upon the *doctrines* of Christ," "the *doctrines* of the Apostles." These are humanisms and wholly out of place in the Christian Institution. Such is the whole currency of this word in the inspired Scriptures. In the original text, we have *didachee* and *didaskalia*—the former *thirty times*, the latter *twenty-one times*. We have the teachings and *doctrines* of men and of demons; but never the *doctrines* of God—of the Apostles or Prophets. They are exclusively represented by *teaching*, *learning*, and *doctrine*."

These facts did not arrest the attention of the author of "The Church Member's Manual." Hence his comments on the "Christian doctrines," "the doctrines" of the Gospel. But such was the school in which he was educated; and, perhaps, his teachers are more culpable than he for these outlandish innovations.

Mr. Crowell is, occasionally, unhappy in his terminology. He is correct in affirming that "every true Church is a fruit of faith—that is, of Christian truth received into the hearts renewed by Divine grace." The four last words—'renewed by Divine grace," are not merely redundant, but imply that hearts may be renewed without Divine grace. There are here indicated two classes of renewed; one without Divine grace, and, one renewed by Divine grace. If that be not his meaning, why add these words?—! There is said to be a tree somewhere in Missouri so straight that it leans a little to the other side of perpendicularity! The same overweening anxiety to stand straight appears in the next sentence—"When a Church, *as a body*, ceases to believe and maintain the *vital doctrines* of the Gospel, it then ceases to be a Church"—"as a body." What is a Church without a body? Can it exist without a body? Again, "the vital doctrines"

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of the Gospel. Are there two systems of doctrines of the Gospel a *vital* and a *mortal* system!

These are minute matters, it is true, but they indicate a very imperfect spiritual vision, as every student of the inspired diction of the holy Apostles must regret, as well as revolt at; for even the movements of a feather indicate whence comes the wind.

In allusion to the results of the first day of Pentecost, he says;—"Here is a Church as the natural fruit of Christian doctrine." If such be the fact in this case, *why should not every Church be the natural fruit of Christian doctrine?*

I presume Mr. Crowell is rather a precipitous or precipitant thinker or reasoner. "It has no officers, it is not yet organized, it has adopted no specific articles of compact!" Strange, indeed! Why, then, do Baptist Churches adopt specific articles of compact! If the model Church had no such express covenant!! "Its members are united in a holy covenant." Where shall we find a copy of it? Mr. Crowell is a fast reasoner. He is so fast, that in a few seconds he is with us, and in a few seconds he is against us! He asks the question, "Did the preaching of the Apostles produce Churches?" Page 48.

He says, "the same *doctrines* have *produced* Churches in every subsequent age, and will continue to do so whenever faithfully and fully preached to the end of time." *Preaching* doctrines is a hard case. Men may *preach* or proclaim facts, events, and deeds of men, good or bad. But to *preach* a *doctrine* or a *teaching* or a *theory*, is, or would be a literary as well as a philosophical curiosity.

Another of his conundrums is, "Either the Church comes of faith, or faith comes of the Church." "Faith comes by hearing and hearing comes by the Word of God," is Paul's Oracle. And as the first Christian Church gathered in Jerusalem by Peter on Pentecest, was gathered through the instrumentality of a preached Gospel, we prefer to subscribe the creed;—*faith comes by hearing and hearing by God's speaking to us.*

Faith, without testimony, is utterly impossible. Hence as speaking precedes hearing, so testimony has, in all time, preceded faith. Paul does not hesitate to say that "*faith comes through hearing;*" and does not hearing come through speaking?

As respects Christian faith, the Lord Jesus spoke before any one believed or disbelieved him. *There can be neither belief nor unbelief without testimony!* Neither can there be testimony without testation, nor testation, without testification, nor testification, without a testifier, nor a testifier without testimonials. Such is the *rationale* of evidence. And such is the sub-basis of all faith, of Divine or human origin. A man of topsy-turvey mind, like our friend the "Watchman," neither

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understands himself nor can make others understand him. We have, Yankee-like, "*to guess*" his meaning. Hence he is both for and against baptism for the remission of sins. Does he, or any one else, demand of us the proof? It shall be presented from his own book.

On page 51, speaking of the peculiarities of Christ's kingdom, he places a new birth as essential to admission into it. In proof of this, he cites the expressive words—"ye must be born again," adding in development of this new birth,—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "A new, peculiar rite of admission is appointed." He explains the "*rite*" saying— it is called "the baptism of repentance for the remission of sins." But to detract from the meaning of this "*rite*," he says;—"*but after his ascension* is found also to be symbolic of his burial and resurrection." What means this significant *but?* A little dust thrown into the eyes of his readers to hide "the baptism of repentance *for the remission of sins!* "*The outward rite*," he adds, (ceremony) "and this inward change created a new bond of sympathy and union amongst his disciples." This handful of dust thrown into the eyes of his readers, is rather a bold and daring adventure to prevent their seeing the meaning of—"the baptism of repentance for the remission of sins." It has, most unfortunately, all the evidence of a deliberate intention to cast dust into the eyes of his readers.

On page 65, he propounds the question: "How does a body of baptized believers *now* obtain the right to exercise the powers of Christian Churches?" Page 65. First, a "*mutual covenant* voluntarily entered into by all the members to obey and execute the commands of Christ; and second, "A faithful adherence to the obligations thus assumed," Page 65. I quote this passage verbatim. The heading of it is in the following words,—"Reception of Church power."

Desirous that our readers should fully understand our cousins, if not our brothers—the Baptists, and to improve, if necessary, by their wisdom and knowledge and superior orthodoxy, we design to give them a fair presentation of the "Baptist Church Member's Manual," or hand-book of "Ecclesiastical principles, doctrine, and discipline; presenting a systematic view of the structure, Polity, Doctrines and Practices of Christian Churches as taught in the Scriptures. By William Crowell, *author of the Church Member's hand book.*" New Revised Edition, Boston. Published by Gould & Lincoln, 59 Washington Street, 1852."

We will give it a careful and candid examination and review, as well as a vindication of our views, wherein misconceived or misrepresented by him. We can lose nothing, and, perhaps, we may gain

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something from a work so popularized by an introductory essay by Henry J. Ripley, D. D., Professor of Sacred Rhetoric and Pastoral Duties in the Theological Institution! A. C.

THE NEW NAME.—*No. IV.*

CHRISTIAN UNIVERSITY, CANTON, Lewis Co,, Mo., Oct. 25, '58.

DEAR BRO. CAMPBELL.—The October No. of the Harbinger, has just reached me, containing my No. III on *the Name*, without any comment, by way ot criticism. How am I to understand this? Are the plain facts admitted, which I stated in my last, as to the structure of the *Greek* in Acts xi: 26? And, if so, can even a plausible argument be given to defend the Common Version of that passage from the palpable condemnation, in which it is thereby of necessity involved? Until the opposite is shown, I must consider, that the facts are admitted to be, as I have stated; and the philological argument, which I have built on the facts, as to the meaning of the passage, *unassailable.*

Hitherto I have confined my attention mainly to the direct scriptural and philological argument, that the name *Christian* was given by Divine authority, and in fulfilment of the prophecy recorded in Is. lxii: 2. This is the only sort of argument, that I regard as absolutely conclusive, on such subjects.

There is, however, another sort of argument, that ought not to be wholly overlooked in discussions of this character. I mean the argument derived from the internal probability of the truth of the proposition contended for, and the improbability ot its opposite.

It will not not be denied, that Jesus prayed for *union* among his followers, as important, if not *necessary*, to the conversion of the world.

Now, if Jesus prayed for union, it would be blasphemy to suppose, that he *did not desire* it, or that he *would omit* any thing, that might be necessary to its accomplishment. But who will venture to affirm, that the visible union, for which Christ prayed, can ever obtain among his followers, so long as they are organized and marshalled under different names, according to their own *hairesis* or *choice*, each name of human origin, a *heresy*, at least in that use of it, and, therefore, possessing no divine authority.

Let there be *no divisions* among you, is one of the plainest injunctions given to Christians in the New Testament. And, I presume, that it will readily be admitted, at least, by the unprejudiced, that the followers of Christ must have *one name*, in order either *to be*, or to *be publicly recognized as*, one body, in the sense of Messiah's prayer.

It will also be readily admitted, I suppose, that *divine authority alone* is competent to originate this one Name, and constrain all the children of God to wear it.

If these things be admitted, it is wholly inconceivable, that Jesus should have *prayed* for union, *desired* union, *prohibited division*, and denounced *heresy*; or *choice*, as leading naturally thereto, and yet have neglected to provide what he knew to be necessary to this end by the authoritative prescription of the *one Name*, by which his followers should be called. Our translation, therefore, of Acts ii: 26, merely

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represents Jesus Christ as having done, by his Apostle, what it is absolutely inconceivable, that he should have neglected to do.

In conclusion, and in view of all the premises, we regard the following positions as *indubitable*:

1. Divisions among the followers of Christ are wrong, and should be avoided. Consequently, every thing, that tends to make divisions unnecessarily, should be avoided also.

2. Party names, for the followers of Christ, have a natural, if not an irresistible tendency to keep up party divisions; and, therefore, on that account, if on no other, they should be avoided. But,

3. God himself, as might have been expected, in the nature of things, and from the prophecy recorded in Is. lxii: 2; and, as we have conclusively demonstrated, in these essays, did (by the mouth of Paul and Barnabas, Acts xi: 26,) prescribe the *one Name*, by which his children should be called; and that name is *Christian*. Just so certainly as Paul and Barnabas taught much people, did they *chrematize* the disciples *Christians*, first at Antioch.

4. It is obvious that if it were left to the followers of Christ to select the *one name*, by which they should be called, no valid objection could be made to the name *Christian*; but every argument, that could be urged in favor of any other name, could be urged with equal, if not greater force, in favor of this. But,

5. If the name *Christian* was given by Divine authority, (as we think has been clearly proved,) *that authority is as binding in the article of the Name*, as in any thing else. Hence it is as great a crime to *repudiate* the name *Christian*, and *wear* any other in its stead, as it is to convert the ordinance of believers' Immersion into the Sprinkling of Babes.

6. As it is a greater crime, than ordinary, *to rend the body of Christ*, and thus crucify him afresh, and put him to open shame, so Christians are bound by more than ordinary considerations to reject all *party names*, as well as human creeds—wear the name *Christian*, as the only family name, and take the New Testament, as their only creed, and thus avoid divisions among the Lord's children.

How any enlightened man can act otherwise, and yet imagine that he has a proper regard for the authority of God, and that he can be guiltless of the criminality of dividing the body of Christ, I am unable to conceive.

7. It is, of itself, a sufficient argument in favor of this course, that if it were universally adopted, sectarianism, with all its *hateful* (I had almost said *hellish*) consequences, must inevitably and speedily come to an end. And until our brethren, one and all, take this ground, in their battle against sectarianism, it is obvious that they are rejecting, whether willfully or ignorantly, their most effective armor.

8. If even any *one* of the foregoing *seven* propositions is true, I see not how any person, who opposes the adoption of the name *Christian*, as the family name of the children of God, can be guiltless of a participation in the enormous crime of dividing the body of Christ; or how he can be shielded from the denunciation which the Holy Spirit, by the mouth of Paul, uttered against such characters. Romans xvi: 17–18.

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I shall pause here till something at least, *plausible*, if not *logical* or *scriptural*, can be produced in reply to these positions.

Affectionately and fraternally yours, JAMES SHANNON.

THE NAME CHRISTIAN.

BETHANY COLLEGE, January 19, '59.

DEAR BRO. SHANNON.—After a considerable absence from home, during the late Fall, on my return I find, on file, your No. 4 on the New Name, under date of October 13, '58. The catastrophe that befell Bethany College—of which you have heard,—compelled me to leave home and take the field, in order to its resurrection from the dead.—The contents of the edifice were really more valuable than the edifice itself. Our Libraries, our Apparatus—Philosophical and Chemical—consumed to ashes, or ground into powder, much more valuable than the building itself, constrained a laborious tour, and called forth all our energies to annihilate the calamity. We have, so far, succeeded as to be in full operation, having one building of a very superior style of architecture, nearly equal in capacity to that consumed, and pretty well furnished for our immediate wants, though by no means equal to our prospects, nor to the demands of our community. Still, we are intent, with the aid of our wide extending and continually augmenting brotherhood, to spare no labor nor effort, within the area of our abilities, to have an outfit of all that the annually increasing wants of our brotherhood and of the whole community, interested in the cause of education—human progress and aggrandizement in all that is literary, scientific, moral and religious, may reasonably and religiously demand.

Such are our aims and endeavors; and, judging from the past and the present, we feel encouraged, by the generous sympathy and liberality, which have been effectually manifested and are being manifested, all promising and all encouraging, that Bethany College will rise from her ashes to a higher stature, eminence, and usefulness than before.

But, in response to your essays on *chreematisoo*,—*and the name Christian*, I submit to your reflection and that of our readers, a few more thoughts.

The Disciples were *chreematized* Christians first in Antioch. Acts xi : 26; Anno Domini 41.

This word is found *nine* times in the Christian Scriptures. In the common version, it is translated "*to be warned*,"—"*to be revealed*," "*to speak*," "*to be admonished*," and "*to be called*." Such is its whole currency in the common version.

It is found but once in the active voice.

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Michælis contends "that they did not so call themselves, but that this name was given them by others, as those that adhered to Luther were called Lutherans."

I open Beza's version of the New Testament, with critical notes, bound in the edition of Immanuel Tremellius' version of the Old Testament into Latin, printed in London, 278 years ago, A. D. 1581, with copious critical notes of much learning. His version is, "*discipuli nominarentur primum Antiochiæ Christiani*"—"The disciples *were named Christians* first at Antioch."

This event is, by our most approved chronologists, placed in A. D. 41. The Apocalypse was written, according to the same chronology, A. D. 96, *fifty-one* years after the giving of this name; and during this half century, and more, not one disciple, not one convert to Jesus, as the Messiah, not one public preacher,—evangelist, apostle, or prophet, even once employs this word!

Peter, Anno Domini, 63, says: "If any man suffer *as a Christian*, let him not be ashamed." Of what? Of the name *Divinely imposed* upon him?—! It was, doubtless, then, a nickname, or a name of derision.

In the same spirit, King Aggrippa said, A. D. 62, "Paul, you almost persuade me to become a Christian." Now, had the Lord, or the Holy Spirit, intimated or conferred this name as a *denominational* name, Anno Domini, 41, why was it not used? Why should it not have been used, by Apostles, Prophets, and Evangelists, in their salutations, compellations, letters, and addresses for one half century, so far as it appears from any period, or sentence in the Apostolic writings?—!

When Jesus gave the name *Peter* to Simon, Matthew 16, did not the Eleven Apostles, thenceforward, call him Peter?

From every allusion to this specific name in its whole currency, no unbiassed person, I presume, could historically infer that it was specially imposed from heaven. No brother, no disciple, named in the New Testament did address an individual of the brotherhood, or the brotherhood itself, under that cognomen, so far as it is reported to us in the Christian Scriptures. This is a stern and unanswerable fact, in my opinion, against the assumption of this name as of *Divine imposition* and enactment or commandment. I submit it emphatically to your unprejudiced consideration and reflection. If, as you imagine, this name was divinely enacted, why, in reason's ear, was it not adopted in the Apostolic age? Why were not the epistles, one and all, afterwards written, addressed to Christians?

Again, in the whole currency of the word *chreematizoo*, in the Christian Scriptures, it is, in the common version, only twice translated by

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the word *called*. In Acts xi : 26, the passage under consideration, and in Romans vii: 3; "She shall be *called* an *adulteress*." Why not, in this case, represent it in the same form of words? "She shall be *chreematized*, or '*Divinely called*' an adulteress!"

Again, out of its nine occurrences, it is four times translated by "*being warned*," in connexion with the word *God* in every case; and always in these cases, in reference to something *future*, and generally of a portentous character and import.

I have entertained, and do entertain a very high respect for Beza, Junius and Tremellius, and for Edward Leigh and his "Critica Sacra," and must place them on my highest shelf of Authorities in translation. Beza's rendition of Acts xi : 26; is "*Discipuli nominarentur primum Antiochiæ Christiani*. "The Disciples were called," (*not called themselves*) "*Christians* first in Antioch."

"Michælis, one of the most profound and learned philologists of the 17th century, contends that they *did not so call themselves, but that this name was given them by others*, as those who adhered to Luther were called Lutherans" Boothroyd. To the same effect many others affirm.

Our objection to those who assume a Divine precept or authority for the origin and the adoption of this name, is that the Greek and not the Roman tongue is the language in which Christianity—or the Christian institution was originally written and promulged. Hence, its nomenclature, of terminology is Greek and not Roman. But *Christian*, from *Christianos* is of *Roman* and not of *Grecian* composition and currency. Therefore, the Holy Spirit must have adopted a *new tongue*, or a composite word, in which to give a new name to the disciples of Christ, if so be it was, in fact and truth, given by Divine inspiration, or what is tantamount, by Divine authority and precept. We shall here cite a note from Witsius, which we find in Lardner, vol. 5th, page 502. *Quod nomen Latina non Græca forma a Christo deflexum, a Romanis Antiochæ degentibus impositum illis fuisse, conjectat in Annalibus suis Usserius.* Which we give, in our vernacular, in the following words:—This name, derived from Christ, is of *Latin*, and not of *Grecian* form, and was imposed by the Romans then residing in Antioch. So Usserius in his Annals asserts.

"Disciples of Christ," or "the Disciples of Christ," is a canonized name, of the highest antiquity and celebrity. There are, in the Christian Scriptures, four classes of disciples;—"The disciples of John," "the Twelve disciples;" "the seventy disciples;" and, besides these, "The disciples in general," not in any one of the three preceding classes. There is yet one remaining class of disciples, which justifies the extension of the name *disciple* beyond its proper use.

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In strict propriety, the name *disciple* denotes only a *pupil* under a special living teacher. Master and scholar, teacher and pupil, are correlate terms. *The one implies the other.* The former cannot be without the latter, nor the latter without the former. There are no disciples of Christ now living, in the primary, and literal, and strict appropriation of the term. There cannot be a husband without a wife, a parent without a child, a master without a servant, nor a disciple without a teacher; and *vice versa*, the latter, in any case, cannot be without the former.

Our opponents, in no case, remembered by me, have had the perspicacity to object to our assenting or consenting to the name "disciples of Christ," in the usual currency of Scriptural usage. Had they done so, our justification of that consent would have been equivalent to the case of those who called themselves "the disciples of Moses." Indeed, both Moses and Christ, though long since dead, still figuratively preach and teach in their writings.

Bro. Shannon, your reliance on your adjunct argument, seems to me rather a *desperate* argument. You are too well read in the Greek and the Roman tongues to be startled at my use of the word *desperate*. You know that this Roman word *desperate*, only means—*despaired of*, aneliptos, *hopeless*, *desperatus*. Such are its Greek and Roman antecedents. I allude to your throwing yourself into the arms of the prophet Isaiah.

You cite Isaiah the Evangelical prophet. We both admire him as emphatically, the Evangelical prophet. But do you not, in vain, implore his aid? You say the name *Christian* was given by Divine authority, and throw yourself into the arms of the prophet, quoting Isaiah, chapter lxii: 2. Let us read it again:—

"For the sake of Zion I will not be silent, and for Jerusalem's sake, I will not rest; until her righteousness go forth as brightness; and her salvation like a flaming torch, And the nations shall see thy righteousness, and all the kings thy glory. And thou shalt be called by a *new name*, which the mouth of Jehovah shall fix upon thee." I quote from Boothroyd's version, which is stronger for you than the common version.

But the question,—the question in issue, is, what is this *new name?* Is it *Christian?* Aye, this is the question in point! Let us hear the prophet explain himself: "Thou (Jerusalem) shalt not any more be called FORSAKEN, nor of thy land shall it be said—IT IS DESOLATE.—But thou shalt be called—"*Christian.*" Is it? So you affirm! By no means! Hear the prophet: "Thou shalt be called, "MY DELIGHT." "And thy land shall be called *The Married Land.*" Is the word *Christian* ever rendered "MY DELIGHT!" Does not "*my delight*"

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stand in antithesis with *forsaken?* And *married land* in opposition to *desolate?* Would you my good brother, permit any student under your tuition to give such a translation to the word *Christian?—!* Is there a Linguist on this continent, or on the Eastern continent, that would so translate the word *Christian*, or the word *anointed?* Is not this pure poetry—pure imagination, and, without a precedent in the archives of all the Literature of Europe and America?—?

If such be your proofs and arguments in favor of a Divine oracle, and a positive injunction of the name *Christian* as of Divine enactment or ordination, I have no more to say.

Christian is a Roman name, a language to which God has never entrusted any revelation of his will to mankind. The Disciples of Christ received it passively as the rantized or baptized infant receives its name, through its *sponsors*, who answer for him; for which they will have to answer to Him who will judge the Living and the Dead, at his appearing, without a sin-offering, to judge the world and to establish his everlasting kingdom. We conclude in the words of him who opened the New Kingdom, the Christian dispensation. "If any man suffer as a *Christian*" under a name given to him by the enemies of Christ, in derision, "let him not be ashamed, but let him glorify God on this account." Certainly, had the Lord himself given this name, or had they themselves enacted it, they would have had no reason to be ashamed of it; but, as an opprobrium fixed upon them, they might, perhaps, have been ashamed of it. And, to do this, to submit to it, as intended by those who gave it, as an opprobrium, was their glory and their joy. If you have any other argument, on the premises you assume, it will afford me much pleasure to consider it. A. C.

THE REVISION OF THE BIBLE.

Bro. A. Campbell.—I consider the Revision of the English Scriptures paramount to every other benevolent institution of the nineteenth century. It is *emphatically* the question of the age. It is taking fast hold on the popular mind. We must meet the demand. If we let the question alone, it will not let us alone. It will inevitably come whether we are prepared or unprepared to meet it. The evidence for a revision of the Bible is of two kinds,—external and internal, historical and exegetical—or explanatory—the same as for the authenticity of the Bible. I will first adduce some historical evidence for a revision of the Bible.

Inspiration ceased 1750 years ago, when John wrote the Amen at the close of the Apocalypse. God alone, has spoken *infallibly* and

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by plenary *inspiration* only in the Hebrew and Greek Scriptures. No translation or revision of the Bible was ever *infallibly* made.

So far as translations give the ideas and sense, the truth and the impressions of the original writings, so far are they inspired. The translators and revisers have no inspiration. King James' revisers had no more inspiration than I have. They worked in the gears of other revisers. They made their revision from the Greek—the septuagint of the Old Testament, the Latin translation and other versions, especially the commonly received Bible. It is said that Linley was the only Hebraist among the 47 revisers of King James. He died before the revision was completed. It is also said that Hugh Broughton was the only Hebrew scholar left in England after the death of Linley. He was rejected, he was a Presbyterian, per consequence, there was not a Hebrew scholar among King James' revisers, as Drs. Bellamy and Romaine assert.

Father Simon says that neither Luther nor Otinelan(?) understood the Hebrew well enough to translate the Scriptures from that language. Dr. Bellamy says no translation from the Hebrew was made for 1400 years, excepting Luther's in 1530, to 1845.

The great Doctor Kennicott, says in his dissertation on the state of the Hebrew text, of the Old Testament considered that "the study of the Hebrew has only been reviving during the last hundred years, that is only since the time of his predecessor Walton, in 1657, which passage means that previously to the latter epoch (1657) *i. e.*, at the time of the translation of the 47 revisers of King James in 1603 to 1611, the study of the Hebrew was *defunct*; or, rather, it had scarcely begun to exist in England." Page 307. Dr. A. Clarke says, "that biblical criticism was in its infancy, if, indeed, it did exist at the time when King James' version was made." Here is the testimony of five learned Doctors, proving, most indisputably, the ignorance of King James' revisers of the Hebrew tongue, in which the Old Testament was penned. I ask, now, what becomes of that sentence on the title-page of our Bibles, "The Holy Bible, *faithfully* translated from the original tongues?"

Could King James' revisers translate a language, of which they were ignorant? What now becomes of the objection of the extraordinary learning of King James' revisers, and of the ignorance of our revisers! One of the present final revisers of the Bible Union understands the Hebrew language better than the 47 revisers of King James. Dr. Doddridge says, "the Old Testament, in the Common Version, has suffered more than the New Testament." Bishop Lowth has proved that some entire words have been left out of Isaiah's prophecy, in the common version of the Bible. That most sublime proph-

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ecy is probably worse translated than any other in the Old Testament. Doctor Durell says "the version now in use, does not exhibit the sense of the text, and mistakes it, in an *infinite number* of instances." The learned Dr. Bellamy says, "It is allowed by the learned in this day, and in every Christian nation, that the authorized translation of the Sacred Scriptures, *in many places*, is not consistent with the original Hebrew." He says a new translation is ABSOLUTELY *necessary*. Grimes says, "at this time, a new translation is much wanted and universally called for." Dr. Kennicott says, "a new translation, therefore, prudently undertaken, and religiously executed is a blessing which we make no Joubt but the Legislature, within a few years will grant us."

The Rev. S. L. Davidson, LL. D., says, "A revision of the English Bible is now wanted. I believe more may be done to make the sacred writings respected and understood by a revised translation of them, than in any other single mode." Bishop Lowth says, "that necessary work, a new translation of the Holy Scriptures."

The testimony of these learned Episcopalians and Presbyterians, must prove the *necessity* and *importance* of a revision of the Bible to all honest and candid persons.

The objections to a revision of the Bible lie against the plan of doing it, more than against the necessity of it. As Americans, we cannot ask the President, nor Congress, nor the Legislature to revise the Bible. The authority to do it must be a combination of the scholarship of the age. There is no other feasible plan. Denominations, as such, will not do it. They cannot do it. They have never done it. Both the external and internal evidence for the revision of the Bible is *full, complete*, and *satisfactory*. The internal evidence is from Genesis to the Revelation of John.

In Genesis ii: 2, "It says God ended his work on the seventh day, contrary to all the other parts of the Bible, which say that God ended or finished his works in six days, and rested the seventh day.—The Hebrew says, "on the seventh day God *had* ended his work which he had made." One such blunder in a charter would make it void. There are thousands such in the Bible.

The English Bible, is to the English people, what the Hebrew Bible was and is to the Jews, and the Greek Testament to the ancient Christians. It is all the word of God *they know*. If God had spoken the Bible *originally* in English, then their prejudices against altering the Scriptures, would be well founded. If Moses and our Saviour had been *Englishmen*, instead of *Jews*, then we might fear the curse in Revelation.

I was glad to hear you say, that the Revision of the Bible would

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be a leading topic in the Harbinger for 1859. Let me ask the readers of the Harbinger to make it the subject of daily, constant prayer, and of *weekly*, *monthly*, and *yearly* contributions. It cannot be made without means. We have *begun* it. We must *finish* it. The gold and silver are the Lord's, the earth and its fulness are his. The cattle on a thousand hills are his; the beasts of the field are his; the people of the world are his; there is money enough wasted in one year for tobacco, for liquor, and for fashion, to pay for the revison of the Bible. I hope to be in St. Louis at the Missionary Meeting, May the 5th, and shall be pleased to receive any instalment or contribution for this object. Let us make the money pressure a reason for redoubled exertions. Let us lay by something every week for this purpose. This may be the last year we shall be allowed to help this *great enterprise*. I thank God that he has counted me worthy to labor and suffer for this glorious work. I thank him that he has let me live to see it progress thus far. I thank him for the many noble spirits that are engaged in it.

Yours truly, J. CREATH.

Agent for the Bible R. Association.

DENOMINATIONALISM.—*No. IV.*

THIS subject may be studied in yet another light. Paul says, Gal. vi: 7, "*Whatsoever a man soweth, that, also, shall he reap.*" This is laid down as a general principle, and is illustrated by many examples in the Holy volume. One application of it is given by Paul in terms as general as those of the principle itself: "*He that soweth to the flesh*, shall, of the flesh, reap corruption; but he that soweth to the Spirit, shall, of the Spirit reap everlasting life." I would commend to denominationalists a careful perusal of 1 Corinthians, 3, if they desire to understand what is meant by "sowing to the flesh," in one of its forms. Paul there makes it synonymous with "carnality;" "for whereas there is among you, envying, and strife, and *divisions*,—or factions,—are you not *carnal*, and *walking as men?*" Every word of that chapter bears on this topic; and he must prefer a party in religion to "pure and undefiled religion" itself, who can carefully read the reasonings of the Apostle, and remain a factionist.

That, so long as the world is unconverted, there must be a distinction between it and the Church, is allowed—and, in this sense, the Church is a sect;—but a party in the world, as against the world, and for the conversion of the world, is one thing; and parties in the Church—as against each other—and, and as assisting the world to overcome them all, is wholly another.

We may illustrate this principle by a reference to the actual state

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of things as found in "the Church." Why, for example, does a farmer sow wheat, or any other grain? Simply because he designs and expects to reap a crop of that particular seed. The means and the end are homogeneous. In like manner, if a preacher designs and hopes to reap an ingathering of any special sort of Church members, he will sow, as seed, the doctrines of that particular church. A Methodist cannot increase *his* church, if he preach Baptistism, nor *vice versa*.—The same is true of all others, for: "*Whatever* a man sows, that, also, *shall* he reap." Of course, then, if it be our object to gather a harvest of *Christians*, we cannot sow any thing but the "incorruptible seed of the kingdom of heaven," with any prospect of success. *Doctrines* are wholly valueless with such an end in view.

Are we told that none of the parties to the church preach their *doctrines* in order to an in gathering? How is it, then, that those who enter their churches do so? By what motives are they governed? What power controls them? Is it because Christ—who, we are told, has been preached to them—wills it? Do they obey the Head over all things to the church, which is *His* body," in associating themselves together in antagonistic parties, to show---not how they love---but with what "delightful animosity they can hate"---one another? Is there a sort of innate polarity in men and women---to say nothing of the children---by which like finds its like? Will not the same magnet attract to itself *all* particles that are subject to its power? One would suppose that "God's spell" would affect all *sinners* alike, and attract them to the same centre. It would teach them, methinks, that, as God has so loved the world as to give for it His only begotten Son; those who are magnetised by *this* love, would, also, in like manner, love one another. Persons saved from the same death, or delivered from the same danger, never forget each other. They "*love as brethren*." What, I ask again, is the philosophy of this phenomenon? How can we, supposing that doctrines are not preached, account for it? Possibly, there is no philosophy in it;---that is, no necessary connexion between the phenomenon and any *religious* cause. Human beings are gregarious, and this is well known to denominational engineers. As one goes, so goes another. Attachment to the man, or to his mesmeric influence, or the machinery employed, for a time, controls the case. Fraud, rather than reason or truth, is many a revivalist's power, and such men know it, while they say: "To God be all the glory!!" If this were publicly and openly acknowledged, it would open the world to systematic competition; and the most skilful engineer would construct the road in which the masses would walk; but it is a sad proof of almost "total hereditary depravity" that, those who,—like the notorious J. N. Maffitt, or his still more no-

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torious but bungling imitation—whose name should not sully these pages—that those who know they can get up *revivals* any where, and at any time, attribute these too often disgusting exhibitions of vice and folly to the influence and out-pouring of the Holy Spirit of God!!! What an insult to Heaven!

Jeremiah Vardeman was once asked why, when the Holy Spirit visited a city or a neighborhood in order to "*revive the work of the Lord*," he left that place before all the people were converted? This question placed him in a dilemma. It was known that he did not believe in Calvinistic election; and he could not, therefore, account for it in that way. Neither did he believe in the unaided freedom of the human will. He could not, then, decide it on that ground. After a moment's hesitation, he replied: "*The preachers get lazy.*" This answer led the questioner to doubt whether Jeremiah Vardeman believed that the *Holy* Spirit revived the "WORK OF THE LORD;" and to suspect the divine authority for Baptist practices, as well as Baptist principles, so far as revivals were concerned. "Being crafty, I caught you with guile,"—the writer once heard the above named preacher quote, as applicable to Paul and to himself. "There is," said he, "a *holy guile* which a preacher must use in winning souls. He must become all things to all men, that he may, by all means, save some." If all persons had been behind the scenes, as some have, there would not be so general an impression that a "revival" is a "gracious outpouring of the Spirit of God;" or that a "*revivalist*" is much more than a crafty man, who catches the people with guile. The brethren at a place, that shall be nameless, were once making arrangements for a protracted meeting, and asked a resident preacher for whom they should send. "Send," said he, "*for the biggest fool you can get.*"—This was much better advice than: "send for the most arrant knave you can find" would have been.

Jeremiah Vardeman *would* not, if he could help it, make, what he called, "*a water haul.*" He was in the habit of drawing his net to shore after almost every sermon. If no *sinners* came forward to be prayed for; he appealed to the brethren who had unconverted children, and requested them to come up, that they might pray together for those children. In this way, if the children were present, they were indirectly operated on. They felt themselves committed; and, if moved to go forward, committed themselves directly. It became, at once, a subject of remark to others; and advantage was taken of this: "you have now taken a step towards heaven; you must not draw back. "If any man draw back, my soul shall have no pleasure in him." "He that puts his hand to the plough, and looks back, is not fit for the kingdom of Heaven." "What will your young compan-

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ions say, if, after having seen you asking our prayers, you go back into the world?" In this way, the pride, the sense of shame, and the fears of the committed person were operated on; and when, after repeated and strong cryings and tears, called "conviction," and "repentance," at the proper moment, he felt the calmness of exhaustion, he was said to have "got a hope." This was called, and is yet called, "a work of grace upon the heart,"---"the work of the Holy Spirit,"---an "inward experience of grace,"---"getting religion," or "being hopefully converted."

It was customary, some 40 years since, for every convert to tell distinctly what, it was said: "the Lord had done for his soul." It was easy for listeners to learn an experience. and, to suppose, as was, no doubt, the case, in many instances, that they had felt the same things, When an invalid---or even a person in good health---reads a "domestic medicine," he supposes that he has the same symptoms of whatever disease is described, and you can hardly persuade him to the contrary. There would be as much propriety in calling this impression the work of the Holy Spirit, as the other. The book makes the impression in one case, and the experience told by the convert, in church meeting, or that told by the preacher in the pulpit---in the fulness of his approbativeness---in the other.

In later years, the practice was changed. A preacher might see a lady weeping in some part of the house---after he had detailed his touching anecdotes, and made the thrilling appeals that had been so well studied---and go to her. He might address her thus: "Do you not feel, madam, that you are a great sinner?" "I do, sir." "Are you not sincerely sorry that you have sinned against so good a God?" "Certainly, I am." "Do you believe that Jesus Christ is the only Saviour of such sinners?" "Yes, I do, with all my heart." "Can you trust in him as your Saviour?" "I can." "Brethren," the preacher would say, "here is a lady who says she feels herself to be a great sinner; that she sincerely repents of her sins; that she believes Jesus Christ to be the only Saviour of sinners, and that she can trust him fully for salvation;---any objection to receiving her for baptism?" And this lady had no more idea that she was telling an experience for baptism than I have at this moment. Will you please ask the citizens of Shelbyville if this practice was not adopted in the great revival that occurred there some years since?

Now, this is sowing Baptist seed, and the fruit raised from it is a very natural result of the process.

This important topic may be placed in still other lights, but, for the present, I desist. *. *. *.

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DR. WAYLAND'S PRINCIPLES AND PRACTICES OF BAPTISTS.—*No. II.*

Messrs Editors.—Age, and the frequency ofuse, seem to have consecrated all the great theological errors among us. The religious words, and usages of by-gone times, have thrown around them a holy sacredness from which no conviction of their error will justify a prompt departure. In a monarchical government, the people can scarcely perceive how they can be governed without a king. Nor can the Episcopalian and Methodist see how their existence can be continued without their politics. Time, and the conflict of truth with error, can only prepare the world for changes in things long consecrated. Thirty years past the Baptist denomination could not tolerate the idea of a new version of the Living oracles for a moment: consequently, a great storm was raised among them about the one published by your Senior Editor. One of their clergy even went so far as to demonstrate his hatred against all attempts at improvement by committing *it* to the flames after long and oft-repeated prayer to God for counsel. Many of the more sober among his brethren, no doubt, condemned the act as rash and wicked, yet, tolerated the burner, owing to their own opposition to the same book. The Lord, however, often makes the wrath of men to praise him, for thousands have lived to see many of such spirits become the avowed advocates of a pure version of the Living Oracles, and not only so, but, also, to employ the same arguments in urging its propriety, and to meet with the same kind of opposition which was once made against the new version of A. C. This point is not the only one which has been, and is being yielded, during our conflict with them for the past thirty years. Not one prominent point has ever been overthrown by the united opposition of the sects. Many will remember the violent opposition made by Uriah B. Chambers, during his editorial career at Georgetown, to the change in the formula of baptism from *in* to *into*. To have listened attentively to his notes of alarm, together with those of his correspondents, it would seem that the basis of Christianity was about to be torn up. Churches and associations were appealed to, against a change so vital, when, perhaps, not one in the thousands could tell the difference between *in* and *into*. The Baptist church, at Mount Pleasant, in Jessamine county, with E. Waller as its minister, thus warned and exhorted the Elkhorn Association against the error in her letter in 1828: "We, as a Church, profess not to understand what is meant by immersing *into* the name of the Father, Son, and Holy Ghost; instead of *in* the name.

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The latter is our belief, and no other. We hope the Lord will enable you *promptly* to oppose every false way." Vol 6, C. R. page 192. Long since the above letter, it has been said, upon what seemed to be good authority, that Mr. Waller said that, "we were right, but that he was *too old to change*." And, it is well known that his son, J. L. Waller, admitted our general premises, save the design of immersion. So far as it regards the formula of Baptism, Dr. Wayland thus testifies to the correctness of *into*: "We prefer the preposition *into* to *in*, in the Apostolic formula. *Into* is the proper translation of the original word. This is a sufficient reason for our preference. Nor is this all. It expresses, as we believe, the meaning of the ordinance, which the other word does not. *In* the name of any one, means merely by the authority, and nothing more. The word name, here, however, has totally a different signification." "To baptize, or be baptized *into* any one, is into a profession of faith of any one, and sincere obedience to him. So the children of Israel were 'baptized *into* Moses,' that is, into discipleship *into* Moses. They thus took him for their leader and lawgiver, promising to obey and follow him. Precisely thus do we understand the formula of baptism. The person baptized, abjures the world, and *enters into covenant* with God." How important, therefore, is this change, because it is necessary to entering into a covenant relation with God. Of course, he thus *enters* into that which had not been previously gone into before. But the Doctor continues to give his reasons for the change: "We could baptize any *thing in* the name of the Father, Son, and Holy Ghost. The Romanists baptize bells, standards, or any thing, whatever, *in* the name of &c. We cannot, however, baptize *into* the Father, Son, and Holy Spirit, any thing but a rational being, a sinner repenting of his sins, and now entering *into* covenant with the Father of his Spirit." Page 88-89.

Against the denunciations of U. B. Chambers, and the church letter of Mount Pleasant, we shall record the protestations of Dr. Wayland, and the statement of Dr. D. R. Campbell, of Georgetown, whom, I understand (from his reply to A. C., asking for a free discussion) to say, that he uniformly uses the formula *into*, and not *in*. The conflict of mind between the "Disciples of Christ" and the various Baptist parties, during the past thirty years, has been constant and heated, from the days of R. Semple, A. Broaddus, and A. Kerr, with many of the less noted opponents. The following points, they have been forced by the power of truth to yield:

1. The necessity of a correct version of the scriptures. 2. The danger of human creeds, in word, if not in fact; for they now say that they have none. 3. They yield their former objections to *sola*.

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Although they have not given up the telling of what they call a *Christian experience* in order to immersion, yet they have been driven from the old style into a new one, much shorter, but equally without authority. They now institute questions like these:

1. "How long has your mind been exercised about religion?"

2. "Have you a *hope* that God has pardoned your sins for Christ's sake?"

3. "Do you love the Brethren?" (Baptist, of course).

The great complaint against the demand for the faith of a sinner, such as the Eunuch's, was that it was asking too little. It was, in fact, going to heaven by a Railroad track. What is now their practice in times of excitement? Pass through the audience, ask questions, and *vote them* to baptism. This is no fancy sketch. In truth, they ask not for their faith, but for their *feelings* nd their *hope*.

Other changes must be made, in order to consistency, or Divine truth. Dr. Wayland freely admits that the Baptists are a *sect*. "I think," says he, "the points of difference are important, and that our whole history is, in the highest degree, honorable to us, as a Christian sect. If any sect has occasion to glory, we more." pp 121–2. A Presbyterian sect, is one who has separated from Presbyterians, such as the New School, the Cumberlands. A sect is, therefore, one who has made a *rent* or *schism in the body*. Christians are not such, as a sect, because they have made no rent in the body by partizan principles, and thus dividing the body. Dr. W. himself substantially admits such a conclusion. Against the practice of sermonizing from a *text*, and in favor of finding out the true diction of the Spirit by a more rational system of teaching, he thus speaks of the advantages to both minister and people: "The minister will soon acquire an extensive and accurate knowledge of the word of God, and while he is doing this for himself, his people will be nourished with the pure word of life. They will be indoctrinated neither into this, or that *ism*, but will be sober, sound, whole-hearted, Bible Christians, well instructed in what God has spoken, knowing little, and caring less, for the *opinions* and *doctrines* of *men*. A large portion of the dissension and disagreement of Christians, proceeds from *our teaching the doctrines of men* as a part of that which God has revealed as his own truth. Should we not all come nearer to each other, if we all endeavored to learn precisely what the Spirit has taught, and nothing but what it has taught? The nearer we all come to the truth, the nearer, assuredly, shall we be to each other." pp. 300–1. These are wholesome words, and noble sentiments, and God grant their speedy admission and practice amongst the Baptists and all others. Thus, we find Dr. Wayland reasoning, as all other men would be likely to rea-

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son when taking a *Catholic* view of Christianity, and yet he has strangely mingled with his reasoning, so just, some of the most palpable fallacies, and suicidal principles of the hydra-headed woman—mystic Babylon. His position conclusively shows, into what labyrinth of confusion great minds can be led, by the very system which they are ever wont to oppose with eloquence. The proof of this assertion would lengthen out this communication to an improper extent. We, therefore, reserve it for another number. We rejoice to know that our Baptist friends are in a state of progress towards a purer speech and practice. Time, only, can develope the result. They cannot deny the power of our reasonings and practice upon their past and present history. I am free to say that they are the only *sect* or party who can reform, or turn back to original ground. All infant sprinklers must lay a *new foundation*. JOHN WICKLIFFE.

November 1858.

TOUR INTO SOUTHERN KENTUCKY.

MY BELOVED WIFE.—My last letter was mailed from Madisonville, Hopkins county, Ky. The place has an illustrious name, and, no doubt, it was designed by those who imposed it, to do honor to the venerated patriot of Virginia, who, as one of the great revolutionary Statesmen, did so much to give form and character to the political structure of our government. One cannot but notice this disposition of the American people to associate the names of our illustrious men, with the geographical divisions of the country generally, and especially with the centres of population, formed by cities, towns, and villages. The oldest States, and even the first settlements in these, while under colonial dependence, may be discovered by the prevalence of names of *English* origin; but when we shook off this relation, and became an independent republic, we seemed to have adopted the fathers of the republic, as our only ancestorial roll, and to have thenceforth drawn from it almost alone, for our geographical and civic nomenclature. Thus do we see the national spirit impressing itself upon every feature of our country's development, and writing its own history in a sort of monumental nomenclature, that, to the philosophic historian, of later times, will furnish the surest index of our real independence, as a nation, and our absolute separation from the political associations of the past.

But lest I mislead you as to this monument to the memory of the sage of Montpelier. I must tell you that Madisonville is only a small county town, which seems to have long since, reached its prime, and, to be standing for the present, upon its own merits. We reached it

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for dinner, and had not long registered our names, before friends began to crowd in to see,—what was to be seen. This is all well enough;—and, to one who has been riding all day along almost solitary roads of bottomless mud, it is certainly a very pleasant variety. I always enjoy the well-won reverence paid to a great and good man, and, during the short stay we made in this place, found myself excited with no little enthusiasm, out of pure sympathy, with the genuine hearty outburst of curious admiration expressed by those that gathered to overflowing around the blazing fire of the village Inn, and in the little room, where sat, evidently unconscious of the stir he was making, the man they came to see. There are bright spots in the waste of life, and, this was one. Honor to the reverence, which is paid to the great and good! Let it speak, and listen piously to its voice,—for it comes from the divinest part of our humanity!

The brethren of Madisonville had heard that father Campbell was to attend the convention at Hopkinsville, but did not anticipate his passing through their village *en route*. They, and many of the prominent citizens besides, had, therefore, delegated, the venerable Bro. Dr. Collins to meet us at Hopkinsville, as the bearer, in person, of a very courteous and urgent invitation to father Campbell to pay them a visit, which, it seems, he had never before done. Accordingly, we found Dr. Collins in readiness to set out; and, were gratified, that, although the especial need of his mission was suspended, he still resolved to accompany us. Introductions, dinner, constant talk, and the parting-hand, make up the story of our hour's tarry at Madisonville; and we were again on our way. I look back, and recall that Madisonville has a pleasant and moral society, several churches, and fine facilities for academic education. One of the graduates of Bethany College, Bro. H. Boring, has a Seminary, of very high standing, and liberally patronized. He has a well-deserved reputation as a teacher, and we know him to be a fine scholar, an honorable gentleman, and a pious Christian. Our congregation, at Madisonville, numbers several hundred, and is in a flourishing condition.

We had thirty-five miles between us and Hopkinsville, and, as the afternoon was short, we were constrained to spend another night on the road. We were kindly entertained by Sister Gililand, and early the next morning got under way, with unusual cheerfulness, from the thought that eighteen or twenty miles more would bring us to the metropolis of Southwestern Kentucky. The greater part of the country lying between Henderson and Hopkinsville, is, for fertility of soil, much inferior to the general character of Kentucky lands,—though, by no means, so sterile as is sometimes supposed. It has remained, in a great measure, undeveloped, until recently, and was not, perhaps,

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on this account, duly appreciated. Recently, the discovery and opening of the immense coal-fields, that favor this region have invited attention to it, and, already, a Rail Road is under contract, and much of the work done, which is ultimately to join Hopkinsville, Clarksville, and Nashville, with the Ohio River, at Henderson. The coal-beds along this line are of extraordinary thickness, ranging from eleven to fourteen feet, and the quality of the coal, very good. It is bituminous, and will answer both for fuel and the manufacture of gas.

Friday, the fifth of November, we reached Hopkinsville. We were moving along the street, making our way towards the hotel, when some one hailed us from a spacious brick mansion, and we found ourselves, at once, in the hands of expectant brethren. It was the home of Bro. Isaac Caldwell, an old personal friend of mine, whose acquaintance I formed many years ago, when I first visited Kentucky. We were both then, only preparing for the battle of life, and I was specially gratified to find him holding an honorable position, as Cashier of the Bank in Hopkinsville, and a very useful place in the church. We were conducted to an upper room, where were assembled many brethren,—all, or nearly all, of the ministers, who had come up from abroad, to attend the convention. Many, and cordial were the salutations received and given, and we were, in a few brief moments, more than repaid for our long and lonely toil through the mud, from Henderson. The convention assembled, consisted of delegates from surrounding congregations of Christians, and they had convened for the purpose of a more harmonious and united effort, to organize the disciples into churches, and to scatter abroad the good seed of the kingdom. We attended several sessions of this convention, and were greatly gratified by the general intelligence, zeal and evangelical spirit manifested by all present. There was great unanimity in all that was proposed, and the hope generally excited, that the day had come, of better order, greater harmony of co-operation, and a more general and concentrated liberality in providing for the wider diffusion of the truth.

The first evening meeting we attended, we had the pleasure of listening to an eloquent and very earnest address from Bro. McGinn, now, of the Western part of Tennessee. He is a young man, of fine promise, and great energy and zeal, as a preacher. His heart seems devoted to his work. We trust, that, with singleness of purpose, he may hold on his way, and, we doubt not, he will grow in influence and in usefulness, as in days. He was followed in a very fine searching exhortation from Dr. Watson, the resident minister of the church at Princeton, in Caldwell county. We were surprised to meet, on this occasion, so many of the former students of Bethany College. You

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know how, we always meet such. Here, too, I saw several men, whose heads are now grey, that were my father's friends and neighbors, in Old Virginia, when I was a boy, and whom I have not seen, since their first migration from their early home. We were naturally, mutually gratified, thus to meet, as kindred in Christ. "*Old times*" is an ever *new theme*, especially to the old; and such converse is natural to such a meeting. You will not be surprised, when I tell you, it made me feel quite a boy again, for it threw me back into the relations of thirty years ago! I always feel so, when I stand up to speak in the church of my boyhood's fathers. The sense of their presence, and, of all around me, throws me back into the days of pupilage, and I cannot divest myself of the impression, that I am assuming to be a *teacher*, where I ought to stand, only as a *learner*. It is this element in our nature, in which is founded the power and influence of tradition,—the natural veneration for the long and mighty past, before which we stand, as ignorant, curious, inquiring children;—for light still descends to us from above, and we grope backwards into the dark, as those that have left and lost

"———the fountain light of all our day,
The master light of all our seeing."

The many friends, in Hopkinsville, did not allow us to conform to the counsel given by the Saviour to the Seventy, whom he sent out to preach; for though we found them all "sons of peace," and might have been well content to "remain" with any one of them, "eating and drinking such things as they gave," yet they would not have it so. Accordingly, we went from house to house. Bro. Caldwell, as I have said, first way-laid us, but Bro. Enos Campbell, long a resident of Bethany, a near relative of father Campbell, and many other and-so-forths, as reasons, must have us at his house. So we were not only constrained to go, but delighted to find ourselves comfortably fixed in his well-ordered home, surrounded by the sunny smiles and merry hearts of the young ladies attending his Seminary of learning. This was truly all we could wish in this line;—but soon it was remembered that Bro. Poindexter lived in a more central and convenient position for the visiting brethren, who wished to see us, and, was besides in himself, many other things, in reference to Hopkinsville, the church and the public generally, that made it almost a necessity that we should finally quarter in his house, the hospitable home of the faithful, and metropolitan head-quarters of the brethren generally. We submitted, of course, and had no regrets, that were not in measure, compensated by parallel gratifications. Still, we were not allowed to sit at his table alone. We remember pleasant dinners, and cheerful teas, with such friends as Dr. Gish, Bro. Hopper, Sister Bryan and others, not,

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for the good things spread upon their board, though these would not be soon forgotten by an epicure, but, for the "feast of reason and flow of soul,"—the delightful spiritual communion we enjoyed, with those who, holding with us a common faith, are cheered by the like hope of eternal life. We closed this round of social pleasures, with an evening with our genial and highly distinguished Bro. Hon. H. J. Stites, Judge of the Supreme Court of Kentucky, whose dignified and able Presidency had contributed no little to the order and good conduct of the sittings of the convention. In the prime of life, his already high position in the suffrage of Kentuckians, is but a presage of still farther distinction. Happy would it be, for our country, if the integrity and true patritoism, which Christianity always imparts, could be found more generally associated with our high and honorable functionaries of State!

Hopkinsville has not, of course, many things curious or wonderful to speak of, yet she is justly distinguished for her provisions for academic education. The Baptists have a very fine Seminary located here, and our brethren have recently erected as commodious and elegant an edifice, to be devoted to education, as is to be seen in Kentucky. They have contributed over thirty thousand dollars towards the cost of the building and its grounds, furniture, &c. Bro. E. Campbell, whose great success and popularity as a teacher, has contributed much to excite the benevolence of the people to this enterprise, is to take charge of it, both as Pastor and Principal. His work in the past, is a sufficient guarantee for his ability in the future. We trust that this Institution may prove a source of great and continued benefit to this rapidly developing portion of Kentucky, and that thus the liberality of its patrons may be richly repaid even in this life. We passed through this building, under the escort of Bro. E. Campbell, and examined it in all its apartments. It is situated on a very commanding eminence, and, from its uplifted roof, we had a magnificent prospect of the surrounding country. As there are but few hills in this country, when you get upon such an elevation as this, you feel as if standing upon the shoulders of a giant. Wide extent,—the sublimity of outspread distance is the principal power of the scene;—for the prospect is flat, and much of the measureless plain, over which the eye strains to trace the vanishing horizon, is sleeping in primitive forest.

We are ready to leave Hopkinsville, after four or five days of delightful sojourn, with the fine society which it affords, but I feel my pen still lingering to tell you something more of her people, and what we saw and enjoyed. In looking over what I have written, I am especially admonished of what you will murmur to yourself, my

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neglect to say any thing of the ladies. But I must ask your indulgence till another time,—when I promise to do your sense of their importance, some degree of justice,—for, truly, in the peculiar harmony of Christian society, how much do we owe to them for its sweetest tones! *A wedding in church*, an original "institution" of Christian customs, will afford me both text and pretext.

Once more, farefell! truly a word that makes us linger, yet—farewell! God, in his providence, watch over and guard you and your

Ever and devoted, W. K. P.

ELDER WILLIAM MORTON.

In my absence from home, the death of our much, and deservedly much, esteemed, beloved, and admired Bro. William Morton, was simply announced, without note or comment on my part. On seeing it, I immediately purposed that I would write an extended notice of his not merely estimable and honorable character, as a man of the most eminent moral worth and integrity, a Christian of the genuine type;—pure, exemplary, and devoted, of the first class of my extended acquaintance, but, as a Christian Minister, a model of Christian sincerity, gravity, earnestness, benevolence, and self-sacrificing devotion to the Lord, his cause, and people. But I waited to see a notice of his life and death from some of his fellow-laborers, still more intimately acquainted with both, than I had the privilege to be.

I am happy in having received the precise document, which I received from a brother, too, whose praise is in all the churches of Kentucky. I copy it from the "Christian Review, of October 5. A. C.

Elder William Morton is Dead.—On Friday morning, the 10th of September, 1858, after a painful illness, Eld. Wm. Morton fell asleep in Christ. I have known Bro. Morton some thirty-eight years. Upon my first acquaintance with him, he was becoming quite a popular Baptist preacher. I was then a mere youth, not twenty years old, and just commencing my poor labors as a preacher in the Christian church. Eld. Morton was among the very first of the Baptist preachers of Kentucky, who felt and recognized the importance of A. Campbell's plea before the religious world, for the abandonment of all human names and creeds as both effects and causes of sectarianism, and a return to the apostolic basis of Christian union, communion, and co-operation; the Rock of Ages; the one foundation that God has laid place in Zion. He entered with all his heart into the union which took in 1832, between the Reformed Baptists, so called, and the Christian Church, connected with Elder B. W. Stone. That union gave

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the cause of truth and righteousness a mighty impetus, resulting in immense accessions to our congregations throughout the West, but especially in Kentucky. The results of that great movement made in Kentucky, are felt to-day, and will be felt and seen till the prayer of Messiah for the oneness of his people shall be fully realized. But eternity only will fully reveal the grand and glorious consequences of that effort, when all the redeemed shall be gathered home; when those holy men of God, Stone, and Johnson, and Creath, and the Churches, the Irvins, and the just departed Morton, and all who have fallen from the walls of Zion laboring in the good cause, shall see the travail of their soul and be satisfied. In this great work, Bro. Morton was very prominent and very successful. My acquaintance with him since 1832, has been somewhat intimate and always pleasant. He was a man of a clear head and warm heart, and a life filled with the fruits of righteousness. He was decidedly a working man—working in word and deed, by precept and example. Perhaps no man in Kentucky, of his means, did more, if as much, for our cause as Bro. Morton. He gave to the Education Society of Kentucky, $200; to the Orphan School at Midway, $500; to the Kentucky University, $500, I think; $500 to endow the chair of Sacred History in Bethany College; and last winter when Bros. Campbell and Pendleton passed through Kentucky raising means to rebuild Bethany College, Bro. Morton was not only very active in his efforts to get the friends of Bethany to aid in this good work, but he gave Bro. Campbell $200 to help it forward. Our missionary movements, home and foreign, all found a place in his great heart, and drew some thing from his purse.

But his work is done, and we shall see his face and hear his voice no more for ever! We, amongst whom he has gone preaching the kingdom of God, lo! these many years, will hear him no more!

He was grave without moroseness, cheerful without levity, dignified without ostentation, humble without abjectness. Few men in Kentucky have made more converts to the cause of Christ, and done more to promote piety in the churches, than he. He was a true man, a man of faith, a man of God, a man of principle. He was no trimmer, no time-server, but a man of decision of character, of fixed principles. He loved, most ardently, the great plea we are making for the union of God's people and the conversion of the world; and he lived and labored and died in the hope of its ultimate success. His large soul embraced and loved the pious wherever he met them; but he loathed sectarianism as it develops itself in all the schismatic religions of the day, as the bane of true Christianity, true piety, and the great obstacle to the union of Christians and the conversion of the

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world. The particulars of his death I have not heard, but I doubt not he died as he had lived, strong in faith, giving glory to God.—Farewell! my venerated, my long and much loved brother—a last and sad farewell till we meet at home! For the last quarter of a century, we have had many meetings and partings in prosecuting our works of faith, labors of love, and patience of hope in our Lord Jesus Christ, but these meetings and partings have come to a perpetual end! We have rejoiced together in the triumphs of the truth; we have wept together over the desolations of Zion. We have rejoiced over the conversion of sinners; we have wept bitterly over the backslidings and apostacies of many. We have rejoiced in the confidence of the correctness of our position as a religious people, but mourned deeply over our failure to appreciate the importance of it and to act in harmony with it. We have mourned together in view of the want of family religion and congregational piety, and the consequent worldliness of the churches, and their conformity to the ensnaring, fascinating, carnalizing practices of this world. But these seasons of mutual rejoicings and sorrowings, stretching through a period of many years, are gone forever! And I feel that one who was ever ready to bear his full share of my burden, has suddenly been called away to his reward and left me without his aid! O, my brother, is it so! And shall I see thy familiar form, thy bright and cheerful countenance beaming with love to God and benevolence to man—O shall I see it no more! Well, be it so. I must not repine. I would say, "the Lord gave and the Lord has taken away, and blessed be the name of the Lord." But I must be permitted to weep, to sorrow for my beloved brother; not, however, thank God, as those who have no hope. No, no!

> "Thou art gone to the grave, but we will not deplore thee,
> Since God was thy ransom, thy guardian and guide.
> He gave thee and took thee, and soon will restore thee,
> And death hath no sting since the Saviour hath died."

No, no; we will not deplore thee. 'Twere "wrong to deplore thee." Since thy head-aches and heart-aches are over, 'twere selfish to wish thee back amid these suffering scenes. But we shall miss thee at our anniversaries; our colleges, our orphan school, and all our benevolent movements will miss thee. Ah me! the partner of thy bosom will miss thee above all, and more than all! The Lord bless and comfort the heart of our afflicted sister, and sanctify to us all this bereavement. Farewell! once again, my dear brother, farewell! Thou hast left me late in the evening of my day to serve alone, and yet I am not alone, for my Master has promised to be with me. May we meet in heaven, when our toils and sorrows are ever. JOHN ROGERS.

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THE VANITY OF HUMAN PRIDE.

"For all that *is* in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.—*New Testament.*

Perhaps the most inexplicable phenomenon upon the earth, to a thinking mind, is the universal prevalence among all tribes and races of men, of a vain Human Pride. Ever since Eve was seduced to eat of the forbidden fruit, and, through disobedience, man caught a faint glimpse of knowledge, all Adam's posterity have been, more or less, the victims of the great primal curse—the cause of all our woe—*Human Pride.*

No matter what may be their condition or prospects in life, all men are proud of something—something, too, which, in the light of Eternity, would appear to them as Dead Sea fruits—bitter apples of Sodom. Thus one man is proud of his wealth, his gold and silver hoards, his corner lots and fruitful farms, his multitude of slaves, or his cattle on a thousand hills; not remembering that naked came he into the world, and naked must he go out of it. Another man is proud of his birth or exalted station, his long line of noble ancestors, forgetting that all men, everywhere, constitute one brotherhood, having one earthly father in common, Adam, and being the children of one father above, God, with whom is no respect of persons. One man is proud of his dress, his smooth broadcloth and spotless linen, his neat-fitting boots and delicate kids, and, yet, not a flower that blooms in the garden parterre, or grows wild in the forest, not a bird that flies, or beast that runs, or fish that swims in lake or sea, but is arrayed in a more costly attire, an attire so costly, that all the gold of California could not enable man to fashion any thing like to the least one of them. Another is proud of some imagined physical excellnce, of a bright eye, a ruby lip, a fine form, a small hand, white teeth, or even a full head of hair! They forget that these all are to become food for worms—that the bright eye will be dimmed in death, the ruby lip will become blanched and cold, and the manly form now so full of grace and beauty, will, in a few years, be only a little handful of black dust, which the slightest breath of wind can blow away. Still another is proud of his learning, his scientific or literary attainments, and the eminence over others which such attainments bestow upon him; and yet the babe of two summers only, can propound him questions which, with all his learning and philosophy, (so-called), he will be utterly unable to correctly answer.

Thus, you perceive, that folly is invariably the hand-maid of pride, and

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it may generally be taken for granted, that the greater the pride, the bigger the fool. I know there are some learned men who are proud, but the world contains many a learned simpleton,—mere book worms, with never an idea, unless it be borrowed from some one else. Truly wise men are always full of weakness, as witness Locke, Newton, and Paul the Apostle. We may smile at the story of the old Squaw to whom Captain Bonneville gave a necklace of beads, and who, although the beads constituted her whole toilet, and her body was deformed by age, while her entire face was full of wrinkles and puckers, still, on getting a little bit of a broken looking-glass, contemplated her charms with as complacent a smirk as does the fair Castiglione, when arrayed in all the amplitude of French crinoline and Parasian silks. Yet why should we smile at the vanity of the one any sooner than at the pride of the other? The old dame's beads will last as long as the flounces of Mademoiselle, and, a hundred years hence the bodies of each will be alike undistinguishable among the mouldering heaps of the dead, of the coming century. The simple pride of the Squaw, appears to us ridiculous, owing to our greater advance in civilization, and, therefore, it should teach us to remember that there exists in the worlds above us high intelligences, much farther from us than we are from the poor Indian, and to whom we must appear with our petty rivalries and vanities much more ridiculous,—not to say blame worthy,—than does the childish vanity of the untutored savage appear to our more enlightened eyes. This may be a humilating thought to many, for the biggest fools of all and the proudest, are those who unceasingly harp upon the dignity of man—yea, the dignity of man, forsooth! Now I have never been able to discover in what this much vaunted dignity consists. Is there any dignity in the vain attempt of the mere creature to rebel against the authority of the Creator? None. Is there any dignity in the attitude of a poor worm, finite and almost a nonentity in the shadow of greater creations, persistently forcing itself into direct antagonism to the Infinite Ruler, and because of infinite mercy, not crushed immediately, defiantly rearing its puny crest against Him whose nod shakes the whole world? Surely none. Above all is there any dignity in such a mere atom's arraying itself in arrogant pride, perching itself upon a throne of shallowest pretense, and thence proclaiming in the most brazen manner to all the world the surprising dignity of itself and its exalted position? Most surely, none! But such is man, and all his claims to inherent dignity amount to nothing more. He has been clothed upon with a dignity not his by right, 'tis true; for it was for "him Christ died.'

Herein lies all the real dignity attaching to man's present position—*for Him Christ died.* And yet the tendency of the so-called progress-

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ive ologies and osophies of the age, is, to lead men to ignore this great truth. New England Free Thinkerism, German Transcendentalism, and French Materialism, all are struggling to make men forget that they owe Christ a debt they can never repay, and to lead them back to a *rational life!* Ah! most astute and sagacious philosophers, the Eternal Wisdom alone, knows the full extent of your folly, and laughs at the absurdity of your assumptions of knowledge, as well as at the presumptions of your ignorance. Had Christ not made the sacrifice he did, man would have remained to this day, pagan and beastly, living without any true knowledge of God, and prostrating the *dignity* of his *manhood* before graven images, idols of wood and stone, which neither see nor hear, nor have any sentient being at all. Will any modern philosopher deny this? Let him only glance at the millions of heathen of the present day—what is their worship?—The most horrible Idolatry. Let him look at the members of the Roman church, who are forbidden by their priests to read the Sacred Scriptures,—what is their practice? The worship of saints and relics, of pictures and images. Lastly, let him look at those very philosophers who entertain such devout faith in the inherent dignity of the race, and who, for that reason, discard the humiliating doctrine of the Cross,—and what is *their* practice? The most shameful of all, for they either worship themselves—the meanest of all the gods or goddesses ever worshipped—or else bow down before a blind chance, which they have named Dame Nature, and thus worship they know not what.

The reader may be startled at my saying the doctrine of the Cross is humiliating, but so it is, and ever will be to—*human pride.* It is humiliating to know that all these things on which we dote most, in this life, "are not of the Father, but are of the world," and hence, perishable and sinful. It is humiliating to learn that all our pleasures here,—those pleasures on which we pride ourselves most, as peculiarly showing forth our refinement and civilization—are sinful in the sight of God, and add nothing to our credit, either in time or eternity. Above all, it is humiliating, to be led to acknowlede how, poor wretches that we are, we yet dared, in our blindness and folly, in the damning arrogance of our uncircumcised hearts, to measure strength with Jehovah, and even to rejoice in our ungrateful rebelion. Above all, it is humiliating, to feel every day that our selfish aims and purposes are thrusting themselves between us and Heaven, while our arrogant self-conceit is ever prompting us to set up our individual opinions of what is right or wrong, in direct antagonism to the plainest teachings of Revelation.

Indeed, then, and in all truth, may I declare that the Doctrine of

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the Cross is humiliating! So humiliating is it, millions prefer the selfish gratifications their pride demands, rather than to obey the teachings of that gospel which has been proclaimed to them from their infancy up. No person can reasonably doubt but the damnation of such will be eminently just. They know the gospel teaches that covetousness is sinful, and yet they continue to run greedily after filthy lucre, and spend their lives in trying to heap up riches which satisfy not. They know the gospel teaches that men should flee "the lusts of the flesh, the lusts of the eyes, and the pride of life," but they continue to take delight in such things, prefering to enjoy the fruits of sin for a season, rather than an eternity of bliss. They know, also, that the same gospel teaches men every where to be meek, not puffed up, prayerful, God-fearing, and always willing to say, "speak, Lord, thy servant heareth!" And yet, in the arrogance of their pride of opinion, they declare to you, because the Bible teaches thus and so,—contrary, of course, to *their* ideas of right,—they will have nothing to do with either the Bible or its Author. Rash, unthinking mortals! Again, I say, the damnation of such is just. They would not enter Heaven, even if permitted, without first demanding of God to allow them *freedom of thought!* Lucifer was of this stamp; and hence, he fell, preferring to rule in Hell, rather than serve in Heaven. But he found that there is but ONE RULER in the whole universe, and that His sway extends to the lowest deeps of the damned, as well as to the brightest abodes of the sinless.

Let us consider well, then, the vanity of our poor human pride.—What good does it do any man? What profit? None. It renders him the laughing-stock of angels and of the wise among men; it makes him dissatisfied with the humble condition assigned man in this life, while it does not serve to avert a single calamity, does not give any inward peace of mind which can make us bear up under affliction, but often causes the utmost unhappiness, the keenest mortification, the most distressing and unavailing regret. And after we have put off this mortal body, it still remains with us, the sin-cursed brand of Lucifer, and will prove for ages of ages the torturing destroyer of of all peace or happiness, even if conscience never have a tongue to utter her scathing denunciations in our ears. Who, then, will remain wedded to pride? Surely no man who can reason like a thinking being, and who is competent to understand the relationship which must, of necessity, exist between the creature and the Creator.

CHICAGO, December 5, '58. D. R. H.

THY life is divided into two portions; consider well what they are: that which is gone, is a dream; that which remains a wish.

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THE CONFESSION OF FAITH ON REVISION.

DEAR BRO. CAMPBELL:—As the Presbyterians—Old School, New School, and all,—are so violently opposed to the *revision* of the Bible, now in progress by the American Bible Union, I want to show that the Confession of Faith, which they profess to recognize as their standard of doctrine, does *endorse* it, in language too plain and unequivocal to admit of any evasion. In the "Constitution of the Presbyterian Church, in the United States of America," etc., published at Phildelphia, by the "Presbyterian Board of Publication," without date, and, we suppose, intended for all time, it says, in section 8, of chapter 1st. "On the Holy Scriptures:"

"The Old Testament, *in Hebrew*,—which was the native language of the people of old,—and the New Testament, *in Greek*,—which, at the time of writing it, was most generally known to the nations,—being immediately inspired by God, and by his singular care and providence, kept pure in all ages, are, therefore, authentical; so, as in all controversies of religion, the church is *finally to appeal to them*. But because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore, they are *to be translated* into the regular—*common*—*language* of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort in the Scriptures, may have hope." Pages 12–13.

Let the reader note well here, that they recognize the *original* languages of the Bible as those to which all final appeals are to be made in all controversies of religion, and that they do not endorse the *common version* in the English language more than any other, but merely remark that the originals are to be translated into the vulgar, or common languages of the nations. Now, with this article before us, we extract the following, to the same purport: Section 2, of chapter 3d. "Of the Public Reading of the Holy Scriptures:"

"The Holy Scriptures of the Old and New Testament, shall be publicly read, *from the most approved translation*, in the vulgar—common—tongue, that all may hear and understand." Page 491.

Let the reader note here, that they recognize and endorse the *most approved* translation from the originals. So that if, or whenever, the *revision* of the Bible Union becomes the most approved, or most generally read and used, among the people, the Presbyterians are bound

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by their Confession to use it, in their preaching and teaching of the Word of God. How, then, I ask, with all this in their Confession, can they consistently *oppose* the *revision*?—particularly when they, in common with all the "evangelical" sects, have been invited to take part in it? Let them cease their opposition to it, or expunge these sections we have quoted, out from their Confession of Faith!

A word here, before I close this article, on the charge against our Baptist brethren engaged in the revision enterprise, of wanting to make a *Baptist* Bible, and that their principal object in the revision was, to get the Greek work *baptizoo* and its cognates translated into *immerse*, etc., in order to sustain *immersion* as the only action—or mode—of baptism. Never was there a more unfounded charge; and a few moments of reflection ought to convince every person of its absurdity. By translating "John the *Baptist*" into "John the *immerser*," they lose the main pillar of their *name*, which they take from the title of John. What other object, then, can they have in view, but the proper rendering of the word?—as the Presbyterians must themselves acknowledge that the Greek never was translated, but *anglicised*; and since they lay so much stress on the *originals*, and endorse no particular version, in the Confession, but contend for a *translation* of them, how inconsistent in them to oppose a mere *revision* of the common version, particularly when that itself is only *revision* of English translations then in existence, as can be easily seen, by a reference to the *rules* of King James to his translators, as to be found in Mrs. Conant's book on the translations? Let them take the *beam* out of their own eyes, before they say any thing more about the *mote* in those of their brethren! J. R. H.

Lewisburg, Marshall co., Tenn., Nov. 10, '58.

DEATH OF EPHRAIM A. SMITH.

Bro. Campbell:—On the 24th of November last, our faithful, laboring and much beloved fellow-disciple of the Lord, Ephraim A. Smith, entered into the rest that remaineth for the people of God.—The excessive labor and exposure in his journeying during the past year, broke down his constitution, and, from the time of his return among us, in September last, he gradually declined in strength until a few days before his death, when pulmonary disease was rapidly developed, which terminated suddenly his earthly career. He died at the residence of Dr. G. W. Givers, in Lincoln county, where, during his illness, he was visited by his relatives and friends, and where he received, at the hands of Dr. G. and his excellent lady, every attention that respect and Christian affection could enjoin. I had frequent

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conversations with Bro. Smith during his illness, and, but a few days before his death, he spoke much of his earlier life. He was wont, on these occasions of intimate intercourse, to speak of the sins of his youth, and the failings of his subsequent life, and to magnify the grace of God in snatching him as a brand from the burning. While speaking of his imperfect service, since his profession of religion, and how little ground he had for hope of future life based upon any thing like perfect obedience, sympathizing in his train of thought and feeling, I repeated the lines—

"There is a fountain fill'd with blood,
Pour'd from Immanuel's veins;"—

I shall never forget his burst of exultation in the merit of the Redeemer's blood. "O, brother," said he, "that is my hope—that alone is my hope."

I do not feel capable of writing an obituary suited to the memory of such an one, and must leave that to you, who, also, shared his confidence, and fully knew his manner of life. But I cannot forbear to say that the intimacy that has existed between us, in our Christian and business intercourse, for a number of years, has enabled me to know much of his work of faith and labor of love. He was not a popular preacher, in the usual acceptation of the word, yet he labored much in various States of the Union, but more especially in South Carolina and Georgia, where his memory is dear to a numerous circle of brethren, many of whom were brought into the kingdom of the Lord by his ministry. He devoted himself to building up the cause in neglected and waste places, encouraging the assembling together of the disciples, establishing Sabbath Schools and Bible Classes, and was ready and liberal in expending his means for the support of these objects. Many a poor preacher, to whom, as an angel of the Lord, he imparted words of encouragement and pecuniary aid, will call his memory blessed. He commenced his public life as a *colporteur*, about the year 1827, before we, in this country, had ever heard the name that now distinguishes that department of evangelical labor. He started from his father's house on foot, without one cent of money, confiding in Him who has never forsaken those who put their trust in him. He visited those by the wayside, in the hill country, in the lanes of the cities, the dwellings of poverty, and ministered to their necessities. He was truly an Apostolical self denying and benevolent man, and exemplified in our day, the beauty of that part of the life of Paul, in laboring, and teaching others to labor to support the weak, his own hand administering to his own necessities, and to the necessities of those who were with him; impressing upon all, both by his behavior

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and discourse, the words of the Lord of Jesus, that "it is more blessed to give than to receive."

He was a life member of the American foreign Bible Society, also of the American Bible Union, the American Colonization Society, and the American Christian Missionary Society. He was, for several years, a traveling agent of the first named, before the formation of the Amer. Bible Union, and, perhaps, was a Life Director in more than one of them. He was a Trustee of Bethany College, and an ardent friend of education. No good work ever made its appeal to him in vain; and, from intimate acquaintance with his affairs, I feel authorized in saying, that *one-third* of all he ever received, was devoted by him and administered by him to the cause of human salvation. That band of his confidential brethren, scattered in various States of the Union, who entered into close communion with him in seasons of ministering to the Lord and fasting, will drop a tear over his death, and to them his memory will be ever dear. We feel, that in the departure of one so faithful, the eternal world is brought nigher to us, and that both the distance and the time are short, which separate us from that glorious re-union in the temple of the Lord above. S. A.

☞ After reading the above sketch of the life and labors of Bro. Ephraim Smith—a brother most highly esteemed and much beloved by me—I find little to add, except to say that it is a faithful and unexaggerated portrait of a brother who had few—very few, equals in my whole horizon, and no superior in what may be properly denominated *Christian* piety and *Christian* humanity. He spent several months in my family at intervals of considerable space, and, like the pure gold, the more he was tried the brighter he shone—"an Israelite, indeed, in whom there was no guile." I have, from my earliest acquaintance with him, so regarded him, and, therefore, have as full an assurance of his now being present with the Lord, as I can have of any Christian brother who has passed over Jordan, personally known to me, in the whole area of my special acquaintance. Like his Divine Master, he went about continually doing good, according to his means and opportunities. And, therefore, I doubt not he now rejoices in the bosom of his father and his God. A. C.

A WORD OF SYMPATHY.

We may not trouble others with our private griefs, but who does not feel for those from whose hearth, a heavenly-eyed boy of budding hope has been untimely torn away! None, we are sure, will feel it obtrusive, when we tell them here, of the death of the little son of

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Prof. J. D. Pickett,—just four years old, as time goes, but beyond these years in the piety of a life, beautiful with the brightest intimations of its own immortality. All who knew "little Jimmie," marked him as one of those, of whom the Saviour is still, in a higher sense, ever saying: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;"—not that he was so *delicate*, for we have seen tenderer constitutions stand up against the hand of death,—but because he was so *spiritual*. His little world of thought seemed all ensphered in the conscious presence of God, and so he died, dropping from the arms of his parents, into the embrace of his Saviour. Sweet boy! if Lazarus was borne on the wings of angels to the bosom of Abraham, our faith may fondly follow thee, in thy glad ascent, amid echoes of welcoming harmonies, to thy peaceful home. Fond hearts must look yearningly after thee, but not repiningly. God touches the sleeping chords of immortality in these sad, tender notes, but to tune the soul for the heavenly harmonies that await us on high. Let us look up, therefore, friends in suffering, as to the treasury of our future joys, and place our affections upon the things that are above, where Christ sitteth, even in the midst of "little children."

W. K. P.

THE ASSUMPTIONS OF THE PRESBYTERIAN HIERARCHY.

In our horizon of the past, we have not seen a more satisfactory exposition of the baseless and unscriptural assumptions of the Presbyterian Church, as to its authority, assumed to be sanctioned in the Christian Scriptures, than in the "Review of the Report on the Validity of the Baptism administered in the Reform or Campbellite Body; adopted at the late meeting of Transylvania Presbytery, and ordered to be published as part of the minutes of that meeting, being a letter to Rev. T. Robison, D. D., by Elder P. S. Fall, A. M., Minister to the congregation of Jesus Christ, Nashville, Tennessee, published by that congregation, for gratuitous distribution.

We earnestly recommend to all our readers, a careful perusal of the above named pamphlet; assured that it will contribute much to their edification.

A. C.

When God would display in broad day, a hidden virtue in the shade, he excites against it the tongue of the envious. If the flame did not catch every thing surrounding it, the exquisite perfume of the aloe would be unknown.

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New Publications.—Palestine Past and Present, with Biblical, Literary, and Scientific notices, by Rev. Henry S. Osborne, A. M., Prof. in Roanoke College, Salem, Va., Member of the American Scientific Association, and Hon. Member of the Malta—Mediterranean—Scientific Institute; with original Illustrations, and a New Map of Palestine, by the Author—Philadelphia—James Challen & Son, No. 25, South Sixth Street, 185[illegible].—J. B. Lippincott & Co., Philadelphia. This is a splendid volume, a large octavo, containing 592 pages, with a splendid map of Palestine and the districts adjacent. Besides this Map there are several splendid Plates, of much beauty and interest to amateurs.

We have also upon our table another beautiful volume, from the same house, whose title is;—"European Life, Legend and Landscape," by an Artist; 1859, containing 154 pages, very large duodecimo. Also a neat duodecimo of 199 pages, on Christian morals,* by James Challen; author of the "Gospel and its elements," "Christian Evidences," "Cave of Machpelah," &c., &c. A. C.

LETTER FROM D. S. BURNET.

Platte City, Mo., 27th January '59.

Brethren Editors:—When I wrote you twelve days since, I had delivered one or two discourses here, on this, my second visit. Since then, I have preached thirteen discourses, to all whom the house would contain, including a fair representation of all classes of the community, especially of the more intelligent. My closing discourse, last night, resulted in six confessions, making *fifty eight* in eleven days. I closed the meeting, in full strength and with an undiminished audience, moved with an intensifying interest, because two other denominations, by standing arrangement, commence to night, and because the unpaved streets are now temporarily impassable from a flooding rain last night. Among the converts, is the President of the Male High School. His pupils, by their own suggestion, marched under one of the teachers to the water to see him baptized. Thus Bro. Gaylord has put his armor on for the war. Bro. T. F. Campbell, for whom I sent, for that purpose, assisted me to baptize yesterday. I baptize the remainder to-day. There is great joy in this town.—This makes 76 additions to this church in two visits.

Yours in the Lord, D. S. Burnet.

* This volume is highly commended in the "New York Observer." It is, indeed, a valuable volume, and especially worthy of a careful perusal of the youth of our country. We commend it to their special attention. A few errors in Syntax do not detract from its sound teaching.

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QUERY FROM ALABAMA.

If a person desirous of joining the Christian church, cannot enjoy this privilege from remoteness of place, should he, while not being able to approve of some of their forms and regulations of another church, seek its fellowship in the things which he approves?

☞ If a person, thus situated, live in the vicinity of a worshipping congregation, holding the faith and ordinances of the Christian church, in connection with forms and rules not so evidently apostolic; and think that it would be to his spiritual interest to seek the fellowship of such a people, we would say, let him unite with them, provided only they require nothing of him in faith or practice which the divine word does not inculcate. We think he would be more likely to enjoy himself than by standing alone.

PROGRESS OF REFORM.

Ohio.—Bro. M. Riddle, Ashland, Nov. 24, 58, writes—It is some time since I addressed you a line. I continue to labor in the Gospel, in the same congregations that I did last year. They lie West of the Scioto River, as follows: Fulton Creek, in Delaware county, Richwood and Mill Greek, in Union county. They receive one-fourth of my time, each. At Fulton Creek a new chapel has been erected this Summer, and 9 Baptized. A meeting commenced Oct. 10th, and continued over 3 Lord's days. Bro. Wm. Money held one week. Bro Thompson and I joined him at my regular time. I immersed 6, Bro. Money 1. I then left, and Bro. Wiley, from Indiana, came and continued one week longer. Fifteen added in all, making 24 since April. Twenty of these were immersed.

At Richwood, I appointed the first yearly meeting, for that region, commencing September 9th, and continued over 2 Lord's days. Bro. Lockhart was with me four days, Bro. Bonham 10, we had 19 added: 9 Baptized; 3 from the Methodists; and 6 from the Old Christian Order. Bro. Thompson,—a Preacher of 15 years standing,—and Lady united.

The last Lord's day in November was my regular time; Bro. Bonham, and Thompson and self continued and had 4 additions; in all 23.

In Champaign county, 6 miles East of Urbana, I was invited to hold a meeting in the last of April. I organized with 11 members, baptized 10, and left them with 24 members, the first visit. In Sept. 6th, I closed another visit there with 11 additions. My third visit closed Nov. 18, with 2 additions. In all 38. They are cared for by Esq. Pickard. This is the only congregation in this rich county.

At Middleburgh, Bro. Thompson and I had a short meeting, and 3 additions. In my district, since April, we have had some 90 additions. In the last 110

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days I have been to meeting 90 evenings, and most of the day time. I am at home a few days. Bro. Carman is here from Illinois, and Bro. A. S. Hayden will be here to begin meeting to-night.

PENNSYLVANIA.—Bro. N. J. Mitchell, Howard, Centre county, January 7, '59, reports 12 additions, by immersion, the result of two meetings held in their new church edifice.

For twenty-six years this church had been holding their meetings in private houses, and, consequently, has had but a partial hearing from the surrounding community. Having greater access to the public mind, we shall hope to hear repeatedly, of accessions to their number.

TEXAS.—Bro. H. Thomas, of Austin, December 22, '58, reports some 30 additions during a late visit to Hopkinsville, Gonzals co., Goliad, Goliad co., Hallettsville, Larvaca co., and Lyonsville, Fayette co., and some other intermediate places.

A previous meeting in Goliad, resulted in 12 additions.

ILLINOIS.—Bro. A. D. Fillmore, writing from Paris, Ill., December, 30th '58, says: During the last week of November, we had another good meeting at Franklin, at which time, 8 were added. Bro. Goodman was with me. The church was constituted in April, and now numbers about 70 members.

Bro. John M. Harris, Mendon, Adams co., January 25, '59, writes, I am now at Mill Creek Church, Adams county. There have been some 40 additions to this church last Summer, mostly by immersion, and where I live, Mendon Tp., 34; 27 by immersion.

INDIANA.---Bro. Robert R. Rice, Owen co, writes that there has been, in the past year, 400 additions to the cause of our Master, and prospects bright for a rich harvest the present year. To the Lord be all the praise.

KENTUCKY.---Bro. L. Marrett, near Harrodsburg, January 16, '59, says: I have completed my last year's labors in the Anderson co-operation. I spoke 414 times; traveled three thousand and fifty miles; had 144 additions, and visited 550 families.

CANADA WEST.--Bro. James Black, Eramosa, thus writes: Our Home Mission has been eminently useful, and continues to grow in favor with the brethren everywhere, with few exceptions. I was lately reviewing the correspondence of our excellent missionaries brethren Kilgour, Lister, Sheppard, and I find that they have added to the churches about 250 members, besides imparting much valuable teaching, removing prejudice, and infusing an excellent Christian feeling among the brethren since this time last year.

I take pleasure to say *to you* that at a meeting, sometime in the Fall, a Presbyterian minister who heard them, stood up and said publicly that they preached the Apostolic Gospel. He was afterward heard to say that we were a calumniated people. I know you will be glad to hear this.

As proof of the Missionary spirit of the brethren in Canada, the churches from which we had returns have pledged over $900 for the spread of the Gos-

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pel at home, for the present year, and this they put at the disposal of a board of brethren chosen annually (in February) who find out proper laborers and pay them.

Missouri.--Bro. J. M. Wood, Rockport, January 12, '59, says: I inform you that we have had about 100 additions, of which, about 65 were by confession and immersion.

OBITUARY NOTICES.

Died, Sister Harriet P. Wilcox, wife of Dr. L. K. Wilcox, of Warsaw, Ill., and daughter of Bro. Benjamin Pritchard, of this place, (New Lisbon), suddenly on Wednesday morning, November 24th, in the 25th year of her age.

When but a child, she gave herself to Christ, in an everlasting covenant, and endeavored to adorn her profession by a Godly walk and a pious conversation. Her afflicted husband brought her body to this place, where we laid it by the side of that of her brother, in hope of the resurrection from the dead. "Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

This is the third member of our congregation whom the Lord has taken to the congregation of the blessed above, during the past year. The other two were, Sister Helen M'Elroy, who sweetly and trustingly "fell asleep in Jesus," just one year ago, (Dec. 23, 1857), in the early morning of life; and Sister Rebecca Pettit, an aged mother in Israel, who, after much suffering, passed over to her "*happy home*, on the 14th of March last.

"Here I see the under-shepherds,
And the flocks they fed below;
Here, with joy, they dwell together,
Jesus is their Shepherd now!
Hail! you happy, happy spirits!
Welcome to the blissful plain;
Glory, honor, and salvation!
Reign great Shepherd, ever reign!"

New Lisbon, O., Dec. 22, '58. P. H. J.

"The righteous shall be held in everlasting remembrance." Surely the foregoing Proverb holds good in this generation, as well as it did when it was spoken, and will still hold good throughout all coming time.

In memory of departed worth, and exemplary piety, we desire to inscribe on the pages of the M. H., the demise of Mrs. Martha Abbot James, consort of George James, Esq., of Zanesville, Ohio, who died of congestion of the lungs, at Covington, Ky., some months since, in the 46 year of her age. She was born in Newburyport, Massachusetts, and united herself to the Baptist church of that place, whilst young. It would require more space than could be allotted to a passing obituary notice, to do justice to one, who was more than ordinarily endowed, both with intellectual qualities, and what is still more desirable, the refined Christianized affections of the heart! She was *noble*; and lived above all sectarian feeling. Hers was a broad philanthropy, springing from an intimate knowledge of the Gospel of Jesus Christ. No one, who became acquainted with her, could withhold from her the love and admiration due to her as a Christian.

Although a member of the Baptist church, she fully fraternized with us in Christian union and communion, to the honor of her Master, whom she professed to serve. When that noble laborer in the vineyard of the Lord, the beloved Oncken, of Germany, was on a visit to America, she endeavored to have him visit Mr. Campbell, (believing, as she said, "them to be kindred spirits)." But untoward circumstances prevented the desirable interview, which she greatly regretted. Her devotedness to her husband, and her consecratedness to the training of her children, in harmony with the teaching of the Bible--would

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render her life, as a bright *model* to others. Her unostentatious works of charity and benevolence, are well testified to, by multitudes of those who lived within the sphere of her benevolence. She died calmly and full of faith;--trusting confidingly in the love of our gracious Saviour.

I could sincerely wish, that an extended article were written respecting her, for the benefit of her sex. Having had the pleasure of a personal acquaintance with Sister James, I take pleasure in offering to her memory *this too briefly written* mead of praise. S. H. C.

Bethany House, Feb. 10, '59.

Died, in Morgan county, Ill., in the 53d year of her age, on the 5th of October, '58, Mrs. Eliza V. Osborne, wife of Elder H. W. Osborne, after severe illness of fifteen days, which she bore with Christian fortitude and patience.

Sister Osborne confessed the Saviour, and joined the Christian church, in her 17th year, and continued a faithful and devoted member, until her death. She was greatly beloved by all. In all the relations of life, as wife, mother, sister, neighbor, and member of the church, she was faithful, kind, affectionate, obliging, and undying in her "work of faith, labor of love, and patience of Hope."

She leaves a husband, five children, two brothers, and a large circle of relatives and friends to mourn her loss.

Sister Ann Mary Pritchard, wife of Bro. Benj. Pritchard, (one of the Elders of our congregation), departed this life, in this place, (New Lisbon) on the 5th inst., aged 60 years, 1 month, and 2 days.

Mother Pritchard's departure was sudden and unexpected to her family and friends. The heart refused to send the vital fluid through the system; she became dizzy and blind, struggled slightly, for a few moments, and her mortal life was ended. She, with her husband, had united with the Old Baptist church, in this place, in the year 1817, of which, she continued a member, till 1827, when Bro. Walter Scott appeared here, preaching the Ancient Gospel, and pleading for reformation. She heard the truth gladly, and, in common with the rest of the church, gave up creeds and confessions, and took the Bible alone as her rule of faith and practice. Her home was the resting place of the Christian traveller; and not a few preachers of the Gospel, in reading this announcement, will remember pleasant and refreshing hours, spent in the Christian circle over which she presided. Truly, "a mother in Israel" has fallen. May the Lord support the husband and children in this, their sad bereavement. "Blessed are the dead who die in the Lord." P. H. J.

New Lisbon, O., January 10, 1859.

Mrs. Mary Bentley, wife of Elder Adamson Bentley, of Solon, Cuyahoga co., Ohio, departed this life on the 28th of December, in the 64th year of her age.

For several years before her decease, she had suffered much from a chronic ailment of the liver, involving, at length, the Lungs, and greatly aggravating her sufferings. But in all her afflictions, our beloved sister manifested a strong realising faith and a joyous hope that enabled her to endure them with a truly Christian fortitude, till her appointed time came for a happy release and a joyous entrance into the presence of her Lord and Redeemer.

From the time that she publicly confessed the Lord, some forty-six years since, her life was one of entire consecration to His service and honor.

In the domestic relations of life, she was faithful, kind and affectionate. She was truly a helpmate to her husband. In gloomy and despondent moments of his secular life, she never failed to cheer and animate him with the hope that all things would work well to those who love God. Her greatest enjoyment was in the company of saints, especially when meeting with them in the house of God. Her conversation was always with grace ministering to the edification of the hearer. Meekness, gentleness, humility, and benevolence characterized her life in all her intercourse with society.

Surrounded, in her last moments, by her weeping children and beloved husband, she displayed to them the triumphs of the Christian's hope, and most peacefully, without a struggle or a groan, fell asleep in Jesus.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *MARCH*, 1859. [No. *III.*

ETERNAL LIFE.

WHAT can appear more paradoxical than this: to live, and yet be dead; to be dead, and yet live? How difficult, how hard to be heard, was the word of the Messiah—"if a man keep my saying he shall never see death." Is it possible that a believer in Christ shall never die? Jesus said to Mary, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; he that liveth and believeth in me, shall never die. Believest thou this?"—What say you, kind reader? Believest thou that thou shalt never die?" If thy faith is not yet established, come, let us reason together.

We will visit first the garden of Gethsemane. Who is this, that lies upon the ground and prays—"O, my Father, if it be possible, let this cup pass from me?" Why is it that he is in such agony? Do you see that his sweat is, as it were, great drops of blood falling to the ground? Can it be that he fears the suffering which his body must undergo, while upon the cross? Can the prospect of physical suffering account for this agony? The thieves, who suffered with him, are they enduring this intense agony in view of the cross? Where will you find an instance like this? It cannot be found. This is the Saviour of the world. He has come to the hour which he has dreaded. The sins of the human family are laid upon him; and he suffers

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for man. He is about to become a curse for us, while he bears, in his body, our sins upon the tree of the cross. He is about to make his soul an offering for sin, and endure, in mind and body, that curse that is due to us. See, now, an angel comes and strengthens him; and he arises and goes to his disciples, and meets the traitor and his company of officers and men, who have come to take him. He is bound and carried to the High-priest. He is delivered to Pilate, and condemned to death. There is darkness over all the land, from the sixth till the ninth hour. Hear him as he cries, "Eli, Eli, lama, Sabashthani." What means this? Has God forsaken him? Yes; for he has become a curse for us; and God withdraws from him while he is a curse. Sin is upon him. Our sins are counted to him. *He dies for us;* and we *can never die.* He *abolishes* death. By his death he takes away death; and we live forever in him. If he dies for us, we cannot die. Strange, would it be, that we should die after that he has suffered death for us. It cannot be that we shall ever die. We live because he lives.

But God had forsaken him only while the curse was upon him.—The wages of sin is death. He has now endured the curse. He has discharged the debt. The curse is removed, and he rises, no longer cursed; but now, free from the curse, he is accepted of God, and offers himself, to God, in the Holy of Holies in heaven. God accepts the offering, and we are free. We cannot die. "If any man will keep my saying, he shall never see death." "He that believeth on me shall never die." Do you believe this, reader? If you do not believe this, then, do you believe that he has died for you? How, then, can you die? Do you think of the dissolution of soul and body, and conclude that this has been the lot of the Apostles and Prophets, and of all the followers of Christ, in all ages? And do you count this the death from which you are freed? If so, you labor under an error. The dissolution of soul and body is not the death from which you are freed. Nor was it the dissolution of soul and body that the Messiah so much dreaded. He was separated from God on account of sin. Inasmuch as he assumed our nature, and our sins were laid upon him, he must endure that which was due to sin—a separation from God, while he thus endured the curse. This is the death which he underwent for sin. And, as he took our sins upon him, and died for our sins, we are surely free from death, being free from sin, whose wages is death.

The Apostle to the Gentiles reasons thus—"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." The human family is dead. Christ died for them, that they might live. If all have died, there is a cause—the sin of

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our first parents. "In the day that thou eatest thereof, thou shalt surely die." The fruit was eaten, and our parents died that very day.—They were alienated in mind from God, and, as proof of that alienation, that inward death, they hid themselves from Jehovah. Man has hid himself from God, from the day of transgression until now, being alienated in mind. Separation from God is the consequence of alienation. Mental alienation, or, if any one wishes, spiritual alienation, is the death that Adam died on the day on which he ate the fruit. His personal separation from God was a consequence of that alienation.—His posterity have been, and are now, alienated from God; and hence, their personal separation from him. Sin is the cause of this. Sin is begotten in the spirit. This is spiritual alienation. Sin is brought forth in an act; and then follows a separation of ourselves, in person, from God. Adam died in the garden, and was driven out because he was thus spiritually separated from God.

But now, Christ has died for us, having taken our sins upon him, and endured that most terrible of sufferings, being forsaken of his God. What now constitutes the glad tidings of great joy? Christ has died for our sins. We believe in Christ, and live. We pass from death unto life. We shall not come into condemnation. "He that heareth my word, and believeth in him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is passed* from death unto life." Jesus is that Eternal Life which was with the Father, but has been manifested to us. He came into the world in which darkness and death reigned without restraint. He is the true light, who, having come into the world, gives light to every man. As the Sun is the source of light and life to the natural world, so is Jesus the source of spiritual light and life to the spiritual world. Those who receive his truth are enlightened in mind, and warmed into life in spirit. The spirit of man, though an ever-active, ever-enduring, never perishing substance, is, as respects God, in a state of death. When the gospel is heard, which is the word of life, the spirit of man is made alive, begotten again, and by means of the word of life, has a new life imparted to it, by which it is enabled to enjoy the reign of God. The Spirit of God begets life in the human spirit by means of the truth. On the part of the spirit of man, there is a conception of divine life, which, diffusing itself through the whole inward man, manifests itself in the production of fruits of righteousness. This divine life, which is imparted by the Spirit of God, is the everlasting life which the Saviour promises to those who hear his words. The receiver of this life cannot die, provided he remains faithful to the Lord Messiah. He is alive, and his life is sustained by the Lord of life.

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Now, if the dissolution of soul and body, which was endured by Jesus, was the death which he suffered for us, it would follow that we could not suffer thus; for we cannot endure that which he endured for us. We being under the power of death, he came and died for us, that we might be saved from that in which we were held. He entered the prison-house and broke its bars and set us free. Delivered from sin and death, we live to God in Christ.

To be or to exist, is not to live. The human spirit will endure through the ages of ages. Yet, whether it *lives* or not depends on its acceptance of that eternal life, which God gives through the Messiah. To cease to be, is an idea not to be found in the oracles of God. To perish or to be destroyed, is not to cease to be. "O, Israel, thou hast destroyed thyself." Yet Israel was in existence. The righteous perish, says Isaiah, and no man layeth it to heart. The righteous cannot cease to be. To be dead, is not to cease to be. Death is not non-existence. It is true that the Sadducees used the word in this sense of non-existence; for they denied the existence of spirits or angels.—When men died, they ceased to exist, in their estimation. When the Saviour, in reply to a question put by them on the subject of the resurrection, quoted the words of Jehovah—"I am the God of Abraham, the God of Isaac, the God of Jacob;" he most pertinently added, "God is not the God of the dead." If Abraham, Isaac and Jacob were dead, in the Sadducean sense; that is, if they had no existence; then, it would follow, that God is the God of nothing, or of something not existing—which consequence was so obvious and so manifestly opposed to reason, that even the Sadducee was silenced by it. God, then, is the God of those who live; therefore, Abraham, Isaac and Jacob live; and as they live, they will again come forth to life.

But Abraham, Isaac and Jacob are among *the dead*. Then, *the dead* yet live; and being dead is ceasing to be in a certain state or condition; in other words, death is a change of state. Dissolution of spirit and body is the death to which we all tend. By this dissolution we enter another state of being.

It may be profitable here, to notice the style of the inspired writers. The distinction between the "*me*" and the "*not me*," is made broad and clear by the inspired men. Hear Paul, in his letter to the Phillippians, "I am in a strait between two, having a strong desire to depart and be with Christ; which is far better: nevertheless, to abide in the flesh is now needful for you." There he speaks of himself as departing and abiding in the flesh. Now, if he departed, evident is it that he would leave behind him that in which he was then abiding—the flesh; for, surely, no one supposes that Paul went to heaven in the flesh. It is, therefore, evident that Paul, and Paul's

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flesh are not the same. The "I" that departed; the "I" that abode in the flesh, certainly was not the flesh. I, and my body, are two things. The "I" is not the body; but something, which, though abiding in the body for a while, departs after a while, and leaves the body. When I say *my body*, I speak of that, which, though mine, is not *me* or myself. Thus the Ego, and the non-Ego, are distinguished by the great philosophers of Holy Writ.

Peter also makes the same distinction. "The Lord Jesus has showed me, how that shortly, I must put off this, my tabernacle. Peter, and the tabernacle of Peter, are most obviously distinguished. Peter is the Ego; the tabernacle of Peter the non-ego. Peter is the true living being; the tabernacle of Peter, that in which he lived. The pulling down, the destruction of a tabernacle is not the non-existence of the inhabitant. Therefore, men, though dead to us, live to God.—They are unseen of us, but known and seen by God.

But there is a life, which the righteous possess, which never dies—the everlasting life. The spirit of man possessed of the truth of God, becomes, as we have seen, alive to God; is possessed of a life which makes it akin to the divine nature—indeed, the Apostle Peter speaks of our being "partakers of the divine nature," This divine nature is the true source of the everlasting life. We receive Christ; and, from him, is imparted to us the divine nature, which gives that new life, by which we become victorious over sin and the flesh.

The Apostle John gives these words of John the Baptist: "He that believeth on the Son, hath life; he that believeth not the Son, shall not see life; but the wrath of God abideth on him." The wicked exist eternally without life—a paradox; be it so: it is true. They exist eternally; they possess that existence which belongs to the nature of spirits; but without that life, which results from being partakers of the divine nature. Without the divine nature, no spirit can love God or be obedient to him. This divine nature is imparted to us when we believe in Christ. It is not faith which gives us this divine life. Jesus himself, who is the life of the world, gives us this life *through faith*. Strong, indeed, are the words of our holy Apostle:—"We are members of his body, of his flesh, and of his bones."—We are to Christ what Eve was to Adam. We are his bride. We partake of his nature, being joint-partakers of his spirit. He took our nature, and thus raised the human to the divine. He lives eternally, and we are supported by him. He is our light, our life, our strength. From him there comes forth a *vis activa*, a *vis viva*, a living, active power, that entering into the spirit of man vivifies, enlightens, and transfuses life through the whole man.

God is light. God is life. God is love. What must be the con-

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dition of that spirit, which is enlightened by this divine light, quickened by this life, and filled with this love? Is it not a partaker of the divine nature? Has not the divine descended and taken flesh?—Why should not the divine transfuse itself into the human? Is it credible that the Logos became flesh? Then the divine has united itself with the human. When we are united to Christ, the human becomes united with the divine. Else, how is he that is joined to the Lord, one spirit?

We are to Christ as Eve to Adam, Paul being judge: "We are members of his body, of his flesh, and of his bones." Wonderful words are these! Wonderful union with the Messiah!

How, then, can we die? Death is abolished. Life reigns in us. Though our bodies must see the dust, we live, and shall live, forevermore. The present body is unfit for that habitation, which God has prepared for the righteous. It must undergo a change, either by being raised from the dust, or by being changed when the Lord shall descend from heaven: "For we shall not all sleep," no; some will be found on earth when the Messiah comes, and these will not sleep, but undergo a change which is necessary for them, that they may meet our coming Redeemer. A living, regenerate, sanctified body in which to live forever—a resurrection, becomes a consequence of the possession of life by the spirit. To the body will be given a life which is eternal. A pure spirit will inhabit a body that is immortal and incorruptible. This mortal (body) must put on immortality: this corruptible (body) must put on incorruption. In this body there is nothing that can secure it from corruption. From the dust there can come nothing that is immortal. That which is immortal and incorruptible comes from heaven. So our Apostle teaches that, "if our earthly house of this tabernacle perish, we have a house not made with hands, eternal in the heavens." This heavenly house, or body, which is immortal, will swallow up our mortality. Our mortal body will be clad with an immortal one from heaven, which will thus swallow up all that is mortal, and then our living spirit will inhabit forever a living, immortal, incorruptible, heavenly body. Death will then be swallowed up of life. H. T. A.

Looking out of his window one summer evening, Luther saw, on a tree at hand, a little bird making his brief and easy dispositions for a night's rest. "Look," said he, "how that little fellow preaches faith to us all! He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him!"

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CHRISTIAN UNITY.—*No. II.*

The petition for unity, in the prayer of Jesus, (Jno. xvii), has, in a remarkable degree, engaged the attention and accord of the pious, in almost every period of the church. Especially, amidst the strifes and divisions of Protestantism, has it been often the burden of the earnest loving heart of the true disciple of Jesus, longing for peace, and seeking the good of Zion. The animosities of rival parties, the alienation of those professing the same religion, the bitter controversies, and even political disturbances and bloody wars, engendered by sectarian intolerance, has given a deep significance to this remarkable petition, and invested it with an abiding and increasing interest.

Often has the bosom of the reformer been cheered with the flattering hope, that he had, at length, discovered those simple fundamental principles of religious truth, which would command the ready assent of all sincere followers of Christ, and become the means of healing their divisions. Impressed with the truth and value of his propositions, and animated with the conviction that they were too plain to be disputed, he has thought to induce all to unite together upon them, and has supposed that he could thus realize the fulfilment of the Saviour's prayer for the unity of his people, and thus accomplish the mighty work of compelling the whole world to acknowledge his Messiahship. At first, the partial success which attends the dissemination of his views, (and when has any system been propounded to mankind that did not gain adherents?) leads him to anticipate a ready triumph. He is certain that it is the will of God, that Christians should be united; he is assured that the prayer of Jesus will be answered, and he labors the more earnestly, as he believes himself providentially called to be a co-worker, in bringing about the accomplishment of the great purpose, so ardently desired, and so long postponed.

In a little while, however, he begins to discover that his rod has not the potency of Aaron's. Though changed into a serpent, it proves unable to swallow up the rods of the magicians. When laid up before the Lord, along with the rods of the princes of Israel, and with his own name upon it, it is not found to be, like that of Aaron for the house of Levi, *the only one* that buds and blossoms and bears fruit. In a word, he finds that existing religious establishments are not to be so easily overthrown; that men will not be brought to universal agreement in any one system of religious opinions; and that, after all, it is not to be denied that there are "Christians among the sects," and that piety, philanthropy, and lovely works—the precious buds and

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blossoms and fruits of true religion, are manifested, more or less, in almost all religious parties. He perceives, also, with surprise, that there are differences amongst his own followers, and that his serpent, which he fondly hoped would have swallowed up the rest, is more likely to add to the number a brood of its own. Chagrined and disappointed, he loses, in some degree, his confidence in the power of truth, and, though still, hoping against hope, or, for the sake of consistency, he may continue to maintain his position, he begins to entertain the conviction that a special and signal Divine interposition will be needed, before the Lord's people will be "one," according to his version of the Saviour's prayer. He thinks that the judgments of God will have to be poured out first upon spiritual Babylon, and he begins to dip into Geology, and to reckon up how much of a foundation volcanic action may have left to Italy, and how long it will be until, like a millstone, it shall sink beneath the waters!

The reader, however, will have seen, I trust, in my preceding article, that the petition in the prayer of Jesus referred to, is not for *union* but for UNITY: that this *unity* has ever existed among the true disciples of Christ, in accordance with this petition, and that its fulfilment is, consequently, by no means to be referred exclusively to the *future*. When I reflect how many high hopes of denominational fusion, how many earnest efforts for Christian union, and how many impatient, but well meant, struggles for the establishment of even a delusive syncretism, have been based mainly on this particular passage of Scripture, I confess, I feel some reluctance in expressing my conviction, that its application has been totally misunderstood; its fulfilment wholly overlooked; and that it has no direct reference, whatever, to the subject of an outward or visible union among Christians. It speaks of *unity*, and not of *union*, and the context and whole connexion clearly show that the unity here spoken of, is a oneness in Christ—a spiritual unity—a unity of spirit, which may, or may not, result in visible denominational union. *This* is dependent on many external and accidental circumstances and relations, such as contiguity, acquaintanceship, personal convenience, equality or correspondency of religious knowledge, &c.; &c., but Christian unity rests on far higher grounds, and must, necessarily, in *all* cases, precede a genuine Christian union. Nor could we attribute to a mere union of Christians, as is usually done, so grand a result as the immediate conversion of the world. However conducive the union of Christians may be to the conversion of the world, it would not alone accomplish this result. This union is but *one* of the results of that Christian unity which, with the energy of life, must pervade the body of Christ, and bring forth many *other* precious fruits by which men will be convinced of the truth and excellence of

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Christianity, and be led to embrace it. "Abide in me," said Jesus to the disciples, "and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for, without me, ye can do nothing." It is the unity of the individual soul with *Christ* which imparts to it the power of producing fruit, and not the union of the branches with each other. That union is but a result of pre-established unity with Christ, and but *one* of the fruits of that pervading life which flows from him alone. It is not, then, merely through the union of Christians with each other, that the world is to be convinced of the Messiahship of Jesus, but through their unity with Christ, enabling them to produce *all* the precious fruits of righteousness, and to let their light "so shine among men, that they, seeing their good works may glorify God." It is for this spiritual unity, productive of such fruits, that Jesus prayed. It is this unity, subsisting between Christ and his people, that has existed in every age of the Church, and by its blessed fruits in the lives of Christians, has furnished to the world a demonstration of the Divine mission of Jesus of Nazareth. —"As thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." It is, then, an entire mistake of the meaning of this passage, to suppose that this petition is yet to be fulfilled, or that any Christian union, yet future, is to be *the* means of the world's conversion.

The unity here spoken of, is, as already intimated, a spiritual oneness. "He that is joined to the Lord is one spirit," says Paul. And the same apostle exhorts the Ephesian disciples to be careful to maintain this "unity of spirit in the bond of peace." "There is," says he, one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." It is this indwelling of God, who is through all, and in all the members of the one body by the Spirit, that produces and maintains Christian unity. Christians are "builded together for a habitation of God through the spirit." It is the same Spirit working in all; producing the same fruits in all; imparting to all the same divine nature; creating in all the same fears and hopes, the same antipathies and sympathies, the same joys and sorrows; developing in all the same qualities and attributes of character; and constituting of the followers of Christ a living epistle to the world, known and read of all men, and "written, not with ink, but with the spirit of the Living God; not in tables of stone, but in fleshy tables of the heart." Each individual Christian, thus, becomes a representative of the rest, and, not only so, but he is also a representative of Christ. "For me to live in Christ," says

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Paul. And, again, "Christ liveth in me." How appropriate, then, his injunction: "Be ye followers of me even as I am of Christ!" And how important that the disciples of Jesus should be "transformed by the renewing of the mind, that they may prove what is that good and perfect and acceptable will of God," and that, ever "beholding as in a glass the glory of the Lord," they should seek to be "changed into the same image from glory to glory, even as by the Spirit of the Lord!" R. R.

GRACE, FAITH, REPENTANCE, BAPTISM, REGENERATION.—*No.* 1.

These five words Evangelically apprehended in their proper import and comprehension, *as used in the Christian Scriptures*, would do more than any five volumes of the Theologitss of this century, which I have ever read, to disabuse the present Christian profession from the perplexing and paralyzing influences of the scholastic dogmata weekly emanating from thousands of pulpits in Protestant Christendom, and issuing from the denominational presses in every direction through our own immense territory.

The Jews that were carried captive into Babylon, never recovered from that calamity. Their language became a mongrel, or a mixed dialect. So it has virtually happened to what is popularly called "the Christian World." Since the Greek and Roman Hierarchies arrived at majority, and assumed to be the "*godfathers*" of Christ's Church—in the East and in the West—a new vocabulary, didactic and ecclesiastic, has been introduced and so expanded as to be obliged to call to its aid Theological Dictionaries, and diverse glossaries for its safe keeping, and orthodox interpretation.

But even this expedient has, upon the whole, proved to be a failure. Indeed the parties themselves that overture these measures, frequently become less catholic and more sectarian than before they made one move in that direction.

The sin of schism in the Christian Church of the present day is the capital sin of the age against the Lord's anointed; if not personally against himself, against his mission, his teachings, his gospel, his intercessory prayer, recorded by the Disciple whom he loved.—John, chap. 17. The legitimate conclusion from the whole drama of Christianity, as reported from the coronation of Jesus of Nazareth as Autocrat, or Supreme Governor of the whole Universe, to the conclusion of the Apocalypse, is that the whole world is now and ever has been, since the apostacy of Adam, in a preternatural or unnatural state---"dead in trespasses and in sins," and through the incarnation, the substitution, and the sacrifice of the Lord Jesus

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Christ, is now placed under a remedial dispensation, wholly of grace.

But such has been the diabolical policy of the great adversary, that he has perverted, corrupted, and mystified the style of the Gospel and introduced false gospels, and through his strategy has turned away the ears of multitudes from the Apostolic teachings, to human science and "philosophy falsely so called." In illustration of this, and in proof of it, we shall adduce a few terms of large, perhaps of the largest circulation, in the pulpits of almost all sects, and in our voluminous offerings of what is called the Evangelical press on these topics.

Let us commence with the first of the five terms, on our banner---the word GRACE.

To this term has been prefixed throughout Protestant Christendom in the schools of the orthodoxies, the words---"*Sovereign*," "*Free*," "*Special*," "*Unmerited*," "*Irresistible*." Not one of these five is ever found in the Christian Scriptures, prefixed or suffixed to the word Grace! These speculative terms, and the ideas associated with them, have culminated and have been consummated in Calvinism and Arminianism in all their modifications and manifestations. And yet no mortal man was even sanctified or saved by assenting to any one of them; and I presume to say, never will be.

There are indeed degrees of Grace---great, greater and greatest. But *sovereignty*, *speciality*, and *freedom* are inseparably incorporated in each and every Grace from the least to the greatest. Every good act that is not sovereign, special, and free, in its incipiency, progress, development, and consummation is not of Grace, but of some of the forms and spirit of human selfishness.

It has been well and truthfully said, by some of our very best and most sagacious and discriminating writers on the internal evidences of the Christian religion, that *friendship* has no place amongst the Christian virtues, being only a decent form of selfishness. To this view, we presume, no well educated and developed mind will take exception. This view, indeed, derogates nothing from the value and importance, and even the excellencies of friendship. Still it cannot stand in rank and file with philanthropy. And certain it is that it is not placed in the category of the fruits of the Spirit by the great Apostle to the Gentiles; for these are:—"Love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, and temperance," "against which there is no law."

There is always a shade of selfishness in the purest friendship. "And there is too, occasionally, a friend that sticketh closer than a brother." Still, however, valuable it may be in many cases, it comes

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not into the class of the fruits of the Spirit, nor does it ever stand in Holy Writ in rank and file with them.

This, however, derogates nothing from the intrinsic value of friendship in a secular, temporal or worldly sense, in our mutual relations to our country, our body politic, and in our purely temporal obligations growing out of common aims, interests and pursuits. These are our political duties, interests and honor. Every duty, interest, honor, and form of benevolence and common sympathy are essential to the enjoyment of ourselves and one another, and when fully developed culminate in a happy and prosperous community.

But our special theme now on hand is Grace; and to develope this Grace we are constrained to fix our attention upon the *ordinances of Grace* immediately instituted by the Lord Jesus himself, during the forty days he spent on earth, anterior to his ascension into heaven.

Grace, like every other institution, has its own means of development and enjoyment. *Hence the means of each and every Grace promised and vouchsafed to man are a portion of that Grace itself.*

The means and the ends are equally the Grace of God. The latter never can be enjoyed without the former. Did any man ever believe in the Lord Jesus Christ who never heard of him? Did any man ever love another whom he has never seen, and of whom he has never heard? Faith, it is decreed, must come by *hearing*; hence they who have never heard Jesus, nor heard of him, can have no faith nor hope in him.

To illustrate this to our most youthful readers, we shall take the initiatory institution in the Christian kingdom, or dispensation of Grace. It is not baptism alone. The grace of faith, the grace of repentance, the grace of confession, necessarily by Divine ordination precede the grace of baptism.

I do not mean a *proxy* faith, a *proxy* repentance, a *proxy* confession, after the fashion of the by-law established Churches of Russia, of Rome, of England, of Scotland, nor by the Ecclesiastical Canons of Cis-Atlantic Episcopacy, Presbytery, Independency, Congregationalism, or Methodism. These, one and all, are unauthorised endorsers. Their currency is human not Divine. Their patent is not from heaven. Not one of such notes of credit can ever be honored in heaven, because not endorsed by the Lord Jesus Christ.

We have not yet finally disposed of the first of the five terms in our heading; but in order to its Evangelical development, we shall take a prefatory view of its four associates. They are one and all conspicuous elements of the Evangelical, and not of the Legal Dispensation. We do not, of course, mean to say that these words cannot be found in the Law or in the Prophets. "*Repentance*," indeed, is

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found *only once in the whole Bible!* of course I will be understood as using this word in contrast with the Christian Bible or New Constitution. Nor, indeed, in the law of Moses is there one command or one injunction to repent. In fact amongst all the Jewish Prophets but one of them is reported as using this word. Ezekiel once or twice said "*repent* and turn from your idols." This is its Bible currency, according to the common version.

Repentance is, therefore, virtually a precept or an ordinance of Grace. Our readers, we presume, to have long since learned that we have two words in the Greek Testament, frequently confounded in the pulpits, and in the offerings of the press. *Metamelomai* is found only five times in the New Testament, indicative of a change of mind, feeling, or purpose. It is never found in connexion with the preaching or teaching of the Gospel. Its meaning is well developed in the case of Judas. He repented and went and hung himself. "God granted to the believing Gentiles repentance (*metanoia*) unto life." They were, therefore, saved by Grace. Neither faith nor repentance has any inherent merit, any more than the hand of the beggar has in receiving the alms gratuitously bestowed upon him. And what merit is there in baptism? No one baptizes himself. The subject is as passive in his baptismal burial and resurrection as he is in the interment of his body after death.

We are, therefore, in all our positions unassailed and unassailable on the part of our Baptist friends. "Their leaders I fear cause them to err.—Isaiah 3: 12.

But to concentrate our attention on the five terms proposed:—Grace, Faith, Repentance, Baptism, Regeneration. The first term Grace comprehends them all. In other words Faith is a grace, Repentance is a grace, Baptism is a grace, and Regeneration is also a grace. Therefore our whole salvation is of Grace. There is no human merit in Faith, in Repentance, in Baptism, in Regeneration. They are one and all Divinely bestowed upon man. God has wisely, benevolently, mercifully and graciously ordained them all as means and instrumentalities of our reconciliation to himself and to one another. They are each and every one necessary to our reconciliation, pardon, justification, sanctification, adoption and ultimate glorification. We enjoy physical health and life by breathing, eating, drinking, sleeping and exercising all our vital organs. Each and every one of those is essential in its own place. We postpone our second chapter till objections are filed against this. A. C.

If I have told you earthly things, and ye believe not: how shall ye believe if I tell you of heavenly things?

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SYNOPTICAL EXPOSITION OF SCRIPTURE

No. IV.—Romans II: 3-20.

Dear Brother M.—There seems to be an inherent proneness in fallen humanity to trust in the mere forms and ceremonies of religion. Man is a religious being: he must, and he will worship something. In his primeval state he was naturally inclined to worship Jehovah in spirit and in truth. But sin soon perverted all his powers of both head and heart. The unregenerate had no longer a desire to retain God in their knowledge; nor to hold any communion or fellowship with him. They can endure neither the infinite justice nor holiness of his character. And hence they have ever shown a disposition to substitute the symbol for the reality; the mere sign for the thing signified.

The combined operation of these two causes, the good and the evil, the natural and the preter-natural, has given rise to all the systems of formalism that were ever known to Pagans, Jews or Christians. But in all these, there are numerous and various modifying circumstances. The Jews, for example, knew that all the rites and ceremonies of the law, were given, authorized, and established by God himself. They could never forget the associations of the Passover; the separation of the waters of the Red Sea; the lightnings and the thunders of Sinai; and the visible manifestations of God's glory that filled the Tabernacle, when that mere shadow of the Christian religion was first consecrated by Moses and Aaron. And hence when their hearts became estranged from God, they still adhered with a peculiar tenacity to the mere types and symbols of spiritual realities: and especially did they glory in circumcision as the badge of their nation, and as the sign of that covenant which God made with Abraham and with his seed after him.*

Now Paul was perfectly acquainted with all the types and shades of formalism among the Jews. He perfectly understood all their national and sectional partialities, and the grounds on which they expected to be justified before God. He knew that when driven from the scale of even justice, they would at once take refuge in the covenant of circumcision. And hence he so framed his argument as to answer this tacit objection, just as if it had been formally stated by the Jew in person. "Circumcision," says he, "is indeed profitable to *you as a Jew*, if you keep the law." But as it possesses no inhe-

* Genesis xvii., 9. 14.

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rent virtue in itself, it is of value only so far as it corresponds with the real circumcision of the heart.* Men may boast of their national and ecclesiastical relations and privileges; they may, like the proud Pharisee, glory in the thought that they are not as other men: but nevertheless the judgment of God will ever be according to the "*truth*;" according to the real state and condition of the heart. "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter."

In the first section of the third chapter, Paul states and very briefly refutes osme popular objections. He knew very well that just at this point of his argument, the Jew would be prompted to ask "What advantage then hath the Jew? or what profit is there in circumcision?" Does not the Old Testament everywhere represent Jews as a people peculiarly favored? and was not circumcision given to distinguish them from the abandoned and idolatrous Gentiles? But on your hypothesis they all seem to be reduced to a state of perfect equality.

In reply to this, Paul has only to add that the inference is illegitimate: that equality in one respect, does not imply equality in every other respect. On the contrary he admits, that in every thing of practical value, the Jews had the advantage; but chiefly because that unto them were committed the oracles of God. They had more light than the Gentiles. As, however, they did not walk in the light, but in darkness, these very oracles that were given for their good, became a witness against them.

A second objection that the Jews would be likely to urge against the Apostle's argument, is founded on the promise of God to Abraham. Jehovah had said unto him, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee."† Now the Jew was by nature and education prone to interpret this as an unconditional covenant made with Abraham and his natural posterity. It was with him a favorite maxim, that "All Israel hath a portion in eternal life." And hence he was just here ready to exclaim, "But what if some do not believe? shall their infidelity make void the fidelity of God?" If some of the Jews have been unfaithful, and transgressed the covenant, must God therefore be unfaithful too?

By no means, says the Apostle. This is a question which cannot

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* Deut. 10, 16. † Genesis xvii., 7.

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be entertained for a moment. God must be regarded as true, though every man should be found a liar. And hence it follows, that if the preceding argument, sustained as it is by the testimony of inspired witnesses, is not in harmony with the doctrine of the Rabbis, the fallacy or falsehood must lie, not in the Divine administration, but in the Jewish manner of interpreting the covenant.

"But," says the Jew, "if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?" That is, if our unrighteousness serves to show forth and render more conspicuous the Divine justice, then is it not unjust in God to punish us? Is it not unrighteous in God to execute his vengeance upon us for doing that very thing which so eminently serves to illustrate and to display to the universe the infinite perfections of his own nature and character?

"By no means," is the laconic reply of the Apostle; "for then how shall God rule the world?" On the principle of the objection, there can be no judgment of either Jews or Gentiles: for the righteousness of God is just as much displayed in the conduct and treatment of the one, as it is in the conduct and treatment of the other. But the Jews concede that God will be just in the condemnation of the unrighteous Gentiles. And hence, on their own admission, the principle of this objection must be false.

Still, however, the Jew is not yet fully satisfied. He makes another draft on the stores of his metaphysical speculations, and slightly changes the ground of his last objection. Admitting, says he, that God is just in the case alleged, yet why should *I* be regarded as a *sinner*, "if the truth of God has more abounded through my lie unto his glory?"

This is so near the climax of the absurd, that the Apostle does not seem to think that a formal refutation of it is at all necessary. And he therefore simply inquires of the Jew, why he does not go a step further in the same direction: why, says he, do you not adopt the principle of your objection as a general rule of action, and say, "Let us do evil that good may come."

This, every one must see, is the legitimate issue of the last two objections. But this was too much even for the Jew. He was not prepared to receive and to adopt as an article of his religious and philosophical creed, a principle which is not only repugnant to the moral sense of mankind, as well as to the letter and spirit of the law and the Prophets, but which had also been slanderously and opprobriously imputed to Paul and his colleagues, by the enemies of Christ and the opposers of the Gospel. And he was, therefore compelled to acquiesce with Paul in the conclusion that the condem-

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nation of all who act on this principle is just; or in other words, that God is just in treating all such as *sinners*.

Being thus completely foiled at every point of the argument, the Jew finally exclaims, "What then? Do we excel?" Have we Jews any pre-eminence over the Gentiles in reference to the ground, mode, or manner of our justification?

To which the Apostle very promptly replies, "You have none whatever: for we have already made good the charge against both Jews and Gentiles that they are all under sin. As it is written, there is none righteous, not even one; there is none who understandeth; there is none who seeketh after God. All have gone out of the way: together have they become corrupt: there is none that doeth good; not even one. Their throat is an open sepulchre: with their tongues do they deceive. The poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery attend their steps: and the way of peace they have not known. There is no fear of God before their eyes."

"Now," continues the Apostle, "we know that whatsoever things the law saith, it saith not directly to the Gentiles, but to you Jews who are under the law; so that every mouth must be stopped, and the whole world become guilty before God. Wherefore by works of law there shall no flesh be justified in his sight."

This is enough for one lesson. Your scholars will gain more by reflecting profoundly on a few verses, than by gliding superficially over a wide surface. The Book of Revelation is like the book of nature. We can never exhaust the infinite stores that lie beneath the surface of a single page in any one chapter of these awful volumes.

Let us then pause here for the present, and reflect

1. On the great value of the Living Oracles. They were to the Israelites their most peculiar treasure. Paul concedes that the Jews had many advantages over the Gentiles: but the chief of all, he says, was that "to them were committed the oracles of God." These alone reflect the true light of heaven. They reveal God to man, and man to himself. They dispel the shades and darkness of the tomb; and clearly present to the eyes of mortals the pathway to honor, and glory, and immortality.

Who then can estimate the obligations that rest upon us, not only to study these oracles carefully and prayerfully ourselves, and to teach them diligently to our children, but also to send them faithfully translated to every kindred and tongue, and people, and nation, that is now

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sitting in the dark region of the shadow of death? While it is written "Love your neighbor as yourself," and "As we have therefore opportunity, let us do good unto all men," who can justify the present apathy of all Christendom, with regard to the enlightenment and conversion of the benighted heathen? I leave this as a problem for your best mathematicians.

2. God's dealings with mankind is another subject worthy of our most serious consideration. It seems that nothing reflecting disrespectfully upon the character of God is to be entertained for a moment. "Let God be regarded as true, though it should involve every man in falsehood," is a fundamental principle of all sound theology and morality.

And yet how prone we are to disregard it, and to censure the Divine administration in both the physical and moral universe. Some find fault with the sandy deserts, the noxious weeds, and the poisonous reptiles and insects that cover the earth. Others complain of what they are pleased to call untimely frosts, excessive rains, and ruinous droughts. While others again can see nothing but arbitrary injustice and cruelty in the fall of man, the destruction of the Canaanites, and a thousand other events in the dealings of God with an apostate world!

I will only suggest here for the consideration of all such vain and impious speculators, that before we attempt to weigh the universe, it would be well, at least, to re-examine our scales. Perhaps, after all our boasting, we may find that our balance is false; or there may be something wrong about the fulcrum; or it may be that the beam is not of sufficient strength to bear the entire weight.

3. But I must close here with a single reflection upon the deplorable state of human nature under the guilt of sin and the penalty of a violated law. It is not of nations, but of humanity that the Apostle here speaks. If any one of the race does good; if any one understands and seeks after God; if he has not become unprofitable; if his throat is not an open sepulchre, continually emitting the noisome breath of a heart filled with moral corruption; if his tongue is not full of deceit; if his feet are not swift to shed blood; and if there is any fear of God before his eyes, it is not because he has been made an exception by the power of law but by the power of grace. The law made nothing perfect. It can neither justify nor sanctify any sinner. But, thanks be to God, we may all obtain the victory through our Lord and Saviour Jesus Christ. This theme, however, we must reserve for our next lesson.

Yours in the faith, and hope, and love of the Gospel. R. M.

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REPLY OF DR. D. R. CAMPBELL.

GEORGETOWN, Feb. 5, 1859.

ELD. A. CAMPBELL, PRES. BETHANY COLLEGE, VA.—*Dear Sir*:—The Harbinger for December has come to hand with your "Response" to my last. As you have made some slight effort to restate the differences between the two denominations, I deem it right to reply, showing how the matter now appears from my point of view. The "clear and unequivocal issues" you now lay down are the following.

First—Christian baptism is to be dispensed constitutionally, or according to Christ's own commission, *In the name of the Lord*, on a profession of faith in the Divine person, office, and mission of Jesus of Nazareth as the promised Messiah, the son of the Living God.

In the second place, that the subject confess his faith in the Divine person and mission of the Lord Jesus—that he believes with all his heart that Jesus, the son of Mary, is the Christ, the son of the Living God.

And in the third place, that he be immersed *into* the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins.

And in the fourth place—That the Christian dispensation did not commence with the Christian Era, but on the first Pentecost after the coronation of the Lord Jesus Christ,', etc. "These," you add, "are our so called peculiar views." And they are the positions you propose to discuss.

Permit me to remark, that I can hardly suppress the conviction, that you are trifling both with me and your readers when you gravely propose the *first*, *second*, and *fourth* of these "issues" for discussion, as "*peculiar*" to your sect. You must know that the Baptists have always received the first and second, properly understood. And that many of them agree with you on the fourth, while others take a different view, though none of them give the subject sufficient importance to make it an issue with any. To me it is unaccountable you should gravely single out such propositions as these. It looks like turning the whole thing into a farce. You might have selected points for discussion that are *real issues*, for certainly more than *one* such exists.

Your *third* proposition, however, is the only one on the list that seems to involve any real issue between the two denominations. But even it needs some explanation. What do you mean by the phrase, "remission of sins?" Do you use it as synonymous with pardon?

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If so, I do not understand how you can immerse for the pardon of sin, inasmuch as you most distinctly teach that sin is *really* pardoned when the sinner believes, previous to immersion, and advise him "not to go into the water," because he has "no need of it." To give full expression to your sentiments, it seems to me that your third proposition should read thus: Sinners are *really* pardoned when they believe, and I advise them not to go into the water, having no need of it; therefore they should be baptized for the pardon of their sins!!

I want to know farther, whether you mean to affirm by this proposition, that "immersion is that act by which *alone* sinners can be pardoned!" If so, I am at a loss to understand how sinners can be pardoned when they believe *previous* to immersion as you teach. Is it a fact that sins are pardoned "*alone*" in baptism, and also that they are pardoned *previous* to baptism, having therefore "no need of going into the water?" Do you teach that pardon is really suspended on immersion in water, and at the same time that it is not so suspended? Can you still say, as you have heretofore done on this subject, "I maintain the affirmative and the *negative too*?" You must perceive the reality of the difficulty I feel. The manifest two-sidedness of your language occasions it. You will, therefore, not dispute the reasonableness or propriety of the questions I put. If we are to debate, the language in which the *issues* are to be couched must be definite and unequivocal. You cannot but admit that the terms you use on the subject are not merely varied, and ambiguous, but really contradictory, if interpreted by the established laws of language. You must, as an honest, fair man, explain and harmonize it. No gentleman will refuse to do this. But enough.

You seem to be vexed with my ignorance of the Greek and English idioms. I regret that the defects of my education should have so excited your literary nerves, and given you such anxiety about the consequence of the exposure before my "*students*." The point I made with you was this: Does the *mere fact* that *baptism* is in the *accusative* and *repentance* in the *genitive*, in the sentence, "preach the baptism of repentance," make it appear that John the Baptist preached baptism for the remission of sins? If it does, then I hold that when it was said Mr. C. preached the duty of immersion for the remission of sins, *duty*, and not *immersion*, procured the remission, which you, I presumed, would not admit. I still feel sufficiently self-willed to insist that "preached the baptism of repentance," and preached the duty of immersion, are grammatically—in syntax—the same. There is in each a transitive verb, an accusative, and a genitive. The question is not how either is to be rendered into Greek, but whether

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each as an English sentence, is grammatically like the other? You must not get excited because I still use the words *accusative* and *genitive*. You must really excuse me, if I follow such authorities as Latham and Fowler, in such matters, rather than you.

It is some consolation, when severely handled, to be in good company. I am pleased that, in this instance, I am in company with such honored men as the evangelists, Mark and Luke. Your vengeance on the score of ignorance of the Greek idiom falls quite as heavily on those inspired men as on me.

In stating the fact, that John preached the duty of immersion, just as I stated that you in a certain place did, they ignorantly enough employ neither *opheiloodsi*, *chree*, nor *katheekei*, as you insist ought to be done to express the duty; nor do they use an infinitive to express "the act or action in which the duty was performed." They simply use a transitive verb, an accusative, and a genitive, as is done in the two English sentences already given—the one an exact rendering of the original, and the other in the mere matter of syntax, like it. What blunderers in the idioms those evangelists must have been to be sure! Had they received their Greek education at Bethany, I opine they should have known better how to express themselves!! Mr. Campbell is a bold critic; but his theology requires it. The Greek idioms are in his hands much as the Greek prepositions were in the hands of McKnight, only the latter is no where as compared with the former.

After all, Mr. Campbell having spent his idiomatic thunder, and emerged from the cloud of literary dust and smoke, which he had raised about himself, unwittingly endorsed the appropriateness of my illustration, and the correctness of my views of the passage in dispute, and for this I feel no little gratitude. "Let me convert the passage from John," (Mark or Luke,) he says, "into a similar form grammatically with these examples," thus: "preach the baptizing of repentance for the remission of sins." Thus converted, according to Mr. Campbell, the sentence is in its grammatical form like my illustration of it. Very well, I accept it; and remark that the word baptizing, is, in such construction, a participial noun, which, according to Fowler, "performs the office of a noun." In this case, then, the word is equivalent to the noun, baptism, and may be substituted for it, as performing its office. We may then read either, "preached the baptizing of repentance for the remission of sins," or "preached the baptism of repentance for the remission of sins." The syntax is in either form the same.

But this is not all, Mr. Campbell also endorses the "import" of my illustration, showing that he unwittingly and in spite of his

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Greek idiom, feels that my view, is the natural, as well as the correct one. "What is the import of your example," says he. "Let us convert it into purer and more classic idiom," thus: "The commissioner insisted that the vote which was cast for the improvement of the canal should be recorded." This import I cheerfully accept, and beg leave to place by its side in true parallelism the sentence whose import it is designed to illustrate, thus: "preached that the repentance which secures the remission of sins should be manifested in baptism." In the one sentence the vote issues in record, in the other the repentance issues in baptism. So also in the one the vote obviously secures "the improvement of the canal;" in the other the repentance secures the remission of sins. It is hoped Mr. C. will not shrink from this import of the passage. It is a fair deduction from his own conceded premises. It wrests the passage, however, from his former interpretation of it, and gives it a meaning that is natural, in harmony with the teachings of scripture elsewhere, and in accordance with the views of all evangelical Christians. I do trust Mr. C. will abide by this endorsement of my view of the passage. He has given it unintentionally, I believe, but that only shows how natural it is, and how readily a man will some times slide into the truth, when he is either off his guard, or is bewildered with his own ill adjusted theory.

On the subject of open communion you speak very decidedly. "Presbyterians, Seceders, Episcopalians, Methodists, Covenanters, and unbaptized persons," you "do not admit" to "participate with you at the Lord's table." You add, "I have never heard or seen it done in any church in our communion." This language is sufficiently definite and unmistakable. It has produced quite a sensation among your people in these parts. In every pulpit on every Sabbath, and wherever a group of your followers meet with those of other denominations, there is a continual effort to explain, modify, and adjust themselves to this new position. In the face of their hitherto notorious practice, to the contrary, they find it difficult to satisfy the public, that they have not been open communionists. Still they are making some progress. Time and labor and consistent adherence to this change will, however, soon effect a revolution, and then it is very favorable that the public forget so finely. What a blessing this, to men of unsettled views! The ground you have taken, however, is the only tenable one. Your pliant followers will soon come to it.

When you say that in charging open communion upon your sect, I "misrepresent and slander" them, you forget that you once said yourself on this very subject, "We, indeed, receive to our communion persons of other denominations, * * * all who give evidence

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of their faith in the Messiah." This is certainly sufficiently open to admit "Presbyterians, Seceders, Episcopalians, Methodists, Covenanters," and even Unitarians, Universalists, Swedenborgians, and many other "unbaptized persons," who belong to "other denominations," and "give evidence of their faith in the Messiah." And as you hold that no church has a right from her Divine head to interfere with individual interpretation of what "faith in the Messiah is," I do not see how you could keep any Unitarian or Universalist from your communion privilege, or from "participating with you at the Lord's table." I hope you will do me the justice to retract the charge that I misrepresent and slander you in alleging your open communion practice. How can you harmonize the foregoing open communion avowal with your declaration: "I have never heard or seen it done in any church in our communion." As you are great on idioms will you please explain this one in your next.

Wishing to bring this pointless discussion into some shape, I submit the following interrogations, in the hope that you will give a direct, explicit explanation of each. This will very much promote the object we have in view, the discrimination and discussion of the differences between the two denominations.

1. Explain how it is that "Paul's sins were really pardoned when he believed," while the "Pentecostian hearers were informed that though they now believed, and repented, they were not pardoned.

2. Explain how it is, if those who are pardoned when they believe have "no need of going into the water," that Paul afterwards went into the water or was baptized.

3. Explain how it is that Paul's sins were really pardoned when he believed, if baptism is "that act by which alone he could be pardoned."

4. Explain how it is that you can consistently say—with respect to the question, "Is pardon suspended on baptism in water?" Paul's case for example—"I maintain the affirmative and the negative too."

5. Explain how it is that "immersion in water" is "as necessary as repentance," to remission of sins, while there are "many Christians" who never were immersed. If immersion be as necessary as repentance, and necessary in the same sense, then may there not be "many Christians" who never repented at all, and for whom you "thank the grace of God?"

6. Explain how it is that the Holy Spirit by his "personal agency" can "begin" a man's "religion, as respects the grand affair of eternal life," when, as you also teach, he cannot even be received until "the heart is purified and prepared for his reception in baptism." You generally make baptism the fourth, and the reception of the

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Holy Spirit the fifth link in the chain of religious progress. How can that be the first link in the chain which is avowedly the fifth? How can that which begins to operate only in the middle of a series be said to begin the series itself?

7. Explain how it is that there is any "personal agency" of the Holy Spirit to begin, carry on, or complete, the eternal life of a man, when "all the power of God and of the Holy Spirit, for the conversion and sanctification of sinners," is already "spent in the revealed word." What additional power can he exert for the sanctification of the immersed believer, if all his power be already exhausted in the word?

8. Explain how it is that you pray for either sinners or saints, if all the Divine power is already in the word? If you are right on this point, is not preaching, teaching, and exhortation with a good example, all that the nature of the case requires? Why look up and pray for that which is all down already and in your hands? On your view, what can God do that he has not already done? To pray to him and expect nothing is absurd, or even worse. Does prayer imply a Divine agency not already in the word?

9. Explain how it is that you recognize the right of Presbyterians, Methodists, etc., to pray, when you teach that no man has a right to pray till he has had his sins remitted in immersion; and "that immersion is that act by which alone he can have them remitted."

10. Explain how it is that I misrepresented and slandered you and your brethren by saying that you were open communionists, when you had said yourself, "We indeed receive to our communion persons of other denominations ..... all who give evidence of their faith in the Messiah!" "There is nothing sectarian in our views." "There are none excluded from our communion but those who deny the faith."

11. Explain how it is that you sent your Christian System, and your Christian Baptism, instead of a Bible, as a standard of your denominational faith and practice. Does not this squint in the direction of a denominational creed? Could a Presbyterian have done more? The Confession of Faith and the Christian System contemplate substantially the same thing. The Baptists are getting very far behind. They have no formal denominational standard except the Bible. The current reformation ought to write over its standard, *Tempora mutantur, et nos mutamur in illis.*

12. Explain how it is that you cannot be induced to specify your real views on the differences between us in plain and definite terms, which the plainest reader may understand. Do you find it impossible to do so without exposing yourself on the score of contradictions?

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13. Explain how it is that you so much dread a written discussion.

14. Explain how it is that you cannot be induced to accept the offered use of the Western Recorder, after having so long and so loudly complained that no Baptist paper would admit you to its columns.

I have called for explanation on these points, inasmuch as they involve the most important differences now between us. Most persons find them to be inextricably confused. I freely confess my own inability to unravel and harmonize them. I therefore have thrown them into the above definite forms for the purpose of securing from you such an explication of them, as your well known skill in such matters will doubtless enable you to give. It may be that the difficulty is occasioned in each case by the presence of some "mysterious idiom" in the English or the Greek that underlies it, which ordinary minds, like my own, cannot comprehend. Lest this should be the case, I prefer owning my ignorance at once, to save further exposure before my "students," and looking to you for the explanation which your superior insight in such learned difficulties will readily enable you to throw around them. Shall we have the explanation? Let it be full and unmistakably definite.

Respectfully, D. R. CAMPBELL.

RESPONSE.

DR. D. R. CAMPBELL—*Dear Sir*:—Your last "Reply," as published in the "Western Recorder" of the 15th February, has just fallen under our notice (Feb. 22nd). I proceed to such a consideration of it, as I suppose you may expect from me. Strictly, I might confine myself to the discussion of the original proposition I made to you for an *oral debate*; but I claim not the privilege of my position, I hoped to accomplish some good result through an open and candid review of the differences between us, by a free and public oral discussion of them—and with this motive proposed to meet you. This hope, I now abandon. You pass by the strong reasons with which I have urged you to this method of discussion, without even a remark in apology.

The main motive of your last article is, as I anticipated, to relieve yourself from the awkward predicament in which you manifestly find yourself, as a reputed scholar. Perhaps you were, too "severely handled." But you are in a false position, and you sought to use it, in a way that I conceived to be injurious to the truth. When one, occupying the place of a scholar, undertakes to use the presumption in

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his favor, to carry down with the English public a Greek criticism, that is entirely erroneous, he should not expect to avoid the exposure of his error. To make your mistake plain and manifest to all, I may have pushed the illustration and comment more severely than was necessary or kind. That it was *just*, however, I am satisfied, even you yourself feel. I am sorry that you still make a show, not of critical defence, but of constructive evasion. What do you mean by saying that, in this instance, you are "in company with such honored men, as Mark and Luke?" "That my vengeance on the score of Greek idiom falls quite as heavily on those inspired men as on you?" Do you not know, did you not know when you made the statement, that neither of these writers uses the *form of expression* which you gave as your illustration? How can you claim to be in their company? Why did you not cite the example? I cannot let you escape thus. The case is simply this. You made a syntactical analysis of a Greek sentence; (*eis aphesin amartioon*, for the remission of sins.) I showed it was erroneous; you sought to justify it by an English parallel, ("preached the duty of immersion for the remission of sins"); I then showed you that your example, when converted into Greek, according to Greek idiom, was not like the one it was introduced to illustrate. This you cannot deny. Yet you say you are in company with Mark and Luke, and that my vengeance on the score of Greek idiom falls quite as heavily on them as on you. This I emphatically deny, and challenge you before any competent tribunal, to show me one solitary example in the writings of these inspired men, where they have thus violated this idiom of Greek! Come sir, remember that you cannot hold a respectable place with scholars, and thus trifle with the higher principles of classic criticism. When you enter the fields of Greek criticism, you do so under the suffrage of your *position* as a scholar, and to this pretension I hold you responsible. You are not in company with Mark and Luke, nor yet with Fowler and Latham. They do not confound the Norman or analytic genetive with the Saxon or *English possessive*. They teach you that they are not always convertible even, as when we say "Cloth of gold," we cannot convert it into "Gold's cloth." So "Baptism of repentance" cannot be converted into "Repentance's baptism." It is not therefore the *English possessive*. So you see you are in no good grammatical company. If I were not afraid you would so far forget your own words as to charge me with a vulgarism, I would say, that for good company "*you are no where!*"

Your repeated attempts to throw the slur of irony at my distinction between Greek and English idioms, and the necessity of a nice discrimination, in this respect, for all precise, accurate and reliable

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criticism, will scarcely pass for satire with *any*, while it will most surely degrade your scholarly pretensions with the truly cultivated and learned portion of your readers. *They* will understand it.

You say, after all, I "unwittingly endorsed the appropriateness of your illustration, and the correctness of your views on the passage in dispute," and for this little favor you "feel no little gratitude!" You are sagacious, Dr. Campbell, in discovering meanings in my words, that I did not intend or know of myself! It is evident you have been a diligent searcher after such hidden treasure, and no wonder you are grateful at the supposed discovery. But take care that your eager and anxious eyes do not see what is not to be seen, and prove you a blind leader of the blind! There is really no comfort for you in this case. I do not *deserve* your gratitude, and cannot therefore *accept* it. Let us see wherein you are deluded. You think, or you say that, "Preached the *baptizing* of repentance for the remission of sins," and "Preached the *baptism* of repentance for the remission of sins," are equivalent expressions, *ergo*, I "endorse the appropriateness of your illustration," etc.! The reason you give for this single assertion is, that Fowler says a participial noun "performs the office of a noun." Wm. C. Fowler, Professor of Rhetoric in Amherst College, is high authority in such a case, but what is the use of quoting a grammarian to prove what nobody would think of denying. Because a participial noun "performs the *office* of *a* noun," does that give it the same *meaning* in a sentence that a noun from the same verb would have? I showed that your example taken from English idiom fails, when converted into Greek, of all resemblance to the Greek sentence under consideration. That was enough for my argument,—enough to show the *in*appropriateness of your illustration,—and, that instead of endorsing it, I totally repudiate and reject it, as a gross and unscholarly violation of the principles of the Greek language.

Can not you also see that I, with equal clearness exposed the *in*correctness of your views of the passage in dispute, by showing that when converted into a similar grammatical form to your illustration it made sheer nonsense? Can you not see that in the sentence, "The baptizing of repentance," etc., "*baptizing*," though performing the *office* of a noun, expresses also the *action* of a verb? What do you mean in your sentence "the recording of the vote," etc., if not that whilst "recording" performs the office of a noun, it also expresses an action terminating upon "*the vote*?" If it be equivalent to "urging that the vote be recorded," then by parallelism "Preaching the baptizing of repentance," is equivalent to "Preaching that repentance should be baptized!" But this is not Dr.

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Campbell's theology! Surely, if my theology requires my criticism, Dr. Campbell's criticism does not express his theology! He does not believe that when John preached the baptism of repentance for the remission of sins, he meant that *repentance should be baptized!*

But it seems, "I not only unwittingly endorsed the 'appropriateness' of your illustration, etc., but that, both unwittingly and in spite of my Greek idiom, I *feel* that your view is natural, as well as the correct one." Now, Doctor Campbell, this is the coloring of your theology! Surely you are not serious in judging my criticism by my *feelings!* I was not telling an "experience." I seriously demur to this method: Did you fancy that you had before you a candidate for baptism, whose head was full of heretical error and delusive Greek, but whose *feelings*, nevertheless, were "hopeful?" You mistake me, sir. I *feel* as I *think*. I do not try the meaning of the solemn and binding words of the Gospel, as your brethren were wont to try the applicants for admission into the Baptist Church, by a narration of their feelings,—a memorized formula of Evangelical experience! How did you get at my feelings on this subject? Surely not from anything I said. I showed you that the import of your example was this: "The commissioner insisted that the vote which was cast for the improvement of the canal should be recorded," and I am happy to hear you say that you "cheerfully accept this import." Well, what did you introduce this example for? Was it not to illustrate the *syntax* of a sentence in Greek, to which it has no syntactical resemblance? Of course you can make an English sentence like it, and introduce into that English sentence the words "repentance," "remission of sins" and "baptism!" but does that prove that the sentence which you make, is equivalent to the original one in Greek! How ridiculous! Let me help your confusion by a syllogism.—Concede that

> Your *example*, and your *paraphrase* of the Greek original are in syntax alike;
> But your example is in syntax unlike the original,
> Therefore your paraphrase is in syntax unlike the original.

Your critical obtusity (does not "*vex*" me as you think), but really, Dr. Campbell, it does *astonish* me! I conceded, in order to help you, with the simplicity of a syllogism, that your paraphrastic perversion of the Scripture, "Preached the baptism of repentance for the remission of sins," was like your perverted "example,"—but it really is not. Your *example* is an ignorant perversion of the *Greek*, and your *paraphrase* an obtuse perversion of your *example*. Let us see. Your example, as you "cheerfully accept it," is: "The Commissioner insisted that the vote which was cast for the improve-

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ment of the canal should be recorded." Your paraphrase is: "Preached that the repentance which secures the remission of sins should be———what? why, evidently not "*manifested in baptism*," but *baptized*. Is it not so? "The recording of the vote" is converted into "The vote should be recorded," and so "The baptizing of repentance" should be converted into "Repentance should be baptized." The word "*manifested*" is not in the sentence,—and by no principle of parallelism, Dr. Campbell, can you introduce it. Such grammatical legerdemain is too bungling to deceive even the illiterate. What will scholars think of it! You can see this, and will *feel* it too, I know. I leave *you* to explain this intensely luminous conclusion: "In the one sentence," you say, "the vote issues in record, in the other the repentance issues in baptism." To my ear it sounds so illogically, that I can scarcely help from reading it thus: "In the one sentence, the vote issues in *being recorded*, in the other, the repentance issues in *being baptized*." It may be that my logic has more influence over me, than your criticism! But enough of this!

It seems that I can "*couch*" nothing "in language definite and unequivocal" enough for you. Has it never occurred to you, seeing what blunders you make in explaining your own mistakes, that the fault may be yours. Two things, you know, are necessary to correct vision;—one is light, and the other is a clear eye. It may be that something else needs "*couching*" besides the propositions in debate! I am not responsible for your defects in the latter. "You can hardly suppress the conviction," you say, "that I am trifling both with you and my readers, when I propose the *first*, *second* and *fourth* of these issues for discussion as peculiar," etc. I would sympathize with you, if I thought you had struggled with even a moderate degree of agony to suppress any unjust conviction concerning me or my views and motives. But your course forbids this. Can it be possible that you do not know the position that, for many years, I have taken against the substitution, by Baptists, of an examination into the spiritual experience of candidates for immersion, instead of a simple inquiry as to faith in Jesus as the Messiah, the Son of the Living God,—their only Saviour? Have I not opposed this practice steadily and has it not been the cause of untold calumnies? and yet you express surprize that I now state it as an *issue* between us! From the *first volume* of the Christian Baptist till now, it has been held to be an issue between us, and Dr. D. R. Campbell is yet blind to the fact! Did you expect me to frame negative propositions? We contend for the Scriptural test,—"The confession of the candidates faith in Christ," etc. The Baptists demand an "experience," in which they must find evidence of a special spiritual influence, a work of

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regeneration, by the sensible agency of the Holy Spirit upon the heart, and which, as in a case I recited in the Christian Baptist, in this very *issue*, as far back as 1824, may take place, even years (three years I think it was) before the subject of it believes in Christ at all. This gentleman, a devout preacher considered himself, as he told me, as "born again by a physical energy of the Holy Spirit, as a dead man would be raised to life by the power of the Eternal Spirit." By a similar experience, not so strong I am told now-a-days, the Baptists claim to test the subject's fitness for Baptism. Can you not see this? I could almost hope that you do not agree with Baptists on this point, since you are ignorant of the fact, that for *thirty-five* years, it has been an *issue*, a *prominent issue* between us. What a Rip VanWinkle nap you have been taking! One would have thought that the buz and stir of *this issue* would have impressed a genuine Baptist with troublesome dreams, even in sleep!

My fourth proposition, you treat as unimportant. But I do not. Much of the confusion on the subject of Christianity has grown out of a failure clearly and fully to recognize this great fact, that the Christian Dispensation commenced on the day of the first Pentecost after the coronation of the Lord Jesus Christ. When our great constitutional lawyers would settle any great elementary principle of the government, they go back to the history of its first constitutional organization. A mistake here is fatal—fruitful of the wildest licentiousness in the interpretation of our *Magna Charta*; and it is precisely so in reference to the Kingdom of Christ. I attach great importance to this proposition, because of the comprehensive bearings that it has upon many points of departure from the ancient order of things in the Christian Church. The very fact that you do not see its importance, is proof sufficient that, with you, at least, it should be discussed! What would become of the world, if inquiry were shut out on all questions, simply because some people could not see the importance of them? But accept the proposition and meet me in oral debate, as I now see you dare not, and I will teach you the fatal importance of it to many errors, long cherished, perhaps by yourself, though really you are so simply a man of "*position*," that I am not sure that any proposition of Baptist or any other doctrine could be "*couched* in language definite and unambiguous" enough to induce you to *move upon it!*

My *third* proposition, you say, seems to involve a real issue,—but still, you are not sure! Your critical caution is like good Master Launcelot Gobbo's conscience; *it hangs about the neck of your courage, and says, very wisely, my good friend, my respectable man of "position,"*

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this third proposition may seem to involve a real issue, but have a care friend; there is mystical meaning "couched" in that phrase "remission of sins!" Do not run rashly against it. Ask some prudent questions about it. Remember it has been said,—"a child can ask questions, which a philosopher cannot answer." *Therefore, hold it at bay with cunning questions—but be sure you do not treat it as a settled "definite and unequivocal" issue.*

You think I am trifling with you and my readers, when I propose these issues; but, sir, what must I think of you, when you propose your long string of insinuating and artful questions, with the manifest design of saying by inuendo, what you have not the manliness openly and orally to discuss with me? Did you expect me to answer these questions, in which you affirm or deny nothing yourself, but cunningly seek only to make me appear inconsistent with myself? Who does not know what a cursed and demon hearted body of scepticism has been reared up by Straus in Germany, and some smaller men in this country, against the New Testament itself upon this your method of opposition and criticism? Is it worthy of a Christian gentleman, claiming a "position" amongst scholars too, thus to trifle with great themes, such as the pardon of sins, the conversion and sanctification of sinners, the wondrous riches and mercy of the Cross of Christ, and the glory of the foundation of Zion! I am disappointed in your spirit and calibre, Dr. Campbell. Your course deserves not even a high estimate among clerical pettifoggers, of whom alone, it could have been expected. Our friends in Kentucky will be surprised, I know, as I have been at the hitherto disguised rancor of your feelings towards us. Many of them, as I, had thought, from your own reported words too, that you were liberal and just enough to enter cordially into a fair and candid and friendly discussion of our differences, in a spirit and with a purpose that could not fail of many good results, but they, as I, have been deceived. We see our mistake, and henceforth will know you better.

Should I answer your questions in *writing*, I could only *write* what has already been thrice *written*. Your efforts to prove me inconsistent, etc, are but repetitions of points made with far greater subtlety by N. L. Rice, in the Lexington debate. You are echoing his notes, but confusedly, and more to your shame! If you were seeking to know my true positions, and not to caricature and pervert them, you could not have risen from the reading of that debate with such questions on your mind. Shall I copy my vindications against, and explanations of these crooked inuendos from the Rice debate? They would overflow the columns of the Recorder, and would be but a *reprint* of what is already in *print*. I am willing to stand by them

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but will the people read them? I say no—except a very few, and for this reason I invited an oral debate. If the issues, in the Rice debate, that are common to us, could be generally considered by the people of the present day, through the light of that discussion, I would be content. But this I know cannot be, and equally hopeless does it now appear to bring them out in an oral debate, to which thousands would listen, with Dr. D. R. Campbell.

Let me conclude by saying, that if it is a conceit of yours, that I am afraid of a written discussion with you, it is both shallow and vain. I think it would require more than the stimulus of your vanity to suggest any good reasen, why I should dread to engage in written debate with Dr. D. R. Campbell! But if my declining a *written discussion* is proof that I dread the collision of your prowess, what does your declining an *oral debate* prove? Crack this nut and you will be enlightened by the exercise. When you asked this question, why did you not consider that I had given my reasons in full, for preferring and offering an oral discussion. You do not notice these, because, no doubt, the language was not "definite or unequivocal" enough for you to respond to it, but prefer the policy of prudent questions. If you will consent to an *oral debate*, since I propose to have it accurately reported and published, will it not be both *oral* and *written?* You see, therefore, that I do not dread *either*, but that you are afraid of at least *one!*

I write in great haste and under the pressure of many cares, and may have overlooked some points that should have been noticed, but, no matter. There are other moons ahead, and it is good to see things under varied lights and different phases. I may not be done with you yet. Indefinitely therefore, but not equivocally, I take my leave of you for the present. Respectfully, A. C.

LETTER FROM JERUSALEM.

JERUSALEM, Dec. 1, 1858.

My Dear Brother: I am reminded by the lapse of another month, that my usual serial communication must be put *en route* for the Queen City. I can but apprehend, however, that but for the moral obligation involved, the promise by which I am impelled to write would be more honored in its breach than its observance; for I can scarcely venture to hope that you will feel yourself compensated for the time spent in reading the uninteresting contents of my present missive.

Great distress prevails amongst the poorer classes of this city, in consequence of the high price of water and provisions. No rain has fallen for eight or nine months; and even obdurate mineral matter it-

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self seems to sympathize with the suffering animal and vegetable kingdoms—the earth being parted into cracks and fissures to such a frightful extent (in soil where clay abounds) that one is constantly in danger of tumbling into these deep chasms; and yet, strange as it may seem, very beautiful flowers, of liveliest yellow and blue, (and very succulent, too,) are every where observed forcing their way up through this indurated and apparently impenetrable soil. The Jews are now fasting twice a week; and most piteous are their wailings and other precatory efforts for rain. Their condition, degraded and wretched at all times, is truly deplorable under Moslem misrule and extortion at this unfortunate juncture. And yet this class of population is rapidly increasing by immigration. It is mainly to such a constant influx of this poor and unproductive class that the present high rates of rent and provisions are ascribable. Sadly are the poor lost sheep of the house of Israel writhing under the judgment denounced against them by the word of the Lord, at the mouth of Ezekiel: "I will break the staff of bread in Jerusalem; and they shall eat bread by weight and with care; and they shall drink water by measure and with astonishment; that they may want bread and water, and be astonished one with another, and consume away for their iniquity." But, like the "unconsumed burning bush" of Horeb, or their own native palm, so fitly emblematic of Israel, ("*crescens sub pondere*,") it seems that the more they are oppressed the more they increase. They have for some time been engaged in erecting a very fine and costly synagogue; and but the other day they commenced another equally as large. The funds for erecting these edifices, however, are contributed by wealthy Jews residing abroad; (amongst you, Gohim,) but the fact cannot be otherwise than significant in the eyes of the student of prophecy. The cantations, dancing, gesticulations, and other ceremonies performed the other day, on receiving a new copy of the "Torah," or Law, (*i. e.* the Pentateuch,) though modelled after the memorable occasion when David brought the Ark into the city—and, of course, designed to be very solemn and imposing—are said by those who witnessed them to have been ludicrous and disgusting in the extreme. Poor, down-trodden, mint-tithing Israel! So degraded is their present condition that it requires quite an exercise of faith to believe the glorious things spoken of them in the future, or even to give full credence to their astounding history of the past. So closely does the veil cling to them in the reading of the Old Testament, that I have had but little satisfaction in conversing with them, at any time, and especially since my return. But though the seed of Abraham thus seem to judge themselves unworthy of eternal life, I have the strongest hopes of some Mohammedans with whom I have

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had much conversation of late. The Moslem population has been altogether neglected by missionaries heretofore; but my late intercourse with them induces the belief that they are nearly as accessible as either the Jews or Christians, (so-called,) and are just about as hopeful. So numerous are the priests and rabbis that there is almost a shepherd for each sheep; and so jealously watchful are they of any that are suspected of a disposition to stray from their respective folds, that it is almost impossible to speak with them on the subject of religion without raising a row. Quite a well informed Greek woman, with whom I have had much conversation, seemed entirely disposed to cast in her lot amongst us; but as she has failed to comply with her engagement (which she voluntarily made) to continue her conversation next day, she is doubtless led captive by her watchful priest again. I have not had as good opportunity as I could wish for sowing the good seed of the word, during my residence on Mt. Olivet; but still I can but hope that it has effected a lodgment in the hearts of the several, and will ere long spring up and bear fruit to the glory of God. Pilgrims come in but slowly; and it is supposed that there will be but few, either of pilgrims or travelers, during the present season, on account of the supposed insecurity of Christian life and property.

I have made another visit to Jaffa, and am much pleased with the prospect of successfully introducing the "ancient gospel" into that ancient city.

All nature has been outraged by the perpetration of infanticide of aggravated character, in the river Jordan—the guilty parties being a young Mussulman and a Protestant girl—both of the Holy City; and yet the matter seems to be winked at, not only in the family circle, but in Church and State also, so few are there who sigh and cry for the abominations of Jerusalem!

We feel considerably reassured of safety since the visit of the Wabash and Macedonia to these shores. The former vessel spent several days both at Beirut and at Jaffa lately, and will return in the course of a few months, to remain much longer; and the other is ordered to remain till the execution of the Jaffa criminals. The Wabash, you may remember, is a war steamer of the first magnitude; and, as you may well imagine, has made a profound and very salutary impression in these ends of the earth. She called in at Constantinople, and was very minutely inspected by the Sultan. About one hundred of her officers and crew visited this city, and I can assure you we were delighted to meet with flag officer Lavallette, Capt. Barron, and many others; amongst whom, by the by, (I mention it for the rarity of the

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case,) are several that adorn their stations in the church as well as in the navy.

I note it, as quite a remarkable sign of the times, that the waters of the Mediterranean and Red Seas are at last about to be connected.—This stupendous enterprise is just being undertaken by the French by canalling the Isthmus of Suez—the adverse opinion of the celebrated Mr. Stephenson as to the practicability of the scheme to the contrary, notwithstanding.

A trifling incident that occurred at a coffee house the other day, has served to bring to light the murderer of poor Miss Creasy. A Khyal, or horseman of the Basha, was at this *cafe*, and heard the keeper (who had been imprisoned eleven days on account of his supposed privity to the transaction) indulging in a long strain of pious malediction—a good Mussulman withal—cursing the murderer and the murdered, the Pasha and all Consuls, but especially the Mejlis, and the government that had offered a reward of 30,000 piasters for the detection of the murderer. The Khyal, on hearing of this tempting reward, remarked that if any one would *show* him the money he would soon show them the murderer. This being reported to the British Consul, one of his dragomans was forthwith dispatched with the bag of money, which acted like a talisman; and he accordingly deposed as follows: As he was riding towards the city on the night of Miss Creasy's murder, he met two men from the village of Beit Hanina, whom he knew to be desperate characters; and on charging them with being engaged in committing robbery, they admitted that such was the case, and offered him a bribe of 3,000 piasters if he would not mention that he had seen them there. He accepted the proffer of hush money at once; but desiring to know more of the particulars gave them the dodge, and riding very rapidly to Beit Hanina, concealed himself in a certain position where he soon overheard them speaking of the murder in such terms as plainly indicated their guilt. The janisaries have succeeded in arresting one of these men; but though he confesses that he has murdered several persons, he stoutly denies all participation in the murder of Miss Creasy—of course.

We have removed to town, as you perceive from the date of my letter; but are far from being comfortably domiciled as yet. Most sincerely yours, in faith, hope, and love, J. T. Barclay.

Elder Isaac Errett.

P. S. Having, as yet, neither received a line from your pen, nor any notification from the Barings or other bankers, I can not, hence, but feel some degree of solicitude under existing circumstances.

J. T. B.

As cold waters to a thirsty soul: so is good news from a far country.

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From "The United Presbyterian."

SIGNS OF THE TIMES.

THE UNCLEAN SPIRITS.

There are spirits in the universe—invisible, intangible, intelligent, and energetic beings. It follows that they have moral character—are good or evil. This is the current belief of mankind, in all ages, and in all nations.

It is generally believed, also, that they come into communication with this world in one way or another, and have some influence on human affairs. Indeed the old heathenisms of Greece, and Rome, and Britain, and Germany, multiplied their numbers, and enlarged their influence much beyond the dreams of the most ardent modern spiritualist. Recognizing mind as the only source of power, and all motions as a result of power, and so, of course, all exercise of mind, they inferred the operation of a spirit wherever they saw motion of any kind. Old father Tiber gave perpetual impulse to his muddy flood, and Neptune and the Nereides and Tritons, kept the waves of the sea in motion. Vulcan poured forth the fires of Etna from his forge, and the Dryad and Hanadryad presided over the forests. Ignorant of an infinite Creator and Preserver of the world, they supposed an infinite number of finite powers, whose friendship they sought, or whose wrath they deprecated by sacrifices. When in great perplexity, they asked advice from some of these demons; particularly from Apollo, who was famous for his ambiguous predictions of the future, and for a certain superhuman knowledge of the present. He is reported to have told the ambassadors of Crœsus, the Lydian, what their master was doing that day in Sardis; though Sardis was hundreds of miles from Delphi, and his business was exceedingly unusual; namely, boiling a tortoise and a lamb together in a brass vessel. Whereupon Crœsus offered him costly sacrifices, and begged his advice in regard to a war with Persia, upon which he had set his heart, and was exceedingly anxious to regard as his manifest destiny. The Pythian replied that Crœsus crossing the Halys should overthrow a great kingdom. He crossed the Halys, and the great kingdom fell. But it was the wrong one—his own. The moral of the tale may be useful to modern presidents and spiritualists.

This dark lantern, however, was the best light which these poor heathen had. The great mass of mankind were not able to pay such clever devils as Apollo. They had to be content with women who had familiar spirits, and with wizards who peeped and muttered; in n

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respect superior to the Miss Julias and the Madame Smiths, who act as writing mediums and table rappers for the American heathen. Of this description, doubtless, was the spiritual circle at Endor, whose distinguished medium had the honor of a visit from royalty, and the terror of greater revelations than she had bargained for. It is quite evident that she would not have been so terrified by the apparition of Samuel, if her daily intercourse with the spirits had not been of a very common-place character. Or if it be supposed that the truth denounced against the royal sinner terrified her, we may infer that truth was a strange commodity there.

When God gave his oracles to his chosen people he peremptorily forbade them to consult the spirits on any pretence, whatever. The revelation given by his Spirit being perfectly sufficient to guide every man in all the affairs of this life, and to give him all proper information regarding the other world, the man who left the oracles of the living God to consult the spirits of the dead was guilty of a high insult to Jehovah. He was to be treated as a rebel. Is it not because there is no God in Israel, that thou hast gone to ask counsel of Beelzebub, the god of Ekron? Now, therefore, thou shalt not come down from that bed on which thou art gone up, but shalt surely die. By the law of God all mediums were to be put to death; and worse than that, they are certain to be damned eternally. Whoremongers and sorcerers shall have their part in the lake which burneth with fire and brimstone. Wherever the gospel has come in its power it has turned men from these lying vanities to serve the living God. So the Ephesian spiritualists, when they were converted, brought the books connected with their mysteries and burned them, to the value of 50,000 pieces of silver. In like manner Paul exorcised the Philippian medium, that she made no more gain by soothsaying. And wherever the Gospel came in power the oracle became dumb; whether in Asia or Polynesia, in Greece or Caffraria, the word of God has silenced the prophets of Satan.

It cannot, therefore, but be deemed note-worthy, that now in the nineteenth century after Christ, and in a Christian country, where the Bible is generally circulated, and among people able to read it—this old heathenism has revived, and spread to an extent unparalelled in antiquity. The spirits find no such employment and remuneration among the Bechuanas as among the Americans. There they are consulted only when some one is sick, or when the nation wants rain. Here they are employed if a lady loses her keys, or a lover is jealous of his mistress. The west coast of Africa is the only part of the world where the Greegree women and Jumbo men are so familiar and obliging. It is possible that our wooly-headed friends may have

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brought their deities with them, and that in this traveling age they have all taken a trip to the Northern States. It is certain that they have come down upon us in flocks almost thick enough to be seen. From "the Spiritual Register for 1859," just published, we learn "there are now about five thousand men and women in America who are more or less devoted to the public advocacy of spiritualism;" and that "in addition to these public advocates, there are nearly forty thousand *private mediums*, most of whom consent to hold sittings or circles only under *retired and quiet circumstances!*" It states also that there are published "scores of periodicals, tracts, pamphlets and books," advocating spiritualism. It states the number of believers in spiritualism in America to be 1,440,000, and those inclining favorably to it, 4,500,000.

The spirits are not remarkable for accuracy, nor are their mediums at all particular about truth; so that if we take a 0 from each of the numbers and allow about one-tenth of the populaoitn claimed for it we may not be very far from the truth. The solemn fact, however, will remain that nearly half a million of our fellow-citizens are looking for light to the powers of darkness; and deliberately casting off God's revelation of truth and duty that they may consult the spirits of the dead. Whether they can actually accomplish their desire or not is of little consequence. The disposition to do so is in this case fearfully significant.

As may be expected, the doctrines of these new oracles are such as are supposed to be quite acceptable to the mass of mankind. Heaven is earth a little better. There is better weather, and more fun and much the same bnsiness. There is no hell, and no devil, and no punishment. "Ye shall not surely die," is the one grand doctrine for every sinner. On all other topics there is great diversity among the spirits. The right of private judgment has grown to an excess among them, and is extended to the other world to facts as well as opinions. Even Judge Edmonds has at last acknowledged that one cannot place implicit confidence in every spirit. In plain English, they will lie a little. It is a great pity that our confidence in such pleasant doctrines should be shaken by such an announcement. Judging the tree by its fruits, they are impure as well as false. Under the names of spiritual marriages, free love, and elective affinities, they advocate fornication and adultery. In every town and village where they obtain a footing, elopements, seductions, and divorces attest the character of these revelations.

A new phase of doctrines has, however, been lately hatched for the north-west. It is found that these gross sentiment have had their run, and having enlisted almost all the infidels, and universalists they cannot

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rationally expect many professors of Christianity to join them. Moreover, the universalism which they teach is suicidal to any organization; for if we are all going to heaven at any rate, why trouble ourselves with expensive churches and missionary operations. Decent women also shunned the mediums in consequence of their infidelity and lewdness. So Satan thinks it is time for him to amend his ways if he means to extend his teaching among the American people. Having tried us with the Ethiopian Minstrels, he is now hard at work washing them so as to give us a new entertainment by new characters, The Angels of Light.

Battle Creek, Michigan, is the place honored by the first advent of these worthies; There they give revelations, print pamphlets, and send forth elders two and two to proclaim the new gospel, to preach, to pray, to proclaim the coming of the millenium, the destruction of the ungodly by the fires of the last day—their entire annihilation, soul and body—and to command all men and women to be immersed and receive the spirit. They charge no fees, take no collections, sell their pamphlets at a moderate price, preach in plain, popular style, court no controversies, use abundance of Scripture language, and affect all the style of men who bear a Divine commission. Though but a few months since they began their operations they have already sowed their seed of error in many places, and have in almost every place visited, beguiled some unstable souls; principally from Baptist and Methodist but not excluding Congregationalists and Presbyterians also. They will doubtless visit localities inhabited by the people of the Reformed Churches. They have in fact been prophesying alongside the Reformed Presbyterian Church in Mount Vernon, Iowa.

We have no desire nor need to enter into any discussion of the truth of their claims to inspiration. They are all quite anxious to make this notion prominent: namely, that they have intercourse with spirits. One wretch near Dundee, Ill., affirms that he is *en rapport* with the spirits of Isaiah, Bonaparte, and Jesus Christ. It is said they perform wonderful tricks and undergo strange convulsions while receiving the spirits. It is not of any consequence whether or not. If they tell truth when they say they are under the influence of the spirits, they are lying spirits. The spirits of God's people departed are with Christ in heaven, and are not sent wandering over the earth at the bidding of necromancers. If they lie when they make such pretences, they are under the influence of lying spirits still—of the devil, the father of lies. We know that God has before now given men who believed not the truth over to the influence of lying spirits—and we know most certainly that the great apostacy is to be introduced by a giving heed to seducing spirits, and doctrines—teachings—of deamons.—Whe-

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ther these be the unclean spirits which go out of the mouth of the dragon and the beast and the false prophet to deceive the nations and gather them to the great decisive battle, time will tell. It is quite certain that they are of the same character and have the same purpose in view.

By one infallible work they are known, and may be condemed by any Sabbath School child—*they profess to teach religious truth not contained in the Bible, and to derive authority for their prophesying other than the warrant of God's word.* Therefore they are false prophets. It is written Rev. xxii. 18, "For I testify unto every man that heareth the words of the prophecy of this book," *If any man shall add to these things, God shall add unto him the plagues that are written in this book.* Let no Christian man or woman, boy or girl, assist them, or countenance them in any way. It is sinful curiosity which would lead any man to hear them. Cease my son to hear the instruction which causeth thee to err.—Remember what Eve got by listening to a medium. If any man come unto you and bring not gospel doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds. R. P.

NOTE TO DR. D. R. CAMPBELL.

Dear Sir—It would afford me pleasure to have the privilege of laying before the readers of the Recorder, proofs of the conviction that I have expressed, that you have conceived these questions, not in ignorance of their unfairness and the false impression which they are calculated to make upon the many who have not read my writings, but with the deliberate design to injure the cause of Christian union, by prejudicing Baptists against us and our views. This I can do fully and satisfactorily, *and in direct response to your questions, by simple extracts from my published writings and debates.* Will you, Dr. Campbell, guarantee to me, space in the columns of the Recorder, for such a vindication? If you are ignorant of the fact, which I cannot believe, I will show you that even in the Rice debate, there is not only the fullest response to most, if not all your questions, but very good circumstantial evidence that you have borrowed your questions themselves from Mr. Rice, and repeated them for mischief, in the face of my answers, as there freely and explicitly given. Shall I have space in the Recorder thus to vindicate myself and answer your questions?

I understand that my Responses to you are not copied into the Repository, and that the Editor declines to do so, unless I will retract certain things that I may have said of him. I know not to what he

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refers, but this I can say, that since my last notice of that Editor, I have seen an expose of his general conduct and clerical bearing, by Mr. B. C. Hord, and also visited the city of Louisville, Kentucky, in which he resides, and where he is well known, and I am sorry to say, that from neither of these sources, have I seen anything to give me a better opinion of the Editor aforesaid. So far, therefore, from retracting, my convictions are confirmed for the worse. I have no compromise with such characters, especially when they assume to speak in the name and in the behalf of the Church of Christ.

Respectfully, A. C.

BETHANY COLLEGE.

We have many reasons to be grateful for the prompt and hearty co-operation of our friends in supplying us with the means necessary for the rebuilding of Bethany College. We have been generally encouraged to project our plan upon a scale commensurate with the length and breadth of the interest and people, it represents, and have accordingly proceeded upon a well matured model, which we are rapidly pushing to completion. So far our friends have sustained us nobly. We thank God and take courage! The subjoined notice of our New Buildings, we copy from an editorial of the Cincinnati Gazette.

BETHANY COLLEGE BUILDINGS,

One of the most imposing college buildings in the United States is in progress of erection for the use of Bethany College, Brooke county, Virginia. The architects, Messrs, Walter & Wilson, of this city, have shown us drawings of the buildings in detail, and although it is not to be extravagantly expensive, yet it will be a magnificent edifice. The exterior design is calculated to make it show to the best advantage, and the interior arrangement embraces some new and desirable features.

The structure, when finished, will present a continuous front of 420 feet. 192 feet of the centre of the building will be two stories high, and in the rear of the central, or main entrance, there will be a tower 22 feet square, and 96 feet high, surmounted by a spire 120 feet from the ground. At the extreme right of the building is a wing occupying about 60 feet of the front, extending back 80 feet and two stories high. This portion of the building is already up, and each story is divided into two society halls and two libraries. The second story is finished with an open timbered roof and frescoed. At the left end of the structure is to be the chapel, measuring 43 feet on the front and extending back 112 feet.

In the rear of the first story of the main building, there will be an open corridor 14 feet wide, and extending 308 feet from the chapel to the right wing. This hall is to be 14 feet high in the clear, supported by buttresses, and flagged with stone. There are to be five front entrances: the central one opens into a hall 19 feet wide, and extending through across the long corridor to the main staircase.

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On either side of this hall is a room 18 by 26 feet, one is the reception room and the other is the President's room, which is provided with a small adjoining room containing a fire-proof safe or vault. On either side of the main staircase is a student's room, each 18 by 20 feet. The balance of the first story is divided into two lecture rooms each 22 by 38 feet, two class rooms, each 27 by 30, professors' rooms, apparatus rooms, etc.

The second story is divided into two class rooms, each 26 by 30 feet, a library room, 41 by 58 feet, a museum, 25 by 41 feet, curators' room, 25 by 41 feet, and four professors' and tutors' rooms.

In the basement is a large laboratory, the janitor's residence, fuel rooms, etc.

The style of architecture is the Collegiate Gothic, and the irregular outline, with the tower and the finials give a very pleasing effect. The walls are to be of brick, laid in the very best manner, and the roofs are to be covered with the best description of Pennsylvania slate. The doors and window sills, lintels and hoods, steps, flagging, cornices, wall and tower coping, roof crotchets, finials, gurgoyle blocks, and all outside moulded and ornamented work, are to be of free-stone. The interior wood work is to be of white pine, and all the carpenter work, as well as every other department is to be done in the best manner. Mr. John Taylor, of this city, is the superintendent of construction.

In addition to the portion of the building described above as finished, we have also under contract and in process of erection, an additional section, embracing the main centre or Tower Building, and all the intermediate connections, between it and the part now finished, which are to be completed and ready for use by the next Session, or October 1st, 1859. We have calculated largely upon the generous aid of all lovers of this cause, and we feel sure from the responses made in the past, we shall in no wise be disappointed for the future. Subscriptions or donations, large or small, are at all times welcome. Brethren and friends, do not forget the work that Bethany College *has* done, and which on a *still larger scale she yet proposes to do*, and send her your aid.

A. C.

*** Will our Editor friends oblige us by copying the above.

BIBLE UNION.

We have just received the "Bible Union Quarterly, (dated Feb. 1859.) It is one of the most instructive and satisfactory numbers they have ever issued. Its leading article is a very interesting notice of the missionary labors, death, and funeral respects of the late Frederick Crowe, the "Martyr Missionary." The zeal and energy of this brave servant of God, in circulating the Scriptures among the people of Central Spanish America, "maddened the priests of the Roman Catholic church" against him, and "they persecuted him

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with the most cruel severity. They put him in prison, subjected him and his wife (a native Spanish woman, who had renounced Popery and embraced Christianity,) to personal injuries, exposing them alike to hunger and nakedness and peril; and finally drove him from the field of his labors, broken down in health, weak with suffering and penniless." They reached New York in extreme destitution, and were immediately taken under the care of the Managers and friends of the "Bible Union." But the devoted man was beyond the relief of human remedies. He sank, to death—but not to despair. His faith triumphed over fear, and his heart beat its last in earnest throbbings for the benighted Spanish race, in fervid prayers for the free circulation of the Word of God among them, and bright rejoicings in the anticipation of a Martyr's Crown.

The people of God went with his remains to the grave, and upon his coffin laid this inscription—

FREDERICK CROWE,
A MARTYR MISSIONARY,
BANISHED
FROM CENTRAL SPANISH AMERICA,
FOR CIRCULATING THE HOLY SCRIPTURES.
DIED
IN NEW YORK, NOVEMBER 7TH, 1858,
Aged 39 *Years*, 9 *Months.*

The funeral address was delivered by the Rev. A. K. Nott, Pastor of the First Baptist Church,. The synopsis given is full of touching facts and tender sympathy. Frederick Crowe's remains lie in Hackensack, New Jersey, and are beyond the reach of the world's cruelty or neglect. But his widow is still among us. A stranger, even to our language, and in need. This is enough. It was her husband's dying request, that the "Bible Union would see that his wife was protected and tenderly cared for, and that she should receive an English education, and be prepared, if God's Providence should open the way, to return again to do good in her native land," Our Saviour said, "The poor you have always with you!" Let us not forget, that he said it, to justify a peculiar and special *extravagance* of honor paid to himself—whom we have not personally always among us. This sister is poor—very poor,—but more than this; she is the relict of a Missionary Martyr, and such we have not always among us! Her position appeals to the sympathies of all, especially to the friends of the "Bible Union," and we cannot think, that any will pass it by in neglect.

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We feel strongly tempted to lay before our readers many of the instructive passages with which this No. of the "Bible Union Quarterly" is full, but our space forbids more than a single page, which we select, because of its practical bearing upon the claims of this noble and Divine enterprise. W. K. P.

EXPENSES OF REVISION.

In calculating the expenses of the revision of the English scripture, it must be borne in mind that this is very far from being the only business of the American Bible Union. It has procured and issued, at considerable expense, a revision of the Italian Testament, which has already accomplished great good. In New York city alone, in a single year, twenty-three Italians were led, by reading it, to embrace the truth as it is in Jesus. Many thousand copies have been printed and circulated in Italy. We have expended a large amount of money in the preparation of a thorough and faithful revision of a Spanish New Testament, and the result is a book, which the best Spanish scholars acknowledge to be faithful, accurate, and idiomatic. The Union has been largely engaged in circulating it.

The revision of the German, and also of the French has been prosecuted to some extent.

In various languages, especially in the German, and among the heathen, large numbers of Bibles and Testaments have been circulated by the Union. In one of the Annual Reports, the number of copies circulated, or provided for by the Bible Union, was computed at that time at more then a quarter of a million, and every year adds to the number.

A very large number of other publications has also been issued by the Union, all showing the necessity of revision, and the value of the pure word of God.

The moneys expended for these various objects, ought not to be regarded as expenses of the revision of the English scriptures. As a general Bible Society, the American Bible Union, in addition to this special object, has accomplished an incalculable amount of good, which may justly rejoice the heart of God's people throughout the world.

The revision of the English scriptures is expensive. This was anticipated by its earliest friends. If done at all, it must be well done. Books cost money; and books needed for revisers, are often rare and valuable. Who would advise to spare the money needed for any one book, if thereby the work of revision should be impeded, or the merit of the results diminished?

Revisers must be employed and paid. They are chosen for their qualifications, and they must be supported while engaged in the work. Who would be willing to forego the service of any eminent scholar, if needed for the completion of the revision in the best possible manner?

The principles which have guided the Union from the beginning in the expenditure of money, are these:

1. Never to spend a dollar which is not believed at the time to be

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essentially necessary to the prosperity and success of the enterprise.

2. Never to withhold a dollar, if it can be procured, and if its use appears to be requisite to make the revision what the friends of the Bible Union wish it to be—a complete and faithful transcript in the English language, of the meaning of the inspired original. Every possible safeguard is thrown around the expenditure of money, to prevent the unnecessary use of a single cent.

FAMILY RELIGION.

[We especially commend to the attention of our readers the following communicaiton, copied from the "United Presbyterian," Pittsburgh.]—A. C.

The family is the oldest society on earth. For many ages it was the only depository of the truth, and circle in which true religion was practised and preserved. When the church was formally organized under the Abrahamic covenant, it was on the basis of the family constitution. And in every dispensation of that covenant, family order is recognized as an essential element of religious influence, and family religion as one of the best criterions by which to judge of religion in the church.

That family worship has not been made the subject of special injunction in the word of God does not leave it of doubtful obligation. It is of a class of duties esteemed so plain as to be rather assumed than enjoined in the Divine commands. Growing out, as it does, of Divinely constituted relations, it needed no special injunction. It could be safely left with the enlightened conscience of the child of God and the controlling influence of the Spirit. For it is as impossible for such an one to live his spiritual life without prayer, as to live his natural life without the atmosphere. The one as much as the other is the element in which he breathes, and without which he would perish. And it is not more natural and necessary to him to have his private communings with God, or to engage in devotion with the great congregation of his people, than to bow in humble supplication around the family altar. The impulses to social prayer are strongest to engage in it with and for toese who are most loved. And he is not only an ungodly, but an unnatural parent who does not feel such an interest in the members of his own family.

Accordingly, family worship has always been practised with more or less faithfulness by God's people; most faithfully by those most distinguished by godliness. Not to notice Scriptural examples at present, or go farther back over the history of the church than to the time of the Reformation, we have abundant evidence of this truth.

Whatever may be the fact now in some branches of the Reformed Church, there can be no question of the value set on family devotion by the early reformers. The most heavenly prayers of Luther were those made in leading the devotions of his household. And throughout Germany, for a time, one of the most blessed fruits of the Reformation was a revival of family religion. The same general remark may be made of the Reformed churches of Switzerland, France, and Holland. But most distinguished in this respect among all the Reformed

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churches, was that of Scotland. Among the first acts of its General Assembly, were injunctions upon pastors and elders to be "careful to have the worship of God set up in the families of their bounds;" and this worship conducted "by prayers, praises, and reading the Scriptures." And the after history of the religiou Scotland proves it to have been in advance of all other lands in the cultivation of family religion. And still, there is no land, in proportion to the number of its inhabitants, in which there are so many worshipping families. And what has been the result? What land has been so distinguished for ardent and intelligent piety? In what land has the truth been maintained more fully and faithfully? In what land has the worship of God been preserved in greater purity? In what land has there been more determined and self-sacrificing devotion to the honor of Christ? In what land is there, at this time, more ardent zeal, or more enlarged and liberal effort for the maintenance and advancement of his cause at home and abroad? If in any, or all of these things, any part of the Reformed Church has whereof to glory, the Church of Scotland has still more.

It is to this church we trace our own ecclesiastical genealogy. From it we claim the great distinction of legitimate descent. Some of its excellencies, we trust, still remain with us; but some, we fear, do not; among these the high order of family religion that distinguished the best days of the Church of Scotland, as indeed of every other church.

In the earlier days of Presbyterianism in this land, and especially of those elements of it now combined in our united church, family worship was scrupulously and devoutly observed. But it is to be feared, that in the degeneracy of later times, this good custom has been falling into neglect. There could be no more conclusive evidence of a declining church. There may be greater numerical strength, greater resources, and greater public demonstrations, but there must be less of genuine religious vitality, far less of the power of prayer, and of that efficacy in which religion has its saving power.

We have hoped that under the religious awakening of the past year there would be a revival of family religion in all the churches of our land. Such effect it has had, if it has done us any real and permanent good. It has been of little account if it has wasted itself in the mere excitements which attended it, and left no new and lasting interest in religion, leading all who felt its power to a more careful discharge of every Christian duty, and none more carefully than such as rests on heads of families in respect to their households—to train its members up in the nurture and admonition of the Lord, to pray much with and for them, assembling them for this purpose at least every morning and evening, and by all the authority and influence they have over them, to eat for the cultivation of their religious character and the salvation of their souls.

[From the same journal we also extract the following maxims from the distinguished Dr. Hall, now of New York.—A. C.]

IN THE LONG RUN,

Honesty is the best policy;—Temperance is the best life-preserver;—Rest is the best physic;—Carefulness is the best health

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protector;—Perseverance is the surest victor;—Kindness is the completest conqueror;—Difficulty is the best school-master;—Experience is the best teacher;—Trouble is the best man maker;—Frankness is the best friend;—Piety is the best practice.

On the other hand—roguery may for a while seem to prosper; self-indulgence may for a season be practised with impunity; those who start ahead, as if they had not a moment to spare, may leave us to-day in the distance; the reckless may appear the gainers by their hardihood; and those who are quietly gliding down the stream of life on a bed of roses, no obstacles opposing, no fears to quell, no tears to fall, no troubles to endure, no temptations to encounter, what are they?—whence go they? and their work, what have they done? They never feed the hungry, nor clothe the naked, nor cheer the desponding, nor raise the fallen, nor nurse the sick, nor stand by the forsaken: no, no: their light goes out in early death; their memory rots during the time of their co equals.

Stand up, then, my brothers, however poor, however low, however stricken; if want has ever wasted you, if oppression has ever ground you down, if slander, or fierce sickness, or crushing bereavements have almost wasted your life away; faith broken, confidence betrayed, motives impugned, and coldness and ingratitude, and unreturned affections from nearest kindred, weigh heavily on the heart—what of it? Sweet beyond expression is it, to look back on perils safely passed, on temptations successfully resisted, on honor and manhood maintained under pressure of fierce trial; never having yielded to low revenge, when by a word it could have been used with crushing power: without these experiences others can never know what manner of spirit they are of. Blessed are they, therefore, who have been weighed in the balance, and have not been found wanting; who are no strangers to trials overcome, to troubles bravely endured, to bereavements acquiesced in, to sins crucified.—*Hall's Journal of Health.*

NAPOLEON'S VIEW OF CHRIST.

The following (says the *Christian Age*) is published as a conversation that occurred at St. Helena, with Gen. Bertrand. It is a remarkable statement of reasons for believing Christ divine, and though the opinion of a man of the world, however eminent, can add nothing to the glory of the Saviour, it is yet interesting to know how a person of Napoleon's sagacity, and "who knew men," would look upon Christ. Even as a moral phenomenon, in the history of humanity, Buonaparte could not but exclaim, "here I see nothing human."

The conversation at St. Helena very frequently turned upon the subject of religion. One day Napoleon was speaking of the Divinity of Christ, when Gen. Bertrand said:

"I cannot conceive, Sire, how a great man like you can believe that the Supreme Being ever exhibited himself to men under a human form, with a body, face, mouth, and eyes. Let Jesus be whatever you please—the highest intelligence, the purest heart, the most profound legislator, and, in all respects, the most singular being who

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has ever existed, I grant it. Still he was simply a man, who taught his disciples, and deluded credulous people, as did Orpheus, Confucius, and Brahma. Jesus caused himself to be adored, because his predecessors, Isis and Osiris, Jupiter and Juno, had proudly made themselves objects of worship. The ascendancy of Jesus over his time, was like the ascendancy of the gods and the heroes of fable. If Jesus has impassioned and attached to his chariot the multitude—if he has revolutionized the world—I see in that only the power of genius, and the action of a commanding spirit, which vanquishes the world, as so many conquerors have done—Alexander, Cæsar, you, Sire, Mahomet, with a sword."

Napoleon replied:

"I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founder of empires, and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion the distance of infinity. We can say to the authors of every other religion, 'You are neither Gods nor the agents of the Deity. You are but missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin.' Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of Paganism.

"Paganism was never accepted, as truth, by the wise men of Greece; neither by Socrates, Pythagoras, Plato, Anaxagoras, nor Pericles. On the other side, the loftiest intellects, since the advent of Christianity, have had faith, a living faith, a practical faith, in the mysteries and doctrines of the Gospel; not only Bossuet and Fenelon, who were preachers, but Descartes and Newton, Leibnitz and Pascal, Corneille and Racine, Charlemagne and Louis XIV.

"I see in Lycurgus, Numa, and Mahommed, only Legislators, who, having the first rank in the State, have sought the best solution of the social problem; but I see nothing there which reveals Divinity. They themselves have never raised their pretensions so high. As for me, I recognize the gods and these great men as beings like myself. They have performed a lofty part in their times, as I have done. Nothing announces them Divine. On the contrary, there are numerous resemblances between them and myself; foibles and errors which ally them to me and to humanity.

"It is not so with Christ. Everything in him astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world, there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of things.

"His birth, and the history of his life; the profundity of his doctrine, which grapples the mightiest difficulties, and is of those difficulties the most admirable solution, his gospel, his apparition, his empire, his march across the ages and the realms—everything is, to me, a prodigy, a mystery unsoluble, which plunges me into a reverie from which I cannot escape—a mystery which is there before my eyes—a mystery which I can neither deny nor explain. Here I see nothing human.

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"The nearer I approach, the more carefully I examine; everything is above me, everything remains grand, of a grandeur which overpowers. His religion is a revelation from an intelligence which certainly is not that of man. There is there a profound originality, which has created a series of words and of maxims before unknown. Jesus borrowed nothing from our sciences. One can absolutely find nowhere, but in him alone, the imitation or the example of his life. He is not a philosopher, since he advances by miracles, and from the commencement his disciples worshipped him. He persuades them far more by an appeal to the heart, than by any disylay of method and logic. Neither did he impose upon them any preliminary studies, or any knowledge of letters. All his religion consists in *believing*.

"In fact the sciences and philosophy avail nothing for salvation. Jesus came into the world to reveal the mysteries of heaven, and the laws of the spirit. Also, he has nothing to do but with the soul, and to that alone he brings his gospel. The soul is sufficient for him, as he is sufficient for the soul. Before him the soul was nothing. Matter and time were the masters of the world. At his voice everything returns to order.—Science and philosophy become secondary. The soul has reconquered its sovereignty. All the scholastic scaffolding falls, as an edifice ruined, before one single word—*faith*.

"What a master, and what a word, which can effect such a revolution! With what authority does he teach men to pray! He imposes his belief. And no one, thus far, has been able to contradict him: first, because the Gospel contains the purest morality, and also because the doctrine which it contains of obscurity, is only the proclamation and the truth of that which exists where no eye can see, and no reason can penetrate. Who is the insensate who will say *No* to the intrepid voyager who recounts the marvels of the icy peaks which he alone has had the boldness to visit? Christ is that bold voyager. One can doubtless remain incredulous; but no one can say, *It is not so*.

"Christ having but a few weak disciples, was condemned to death. He died, the object of the wrath of the Jewish priests, and of the contempt of the nation, and abandoned and denied by his own disciples.

[The manner of Christ's death, his resurrection and ascension are then given in detail, with the persecutions and triumphs of the Apostles and first preachers of the Gospel, introducing the following comparison.]

"You speak of Cæsar, of Alexander; of their conquests, and of the enthusiasm which they enkindled in the hearts of their soldiers. But can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory. My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends.

"Can you conceive of Cæsar as the eternal Emperor of the Roman senate, and from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion of the world by Christianity. Such is the power of the God of the Christians; and such is the perpetual miracle of the pro-

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gress of the faith and of the government of His Church. Nations pass away, thrones crumble, but the Church remains. What is then the power which has protected this Church, thus assailed by the furious billows of rage, and the hostility of ages? Whose is the arm which, for eighteen hundred years, has protected the Church from so many storms which have threatened to engulph it?

"Alexander, Cæsar, Charlemagne, and myself, founded empires. But upon what did we rest the creations of our genius?—upon *force*. Jesus Christ alone founded his empire upon *love*; and at this hour millions of men would die for him!

"In every other existence but that of Christ, how many imperfections? Where is the character which has not yielded, vanquished by obstacles? Where is the individual who has never been governed by circumstances or places, who has never succumbed to the influence of the times, who has never compounded with any custom or passion? From the first day to the last he is the same; majestic and simple, infinitely firm, and infinitely gentle.

* * * * * * * * * * *

"The Gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart. One finds, in meditating upon it, that which one experiences in contemplating the heavens. The Gospel is not a book; it is a living being, with an action, a power, which invades everything which opposes its extension. Behold it upon this temple, this book surpassing all others; [here the Emperor deferentially placed his hand upon it;] I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, admirable moral maxims, which pass before us like the battalions of a celestial army, and which produce in our soul the same emotions which one experiences in contemplating the infinite expanse of the skies, resplendent in a summer's night, with all the brilliance of the stars. Not only is our mind absorbed, it is controlled, and the soul can never go astray with this book for its guide. Once master of our spirits, the faithful Gospel loves us. God even is our friend, our father, and truly our God. The mother has no greater care for the infant whom she nurses.

"What a proof of the divinity of Christ! With an empire so absolute, he has just but one single end, the spiritual melioration of individuals, the purity of conscience, the union of that which is true, the holiness of the soul.

"Christ speaks, and at once generations become his by stricter, closer ties than those of blood; by the most sacred, the most indissoluble of all unions. He lights up the flames of a love which consumes self-love, which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called charity. In every attempt to effect this thing, namely, *to make himself beloved*, man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is, the reign of charity.

"I have so inspired multitudes that they would die for me. God forbid that I should form any comparison between the enthusiasm of the soldier and Christian charity, which are as unlike as their cause.

"But after all, my presence was necessary; the lightning of my

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eye, my voice, a word from me, then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power, which lifts the soul, but I could never impart it to any one. None of my generals ever learned it from me. Nor have I the means of perpetuating my name and love for me, in the hearts of my men, and to effect these things without physical means.

"Now that I am at St. Helena; now that I am alone, chained upon this rock, who fights and wins empires for me? Who are the courtiers of my misfortune? Who thinks of me? Who makes efforts for me in Europe? Where are my friends? Yes, two or three, whom your fidelity immortalizes, you share, you console my exile.

[Here the voice of the Emperor (it is said) trembled with emotion, and for a moment he was silent. He then drew a mournful picture of his fate and that of other great men, concluding his reflections as follows.]

"Behold the destiny, near at hand, of him whom the world called the Great Napoleon.—What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored; and which is extending over all the earth. Is this to die? Is it not rather to live? The death of Christ! It is the death of God!"

For a moment the Emperor was silent. As General Bertrand made no reply, he solemnly, added, "If you do not perceive that Jesus Christ is God, very well, then I did wrong in making you a General."

PRESIDENT JAMES SHANNON.

I have, a few days since, by telegraphic despatch, heard with much sympathy with his bereaved family, of the unexpected and sudden departure of Elder James Shannon, formerly of Kentucky and lately of Missouri. I have had the pleasure of a very intimate acquaintance with brother Shannon for many years—and my esteem and affection for him grew and encreased with that acquaintance. He was of a sanguine temperament, ardent in his attachments, transparent in his aims and intentions, and most conscientious and straight-forward in his purposes and efforts to do good. I regretted his removal to Western Missouri, more especially after his resignation of the Presidency of the State Institution at Columbia. The antithesis in his position I opined would not be congenial with his mind and temperament. But in this I may be mistaken. He has gone to that peaceful home where the wicked cease from troubling and the weary are at rest.

A. C.

DEATH OF SISTER WILLIAMS.

Bro. Campbell,—I have just received a communication from the United States Consul at Jerusalem, J. Warren Gorham, Esq., Dec. 23d, 1858, containing the following notice:

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"DIED, at Jaffa, Palestine, on the 17th December, 1858, Miss Mary R. Williams, aged 78 years."

This sister, long known among us as a highly educated, pious, and devoted Christian, was born in England, and emigrated to this country more than twenty years since. She united with the Disciples in Cincinnati, having been raised in the Episcopal Church, and after spending some years in that city, moved to Philadelphia, and thence, with an unconquerable desire to benefit the outcasts of Israel, went to Palestine, and amidst many privations, persecutions and sufferings, she devoted her remaining years to the life of a missionary. Her name will be associated with the Judsons, the Hoffmans, and other women who have given their lives to the work of the Lord in Foreign lands.

Jerusalem, and the Holy Land, will be still dearer to us, from the dust of our venerable sister mingling with the Marys and the Marthas who have gone before her. "Blessed are the dead who die in the Lord." In Christ affectionately, JAMES CHALLEN.

PHILADELPHIA, Feb. 18, 1859.

On reading the foregoing unexpected information, many and various were the thoughts and emotions of my heart. And so, thought I, the pious, the devoted, the energetic, the self-consecrated and suffering Missionary, Sister Williams has thus passed over Jordan, and gone to her rest, in the Jerusalem above.

Truly her example has been a good one; the unwavering faith she has exhibited in the promises of God, in going to a foreign land, and in enduring so many privations, for what she considered His cause and His glory, should be a stimulus to her Christian sisters in the faith, to labor and to endure trials and difficulties, that may lie in their pathway in order to accomplish good. The Christian worthies of olden times, are set forth as our exemplars and certainly we should rejoice to see the power of Christian faith and love so eminently displayed in the service of our Master—as was developed especially in the closing season of her life—at the present day, as has been shown by our departed and venerated Sister Williams. Our beloved Sister Barclay, when in America, narrated to me, many interesting incidents connected with the life and labors of our beloved sister which cannot be adverted to here.

Suffice it to say, that we have the fullest assurance and consolation in the confident hope in her departure, that she has gone to a land of perfect blessedness,

"Where the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of *her soul*."

BETHANY HOUSE, March 8, 1859. S. H. C.

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THE NEOTROPHIAN MAGAZINE.

This truly handsome Magazine is published by the Neotrophian Society of Bethany College.

I have just glanced over its Table of Contents—No. 2, January, 1859—in which I see many indications of good sense and of good taste. Amongst these I read with interest an article under the heading of

"INTERESTING BIOGRAPHY OF THE LATE R. OWEN THE PHILANTHROPIST.

"Robert Owen died last November, in the 89th year of his age, at Newtown, Wales, whither he had gone on a visit to his native place.

"With Robert Owen dies out one of the clearest and most striking signs of our times. He was a man who would have been remarkable at any period for the combination that was so strong in him of benevolence and inclination to ordain and rule; but those natural dispositions took form under the special pressure of the time. So entire was the suitability, thus far, of the man to his age, that there can be little doubt that if he had been gifted with the power in which he was most deficient—reasoning power—he would have been among the foremost men of his generation.

* * * * * * *

"Robert Owen was the founder of Infant Schools. Many had conceived the idea, but he was the first to join the conception and the act. De Fellenberg had instituted education in connection with agricultural industry, but had not particularly contemplated infants in his scheme. Others had theirs; but it was not till Henry Brougham had reported to his parliamentary and other friends in London what was actually done at New Lanark, and they had consulted with Mr. Owen, and borrowed his schoolmas'er, that Brougham, Romilly, Ben. Smith, Zachary Macaulay, and Lord Lansdowne set up an infant school in Westminster. This was in 1819, when Owen's School had been in operation three years."

For gentlemanly courtesy, good nature, and general candor and straight-forwardness as a debatant, Robert Owen excelled all other men with whom I have ever argumentatively discussed any religious question. In our protracted discussion of the evidences and claims of the Christian Gospel, and the Christian Scriptures, he never lost his equanimity or courtesy, and well sustained the character and candor of a gentleman and a philosopher. He spent some time at my residence in reading the proof sheets of the debate while issuing from the press—and not one discourteous or discordant word ever fell from his lips during his sojourn, and our corrections of the proofs. In this respect he excelled every Sectary with whom I presumed to dissent, or to discuss any religious or moral question. A. C.

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SPECIAL MEETING OF THE A. C. MISSIONARY SOCIETY.

In compliance with a resolution offered by E. D. Pittman, of St. Louis, and passed at the last anniversary of the A. C. M. S., the Executive Board have appointed a special meeting of the Society to be held in the city of St. Louis, Mo., commencing on the First Tuesday in May, 1859, at 2 o'clock, p.m., to continue three days.

A. Campbell, President of the Society, is expected to attend.

Addresses may be expected from Moses E. Lard, of Missouri; Elijah Goodwin, of Indiana, and L. L. Pinkerton, of Kentucky.

Meetings for Prayer and Conference, such as were enjoyed at the October Meetings, will be held every morning and evening.

As the object of this Meeting is to accommodate and interest a large portion of our brotherhood in the West and South west, who do not attend the Cincinnati meetings, it is hoped that the brethren in those regions of country which furnish easy access to St. Louis, by steamboat or railway, will attend in large numbers.

We expect a large representation from Missouri, Iowa, Illinois, and Indiana, and we have assurances of the attendance of many from more distant parts.

Brethren, come up to the help of the Lord, to the help of the Lord against the mighty. Bring with you all the contributions you can get from individuals and churches, to help on the cause of Missions. But if you cannot bring money, come with warm hearts, and let us take sweet counsel together.

The brethren in St. Louis, at whose instance this meeting is called, desire us to extend, in their behalf, an offer of the most generous hospitality in their power to afford.

By order of the Executive Board, ISAAC ERRETT,
March 1st, 1859. *Cor. Sec.*

OUR MISSIONARY SOCIETY.

We are happy to say, that notwithstanding the continued pecuniary pressure, the society is enlarging its sphere of usefulness. In addition to the Jerusalem and Jamaica Missions, which are being promptly sustained, help has been given to laborers in different destitute fields at home. Already we have reports of eighty-five additions, and the organization of two new churches, besides the refreshment and strength given to Christians who, for years, have been scattered as sheep having no shepherd. Arrangements are completed with Bro.

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John O'Kane to enter on a Mission in Kansas, early in the Spring. But cries are still coming in from the east, the west, the north, and the south, for help. To enable the Board to sustain the missions now in hand, and meet the increasing demands on them for assistance, there must be enlarged liberality on the part of the churches. We can appropriate usefully all that you send us, brethren. We ask you to put it in our power to do something worthy of the cause.

Remit to me, care of H. S. Bosworth, Cincinnati, Ohio.

ISAAC ERRETT.

"CHRISTIAN UNION."

We have received several numbers of this welcome volunteer in our *corps* editorial. As we anticipated it commences its work of Christian co-operation with great ability and zeal. It has a list of contributors well known to our brotherhood, both for their power as writers and for their devotion to the cause for which we plead. The benevolent motives which have moved to this enterprize, the experience and business skill of its managers, and high character for zeal and ability of its contributors, are enough to commend the "Christian Union" to all lovers of genuine and apostolic Christianity, and we cannot but hope that it may both win and secure their liberal patronage.

A. C.

"THE WESTERN EVANGELIST:"

Edited by W. W. Stevenson, assisted by G. O. Burnett and J. N. Pendegrast, as corresponding Editors, will be published monthly at SantaRosa. The Evangelist will contain in each No. 32 octavo pages, and will be sent to subscribers at Two Dollars and Fifty Cents a year, payable in advance.

The travelling Evangelists, and other preaching brethren, are authorized to act as agents for the Evangelist.

Also, those brethren who were delegates to the State Meeting.

All communications intended for publication, to be addressed to W. W. Stevenson, Santa Rosa. Also, subscibers' names. To prevent mistakes, let these be written in a really readable hand.

We have explored the "Western Evangelist," No. 1, November, A.D. 1858, hailing from Santa Rosa, California, conducted by W. W. Stevenson, Editor, assisted by G. O. Burnett and J. N. Pendegrast, corresponding Editors. We are pleased and gratified with its contents and developments, and bid these brethren God speed in their work of faith and labors of love in California and along the Pacific.

A. C.

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CONTRIBUTIONS TO ADELPHIAN SOCIETY.

The following sums have been received, since the publication of the receipts in the January No. of M. H.:

Sister Texia Wolfe, a donation from the church in Charlottesville, Va., $27,-13; Bro. Robert McBrair, Brooklyn, N. Y., from the following:—Sister McBrair, $2, Sister Ferguson, 50 cts., Sister M'Lure, 50 cts.; Sister Sarah A. Hart, Ballsville, Powhattan co., Va., $5; Sister M. R. Lemert, Greenville, Bond co., Ill., $5; Sisters Fife and Dulaney, from the Sisters of the church in Paris, Mo., $32,75; Sister Grimes, per Elder Aylett Raines, Paris, Ky., $2; Sister L. Keiningham, Paris, Ky., to Bro. Harrison Turner, $5; Bro. Philip Galley received the following sums: Henry Galley, Connellsville, Pa., $5, Peter Galley, Connellsville, Pa., $1, David Galley, Connellsville, Pa., 1; Henry Shallenberger, 50 cts.; Total, $86,38. S. H. Campbell.

FURTHER CONTRIBUTIONS FOR SISTER WILLIAMS.

Sister H. C. Best, Salona, Pa., $3; Sister Sarah Hodgens, Warrenton, O., 1; Sister ——, 1,00; J. J. Stockard, Mississippi, 1,00.

The following contributions are from the church in Cheneyville, Louisiana, sent by Mr. F. Johnson:

Sister T. E. Roush, 1,00; Sister S. H. Loyd, 1,00; Sister A. M. McCormick, 1,00; Sister E. P. Tanner, 5,00; Sister J. Helm, 1,00; Sister N. C. Pierce, 1,00; Sister M. Johnson, 1,00; Sister E. A. Jackson, 3,00; Sister D. Tanner, 2,00: Sister F. Pearce, 1,00.

The amount of money now on hands for Sister W. is forty dollars, having been received since my last remittance in May last, by Bro. Judson Barclay, $78. I have concluded that the best disposition to be made of the forty dollars, (now that Sister W. is no more) would be to forward it to Bro. Denniss, who is living in Jerusalem. Sister Williams was a great friend of his and his wife and family. Bro. D. has been doing all the good that he could for his Jewish brethren, since Bro. Barclay baptized him, when first at Jerusalem. Bro. Denniss was educated for a Jewish Rabbi, and can speak ten languages. He was Dragoman to Bro. Barclay on his mission. I hope the appropriation made will be approved by the donors. (March 8, 1859.) Selina H. Campbell.

A PRINTER'S EPITAPH.

Here lies a *form*—place no *imposing stone*
To mark the *head*, where weary, it has lain;
'Tis *matter dead!*—its mission all being done,
To be *distributed* to dust again;
The *body* is but the *type*, at best, of man,
Whose *impress* is the spirit's deathless *page*;
Worn out, the *type* is thrown to *pi* again,
The *impression* lives through an eternal age.

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PROGRESS OF REFORM.

Missouri.—Bro. T. M. Allen, Boone co., Feb. 3, 59, says: Yesterday I left Millersburg, in Calloway county, where Bro. Jno. O. White and myself had been conducting a meeting for a few days, in connection with Bro. Marlow, the resident preacher,—2 additions, 1 from the Baptists, the other obeyed the Gospel.

Bro. White has recently returned from Atchison county, where he had upwards of 100 additions in a few weeks.

Bro. Isaac Errett, St. Louis, Feb. 1, '59, says: We have just commenced a meeting here. The brethren here say they have never had such a hearing.—We hope for good results. Had 50 additions at Ionia, Mich., just before leaving home. Shall be able to organise a church there of about 70 members.

Eld. C. P. Arbuckle, Johnstown, Bates co., says: I have labored some four months and have received thirty members; about one-half by confession and baptism: the balance by commendation. My labors have been in Perry and Bates counties, some in Cass. In the mean time, I have organized two small congregations.

The most of my time I have been using in order to build up the churches in order to build up the churches in which I have been laboring. Our preaching brethren will please give us a call at Johnstown, Bates county, where we are building a house.

Bro. J. J. Errett, Paynesville, 7th February, '59, says: I have just returned home from a meeting, held in Louisiana, in this county. Up to the time of my leaving there had been 22 additions to the congregation.

Bro. J. J. Errett, Troy, 3rd March, '59, says: We have a meeting in progress here, which has resulted, thus far, in 21 additions; several of this number responding to the appeal for union. Bro. Ford is with me, and we hope for many more accessions.

Illinois.—L. J. Correll, Cook county, January 21, '59, says: I commenced a meeting on the 4th of November last at the village of Palatine, 27 miles from Chicago, on the Chicago and St. Paul R. R., during which 18 persons professed their faith in the Lord Jesus, and were baptized into his kingdom. Six also, who had been immersed by other denominations, united with us, on the Apostolic platform. A church of 34 members has been organized. Our much esteemed and devoted Bro. Joel Wood is appointed overseer. Many have patiently heard and searched the sacred volume. We look for much good result in the future. Some fifty persons have been added to the cause we plead since October last, through my labors.

Bro. Wilson Tucker, Metamora, February 1, '59, says: Bro. Page has just closed a meeting in the South West of Tazewell co., with 30 additions. Organised a congregation before he left them.

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Ohio.—Bro. L. L. Carpenter, Delta, Fulton county, January 28, '59, says. On Monday evening, January 10th, I commenced a meeting, within the bounds of the Chesterfield congregation, at what is known as the Brigg's School-house, The meeting continued over one Lord's day, and, although we had many unfavorable circumstances to contend with, such as disagreeable weather, very bad roads, and the combined opposition of Sectarians, Spiritualists, Universalists, and Infidels, yet we had a very fine hearing indeed. Thirteen noble souls confessed their faith in Jesus, and were buried with him in baptism and raised again to walk again in newness of life.

Bro. J. S. Williamson, Lowell, Wash., county, January 31, '59, says: Bro. Cordner has just closed a meeting of some ten days, with 27 additions. Thank the Lord.

The church at Bigrue has been blessed with some 8 additions.

Bro. Cordner is preaching in the Washington district. He is a minister that is able to preach the Gospel,—a brother that can draw a very large audience.

Bro. M. Riddle, jr., Ashland, March 3, '59, says: The day previous to this date, I arrived at home, after an absence of 27 days, and found all well. The brethren at Lafayette, Madison county, although entire strangers to me, had written 3 letters to me, in January, to come and hold a meeting for them. Accordingly, we took the cars on the 4th of February, and, after riding all night, arrived there next morning, and began on Saturday evening, conti uing 9 days; had 4 immersions, and 1 from the Methodists. Bro. Taylor, from near Wooster, was with me, part of the time. I formed an agreeable acquaintance, not only with him, but all the brethren at that place. Bro. Taylor was formerly a Baptist, but is now preaching the Ancient Gospel. He had immersed his brother before my arrival. Bro. Wm. Matthews, formerly a member at Bethany, now resides there His brother Samuel preaches for them once per month. Bro. Wm. M. was the first man that I met standing on the National Pike, he instantly took me to his residence, a large brick containing 5 families, all Disciples. He informed me that he had gone to school to my cousin, Samuel R. Jones, now of Wooster. I informed him that I had gone to school to his cousin, Robt. R. Sloan, now of Mount Vernon, We had a very pleasant meeting. We delivered some 12 discourses. I believe this to be the nearest organized society of the Reformation, to the Capitol of our State, and it is 21 miles West, and the only one in Madison county.

The brethren from Champaign county came for me, and I began with them February 15th and continued until the 24th. Thirteen united with them the last days of the meeting; 7 by immersion, 5 from the Protestant Methodists, and 1 from the Old Christians. In 9 months past, I have visited this place, 6 miles East of Urbana, 4 times, and, from 3 or 4 to start with, we now number 50.

Our English Bro. Alex. Pickard, a regular reader of the Harbinger, for a quarter of a century, is their overseer. May the Lord bless them all. From here, I went to Mill creek, where I have labored for 2 years past, and immersed one. In all, I have spoken some 30 discourses, and had 20 additions. May great grace be upon them all.

Kentucky.—Bro. John Rogers, Carlisle, Feb. 7th, '59, says: I have just re-

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turned from a tour of some 17 days, during fifteen of which I preached 27 discourses. Sixteen were added to the good cause during the tour. I was ten days at Minerva, during which time I preached twice at Dover. The most of the additions were at Minerva, all, indeed, but three.

MINNESOTA.—Bro. C. LeVan, Marion, Feb. 19th, '59, says: I returned home February 6th, from a short tour to LeLure, Morristown, and Pleasant Grove, held a meeting at each place, the result was 77 additions,—one of that number a preacher of good talents, of the German Reformed Church, and a man highly esteemed by all who know him. The Lord be praised.

CALIFORNIA.—Bro. A. D. Tuttle, Grass Valley, February 2, '59, says: Bro. J. N. Pendegrast closed a series of meetings in this place last evening, the result of which was 10 additions to the Church; four by immersion, and six by recommendation. At the close of the meeting, one other made the good confession, who will be immersed at some future time.

IOWA.—Bro. C. P. Evans, Harrison County, January, 25, '59. says: Since I wrote you last, we have had twelve additions to the army of the faithful, by confession and baptism, within the bounds of my labor. Nine of these were added to our own (Elk Grove) congregation, and three to a small congregation lately organized in the Northern part of our county, called Clear Creek congregation.

VERMONT.—Bro. W. W. Clayton, West Rupert, February 14, '59, says: Bro. O'Kane and Jameson, of Indianapolis, visited us about the middle of the month of October last, and held a meeting of ten days continuance,—resulting in 12 additions by immersion, during their stay, and 7 within a few days after they left us. The cause is prospering in this vicinity.

VIRGINIA.—Bro. McCausland, Mount Nebo, Marion county, says: We have had 10 additions within the past year, and 15 the year previous. This church, now consisting of some 30 members, was planted some two years ago.

NEW YORK.—Bro. J. Milton Bartlett, Clarence, March 7, '59, says: I came here six months ago. I have immersed into Jesus Christ, 14 persons: 2 in this place, 5 six miles East of the town of Newstead, and 7 in Marilla 10 miles South, and persuaded 4 others previously immersed, to unite with us, and build on the Word of the Lord, discarding human systems.

OBITUARY NOTICES.

DIED, Feb. 25, Sister Sarah S. Snyder, wife of Bro. Wm. Snyder, of Petersburgh, Boone Co., Ky. She was born Oct. 27, 1797, and married Dec. 7. 1820. She was the mother of nine children, all living. An affectionate, kind, and faithful wife and mother, and a good neighbor. Her visits were mostly on errands of mercy to the poor, many of whom will long mourn her loss. Her last illness, painful though it was, she endured without a murmur. And when the moment for her departure came, she meekly bowed her head to the stern decree, and fell asleep in Jesus.

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DEAR BRO. CAMPBELL,—It becomes my duty to record the death of one of our most amiable, devoted and Godly Sisters. Our beloved and univereally esteemed Virginia Ellett is no more! She died at her father's, E. T. Ellett, the 25th January last, in the 21st year of her age, having been a disciple of the Lord Jesus Christ more than six years, during the whole of which period she manifested the greatest attachment to the truth, and the most unwavering devotion of her Lord. From such a life we would naturally anticipate a happy death, and we were not disappointed. She had suffered for two years with that insidious foe the consumption. She bore her illness with the utmost patience and resignation, and when the end drew near she informed her mother of the fact, saying, "Mother, I shall not live until morning." She had expressed a great desire to be able to speak to her friends in her last moments, and although very weak, she was enabled, with almost super-human strength, to exhort each one of her surviving friends in the most earnest and affectionate manner, exhorting to pray more, read the Holy Bible more, etc.

Having done this, she then gave to each one a token of her dying love, and peacefully and calmly closed her eyes. Her almost heart-broken father, to whom she had ever been the object of fondest affection, said "Virginia, do you suffer much?" "No, father," she promptly replied, "I am perfectly happy;" and looking around upon the circle of weeping friends, fixing her eye upon each one for a moment, when asked, "Virginia, do you want anything?" "No," she replied, "I am taking my last look of you all," and then distinctly uttered, "FAREWELL! Come, Lord Jesus, come quickly," and immediately closed her eyes, as if in the most peaceful repose. Thus faded away from our midst one of the most devoted members of the Church, one of the most esteemed members of our community, and one who was an object of the fondest affection to her deeply affected surviving friends, who mourn as for a first born.

May the God of all grace pour unto their bleeding hearts the consolations of the Holy Spirit, and enable them to say with the worthy Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

As ever, your brother in Christian bonds, JAS. E. GASTON.

HENDERSON. KNOX Co., ILL., Feb. 3, 1859.

Died, Bro. Hartwell Solomon, of Lowndes county, Alabama, has closed his earthly mission: and God has called a good man to his rest. This melancholy event occurred about 12 months ago. Bro. S. was somewhere between 50 and 60 years of age. He was beloved by all the brotherhood, so far as he was known, and has left the congregation, in which the Holy Spirit had made him overseer, and his beloved family, in grief and mourning on account of their loss; but rejoicing at the prospect of his deliverance at the "resurreetion of the just." May Israel's God, be the God of the widow and orphan, and may we all meet upon the sunny banks of eternal deliverance, to sing the praises of Him who hath "called us out of darkness into his marvellous light.

W. C. K.

DIED, on Lord's Day morning, at 3 o'clock, at his residence in Somerset Washington County, Pennsylvania, Elder David McDonough, in the 60th year of his age. He was, from his youth up, a man of deep and fervent piety. He publicly confessed the Lord and was immersed by Father Thomas Campbell, August 2d, 1829, and from that time till the triumphant close of his earthly existence, he maintained a supreme reverence for the Name and Word of God; in his family, in the church, and in the community. On Monday we spoke on the Christian's hope, to a large and tearful audience, assembled in his new and spacious mansion, and then bore to the grave the body of one of the best of men.

L. P. STRATOR

DIED, on the 9th of October, 1858, at the residence of her father, Sister Louisa P. Allred, aged 21 years. Her disease was rheumatism. She bore her protracted sufferings with Christian fortitude. She died as she had lived, full of faith and hope, the last words she uttered was "Lord receive my spirit." She left a large circle of friends to mourn her loss. "Blessed are the dead who die in the Lord."

NEAR EDINA, KNOX Co., Mo.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *APRIL*, 1859. [No. *IV.*

PERSONALITY OF THE LOGOS.

DEAR BRO. RICHARDSON,—It appears to me profitable to present to the readers of the Harbinger the doctrine of Sabellius; and in connection with this, the Scripture doctrine of the eternal personality of the Logos, and also of Messiah. I am thus particular in distingnishing the Logos and the Messiah; not that they are two distinct beings, but because I wish to speak, in the first place, of this Logos as the Logos, and, in the second place, of the Logos in the flesh as the Messiah. The Logos himself is not the Son of God or the Messiah; but the Logos is the Son of God and Messiah, after having assumed flesh and been anointed with the Holy Spirit at the Jordan.

In order that this doctrine of the Logos may be most effectually presented to the consideration of the brotherhood, it seems necessary to state the doctrine of Sabellius in such terms as will render it intelligible to all. I must be permitted to remark first, that whoever calls in question the eternal personal existence of the Logos, will find himself, however little he may be disposed to acknowledge it, involved in the doctrine of Patripassianism. And next, if any one is willing to accept the doctrine of the real personality of the Logos, and yet deny this personality to be eternal, he is forced into the

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emanation theory, and must be either a real Sabellian, or adopt the doctrine of Sabellius in some of its modifications. What then is the doctrine of Sabellius?

"With regard to his notions, Epiphanius says, that excepting a few things only, Sabellius agreed with the Noetians: that Sabellius and his followers teach that the same is the Father, Son, and Holy Spirit; so that there are only three denominations in one hypostasis; (or subsistence,) or, as in man, soul and spirit. In that which is called his recapitulations, Epiphanius says, The Sabellians agreed with the Noetians, excepting in this one thing, that they said the Father did not suffer."—*Lardner's Credibility, Vol. II., p.* 662,

"St. Ambrose says, in short, that the error of Sabellius lay in confounding the Father and the Word."—*Ibidem, p.* 663.

Neander is more particular in stating the doctrine of this man. On page 595, vol. I., he quoted these words of Sabellius: "The Father remains the same, but evolves himself in the Son and Spirit." On page 596, he quotes Sabellius again, thus—"As in the sun we may distinguish its proper substance, its round shape, and its power of communicating warmth and light, so may we distinguish in God his self-subsistent essence, the illuminating power of the Logos, and the power of the Holy Spirit, in diffusing the warmth and glow of life through the hearts of believers." On page 597, he again quotes him as speaking of the Logos—"God silent is inactive,—but speaking is active." On the same—"To the end that we might be created, the Logos came forth from God, (or was begotten,) and because he came forth from God, we exist." Neander compares the doctrine of Sabellius with a certain class of Jewish theologians who held that God caused to proceed from himself, and then withdrew again, his power of manifestation, the Logos; as the sun does his rays. Sabellius made use of the same image—"God caused the power of the Logos to go forth from him, as a ray from the sun, and then withdrew it again into himself."

Neander then says of the whole system the following. Page 598. "It may be gathered from the whole coherence of this system, that in it the personality of Christ could not be regarded as any thing possessed of an eternal subsistence, but only as a transitory appearance. The ultimate end of all is defined by Sabellius to be this:—"That the Logos, after having conducted the souls created in his image to their perfection, would return back into his original being, into oneness with the Father,—the triad would again resolve itself into the monad. Whence, it necessarily follows, that, when everything has reached this ultimate end, God once more withdraws into himself the power of the Logos, which had been hypostatized

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into a self-subsistent, personal existence; and consequently, this personal existence is annihilated."

The consequences which result from this, Neander states on p. 600. "Since the Christian faith in a personal, eternal life, stands on the faith in the eternal duration of the personality of Christ, we might conclude that as Sabellius made Christ's personality to be nothing more than a transitory appearance, so must he have conceived it to be also with regard to all personal existence. And, in general, he who has not found that personal existence, by its very nature, can subsist no otherwise than for eternity; he who can make up his mind to regard *any* personal existence, and especially the most perfect of all, as being merely an ephemeral appearance, will find it a comparatively easy thing to conclude the same of *all* personal existence. The pantheistic element, which lies under such a mode of apprehension, may easily push him farther,"

It is due to Sabellius to say, that he did not adopt these consequences of his system. It is well, however, to know the doctrine and the consequences resulting. Truth involves no absurd consequences.

We see what this doctrine is with which we, as a people, have been charged. Those who are engaged in the proclamation of the Gospel would do well to make themselves well acquainted with the errors with which we are charged and avoid them. Not only so, they should be thoroughly versed in the oracles of truth and be able at all times, not only to deny that we hold such sentiments, but to show from the Scriptures what is the truth in opposition to them. I do not conceive that there is any danger of renewing the controversy on these points: but it is necessary to defend ourselves from the charge brought against us by our cotemporaries. I shall now proceed to show what the Scriptures teach on this most profound and important subject.

"In the beginning was the Logos, and the Logos was with God, and the Logos was God." You will observe here that the Logos was *with* God, and that he was God. Let us, therefore, avoid, at once, the error of the Patripassians. The Logos who was *with* God is not identical in person with God. For that which is *with* God is not identical with him, with whom he is. The Logos was with God; not only so; he was God. You will notice, in the second place, that the word θεῖος is not used, but θεος. The Logos was θεος; and again, that the Logos was with τον θεον; he is not ὁ θεος, but θεος. Evidently ὁ θεος would have given no sense, but θεος is intelligible. We have a distinct subsistent being, who is with God, and, at the same time, God, that is each has one nature, and that nature is θεος. The word θεος

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I take to express the full and perfect deity of the Logos. The Logos is no emanation, no faculty, no attribute, no ray as from the eternal light but a real person. Here we ascend a height infinitely above the Creed, of Nice. I have ever objected to the "God of God, Light of Light, very God of very God," of that Creed. It is too low for the aspirations of the Christian. What better is the "God of God" but an emanation? What is the "Light of Light" of that creed but the "ray from the sun," in which Sabellius delighted? What have we to admire or love in a deity derived from a deity? What beauty is there in a Logos born of God. Our holy Apostle does not teach that the Logos was *of* God. He says the Logos *was God*. Whence then the doctrine of a Logos born, save in the imaginations of men? Eternal filiation, eternal sonship, are contradictions which find no place in the language of inspiration.

Let me invite your attention to the fact that the word "*eimi*" is used, when the Apostle speaks of the Logos as with God; *gignomai* is used where creation is spoken of. We have in this a most important truth. The Logos "ην θεος" not εγενετο θεος. This annihilates the idea of the Logos being made or born. *Eimi* signifies to be, to exist; *gignomai*, to be made, to be born, to become. The Logos was not made, not born. The Logos *was* but did not *become*. There is the difference between *being* and *becoming*, that there is between the creator and creation. Does not the "*eimi*" of the Apostle point to the "I am" of Moses? But when the Apostle speaks of creation he uses the word "*gignomai*." "All things were made by him"—the Logos, "and without him not one thing was made, which has been made." Let us here compare Moses and our Apostle.

"In the beginning God created the heavens and the earth." "In the beginning was the Logos, and the Logos was with God, and the Logos was God. The same was in the beginning with God. All things were made by him," etc. The beginning of Moses and of John I take to be the same. Moses intends to say that God created the universe—heavens and earth meaning the universe—and this was the first that God did. Creation had a beginning, and matter was not always in existence—is not eternal. Creation had a beginning; and God, the Elohim, was the creator. When this beginning was, is to us unknown—far back into the eternity that is past. But whenever it was, the Logos *was*, or *existed* with God, and not only existed with God, but, by him all things were made—εγενετο, became, came into being; he himself already existing, and, with God, antedating all creation. I understand the Elohim of Moses as explained by the Apostle. If the Logos was in the beginning with God, and all things were made by him; when Moses says that the Elohim created

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the heavens and the earth, certain it is, that the Elohim must embrace God and the Logos. Let me add, that the whole may be as Moses presents it, the Spirit was also hovering over the vast deep and giving life and motion to the inert mass of created matter. We have here, God, Logos, Spirit. But let us not turn from the principal matter which we have in hand. All things were made by the Logos, says our Apostle. Then man was made by him. When all else had been finished, the Elohim said—Let *us* make man in *our* image and in *our* likeness. As the Logos was with God and created all things, it is evident that he made man in his image. Man was made in the image of God and the Logos. Let me ask if the Logos did not assume the image of himself when he became man? What exaltation is this! The Deity in humanity!! The creature united for eternity with the Creator!!! And this union never to be dissolved!!!! As the Logos had a personality which was without beginning, while he was the Logos; so now having been united with humanity, and wearing the human form, his personality as Jesus the Messiah, must endure through endless ages, as a security to us, that we shall never be reabsorbed into the Absolute and our personality never be destroyed. But these thoughts in passing. We return to the subject.

It is not my intention to puzzle any one with efforts at criticism. The Elohim, thus explained by the Apostle, seems to me to be sufficient. I mean the explanation seems sufficient, There is perfect harmony between Moses and the Apostle. But the "παντα," all things, of John seemed to require enlargement, if, indeed, such an expression could be enlarged and expanded. The Apostle of the Gentiles speaks thus of the Messiah.

"Who is the image of the invisible God, the first-born of every creature, for by him were all things created, things in the heavens and things on the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or authorities; all things were made by him and for him, and he is before all things, and by him all things consist."

Let us suppose that the παντα of John embraces the material universe; then we have here the intelligent universe—men and angels. But that nothing may be wanting in evidence, we hear Paul saying to the Hebrews, that Messiah made "τους αιωνας" the worlds, as in our common version; the ages or preceding dispensations, as some suppose, the universe, according to others. Whatever may be the real signification of the Greek term, certain it is that Messiah created that thing represented by it. The variety of words used by the inspired writers seems to show that they understood, and designed that the reader should understand, that there is nothing which is not made by

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him. The Apostle to the Hebrews quotes from the the 102d Psalm thus—"And thou, Lord, in the beginning didst lay the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest: and they shall wax old as a garment; and as a vesture thou shalt fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Here is evidence, in so many words, that Messiah created the heavens and the earth. So that I may again refer with confidence to my interpretation of the Elohim of Moses.

Would it be necesary here to remark that faculties and attributes do not create? Would it be necessary to say that creation is ascribed to persons and not to attributes? In the quotation just made, we have the word "Kurie," thou "Lord," The Lord who created the heavens and earth is the Messiah; or, more correctly, the Logos; for he created these as the Logos, not as Messiah. Is not this proof, beyond all contradiction, of the personality of the Logos? We have him in this quotation as the Lord, "Kurie;" in the 102d Psalm he is "El" of the Hebrew; consequently, the Logos that was "θεος," of the Apostle. It would, indeed, be a waste of time to adduce further testimony on the subject of the eternal personality of the Logos: for if any one could suppose the El of the Hebrew and the Kurie of the Greek to be an attribute, or faculty, an emanation, a something made, begotten, brought forth, then, verily, argument to such a one is useless.

I must, however, notice a single word which occurs in a quotation made from Coloesians, ere I close this communication. The word is πρωτότοκος, which is translated first-born. From this word it is argued that the Logos was born before all worlds. Hence the conclusion, an eternal Son. How short-sighted such critics. If we turn to the 89th Psalm we shall find the word applied to David. See LXX.—"I will make him first-born, higher than the kings of the earth!" It is used in this place in the sense of pre-eminence. David was pre-eminent above all kings. Messiah is pre-eminent above every creature. If we take the word first-born to mean the principal of a class of beings or things, then, without doubt, is the Lord Messiah a creature,—the words "every creature," comprising all of the class called creatures. Messiah is the first of that class; that is, *the first of creatures*. Alas, for such theology! But the first-born is lord of all, then Messiah is Lord of all. But we will not take it in this sense here, for the place forbids it. The evident meaning of the word is that already given—pre-eminent over every creature. The Apostle immediately assigns the reason for the pre-eminence in the words following—"for (a causal conjunction) by him were all things created, &c. All things were created by and for him." It

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would be most puerile to say that, he, by whom all things were created, is a creature. The creator would then be a creature. Enough on this point.

Time would fail me to speak of the Messiah as having in himself all the fulness of the Father. The finite cannot contain the infinite; the less cannot contain the greater. Hence the equality of Father and Son.

What shall I say of the sentiments of the Jews as it respects the Messiah's claims? They understood him to make himself equal with God; and crucified him as a blasphemer. He knew that they so understood him. Knowing that they so understood him, had they erred in their understanding of his words, he must have corrected their error; for he could not dishonor his Father. But he thought it not robbery to be equal with God; that is, he thought it not a robbing God of his honor, when he made himself equal with God. But God, to whom he made himself equal, condemned the nation of the Jews to their very long and wearisome captivity, thus, before heaven and earth, justifying Messiah in all his claims. The present state of the Jews is a proof, not only that Messiah has come, but that he is Divine.

Jesus is the Logos in the flesh. Look now at him, a weeping child in the manger; a carpenter laboring for his daily bread; a man without a house—a place to lay his head; hungry and thirsty; weeping at the tomb of his friend; telling Peter to go and catch a fish, that out of that fish's mouth he may take a piece of money to pay his tax. This is the MAN, Christ Jesus. Yes, verily, he is Man, in all the fullness of man; even as he is God, in all the fullness of God. He drinks to the dregs the cup of our sorrows that he may bring us to his Father, and bestow upon us eternal life. And now to Him that sitteth upon the throne, and to the Lamb, be honor and blessing, and praise, and dominion, and power, and thanksgiving, for ever and ever. Amen.

We have seen the views of Sabellius, and we have seen the teachings of the inspired penmen. Henceforth let no one say that we are in error on this fundamental truth. To deny the personality and deity of the Logos, is to take away from man his only hope. What could avail the death of a creature for our sins? What hope could we have in a Saviour who is not eternal and divine?

Accept these thoughts as proof of my desire to make known the excellencies of my Lord Jesus Christ. May we both, and may all God's people be able to know the truth and rejoice in it.

Most truly yours, H. T. ANDERSON.

For other foundation can no man lay, than that is laid, which is Jesus Christ.

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SYNOPTICAL EXPOSITION OF SCRIPTURE.

No. v.—Romans iii: 21-31.

Dear Bro. M. :—The subject of our present lesson is one of unparalleled interest and importance. The Apostle having clearly and triumphantly demonstrated the truth of his position, that no man, whether Jew or Gentile, can be justified by law, proceeds now to an exposition of the gospel method of Justification. In the course of his argument, he shows,

1. That it is of Divine origin. It is, he affirms, a justification of God. And, for the truth of this, he appeals to both the law and the prophets. This is sufficient. It is sufficient to prove not only that it is of God, but that it is, also, divinely adapted to the wants of fallen humanity. If it were a matter of human invention, it might be very deficient, or even wanting in many of its essential elements. But no higher evidence can be given in proof of the perfection of any system, than the simple fact that it has God for its author. He that formed the eye can see; he that formed the ear can hear; and he that created the spirit of man, has both the wisdom and the power that are necessary to supply its wants. No wonder, then, that Paul was not ashamed to preach the gospel even in the proud metropolis of the civilized world.

2. The Apostle affirms that it is not only of God, but that it is altogether of the *grace* of God. "For all have sinned," says he, "and come short of the glory of God: being justified freely by his grace." Like the temple of Zerubbabel, then, the Christian temple began in grace; and it will be finished with shoutings of "Grace, grace unto it."*

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves our praise."

3. But it is not of "grace absolute" that the Apostle here speaks. Such a phrase is not known in the Divine vocabulary. The grace of the gospel, be it observed, is always dispensed according to the strictest principles of law and equity. This is evident.

First from what God has done to *procure* pardon for guilty man.—On the hypothesis, that God may, and that he does govern the universe on merely arbitrary principles; that there is nothing in his own nature, nor in the relations which he sustains to his creatures, that

* Zech. iv: 7

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prevents his benevolence from flowing freely, fully, and unconditionally to the vilest of the vile; then, I ask, why were rebel angels ever cast out of heaven? Why was man ever driven from Paradise? What mean those bloody sacrifices, which, for the space of four thousand years, continued to smoke upon Patriarchal and Jewish altars? Why did Jesus Christ ever lay aside the glory that he had with the Father before the world was? Why did the Word become flesh and dwell among us? Why did he suffer the pains of Gethsemane?—Why did he endure the agonies of Calvary? What mean such phrases as "redemption through Christ?" What does Paul mean when he says that "God has set forth Jesus Christ as a propitiatory through faith in his blood, for a demonstration of his own justice in passing by the sins which were before committed, through the forbearance of God: for a demonstration also, of his justice in the present time, in order that he may be just, when justifying him who is of the faith of Jesus?" Is it not as plain as language can make it, that the justice of the Divine administration in passing by the sins of humble penitent believers under both the law and gospel, is made to depend on the propitiatory sacrifice of Jesus Christ? that without this, it would not have been just in God to pass by any sin committed under the Patriarchal, the Jewish, or the Christian age? and, consequently, that the grace of God to fallen and guilty man, is necessarily confined to the channel of our Saviour's blood? While the twenty fifth and the twenty-sixth verses of the third chapter of Romans continue to be a part of the sacred canon, so long will all the combined sophistries of earth and hell be insufficient to prove either that the grace of God is absolute, or that Christ died as a mere martyr.

The same important truth is also very clearly and impressively illustrated by the terms on which the justification or grace of God is offered to sinners. It is true that salvation has been provided for all; that "God so loved the world, that he gave his only begotten Son that whosoever believeth into him might not perish but have everlasting life."* It is true, that "Jesus Christ has, by the grace of God tasted death for every man:"† that "he is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world."‡ And, hence, Paul says, that this justification of God without works of law, is "*for all.*" But he does not say that it is "*upon all;*" or that it is enjoyed by all. There is a limitation to this part of his proposition. It is only "upon all them that believeth" that the grace or justification of God is actually bestowed. It is through the blood of Jesus Christ that it has been *procured*; and it is through the faith of Jesus Christ that it is to be *enjoyed.*

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*John iii: 16. †Heb. ii: 9. ‡1 John ii: 2.

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This proposition, and particularly the second part of it, is more fully and more variously illustrated than any other proposition or oracle within the canon of Divine Revelation. The first part of it, chiefly concerns God himself. It is not for us to say what are the necessities of the Divine government; and what are the necessary restrictions and limitations of the Divine goodness, condescension and love. These are questions into which men and angels may well desire to look: but which no one is capable of solving but Jehovah himself.—It is enough for us to know that the blood of Christ has magnified the law of God and made it honorable; that it has removed old governmental difficulties out of the way; that the only remaining hindrances are in the sinner himself; and, hence, that God has freely offered all the blessings of justification, sanctification and redemption, to the whole world on just such terms as are required by the present wants and necessities of human nature.

To know what these terms and conditions are; to receive them with the whole heart; and to comply with them in letter and in spirit during the entire period of life, is the proper and paramount duty of every man. And hence, God has most benevolently announced, explained, and illustrated these with a degree of fulness and simplicity that is altogether extraordinary. On this subject we have line upon line, and precept upon precept. Indeed, to show how this great salvation may be enjoyed; on what terms and conditions, fallen men may enter the kingdom of Christ on earth; may continue to enjoy its privileges till death; and be finally admitted into the everlasting kingdom, is the great theme of Revelation from the death of Christ to the final amen of the Apocalypse. Take away this one thought; let it be assumed that the grace of God procured by the blood of Christ is to be enjoyed freely, fully, and unconditionally by all men, and the Commission itself becomes a blank! The address of Peter on the day of Pentecost becomes a mere array of words without meaning! and all the instructions and exhortations of the Apostles to the primitive churches become a libel on the scheme of God's philanthropy!!—Then, indeed, it matters not whether we believe or disbelieve!—Whether we live soberly, and righteously, and godly, or not! Whether giving all diligence we add to our "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love: or whether we cultivate and cherish the opposite vices. For if the grace of God is absolute; if it is to be enjoyed unconditionally; if there are no restrictions upon the exercise of God's philanthropy; then, certainly, the case of Judas is just as favorable as that of Paul; and the most abandoned sin-

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ner's on earth can exclaim with just as much propriety as the spirits of the just made perfect, "All things are ours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are ours, and we are Christ's; and Christ is God's!"

If this is the scope of Divine Revelations, then, indeed, we may live as we list. But if it is not, then our proposition is still true: then the grace of God procured through the blood of Christ, for the justification of all men, is bestowed only upon those "who, by patient continuance in well doing, seek for glory, and honor, and immortality." And then, it is still true, as our Saviour said to his Apostles, "He that believeth and is baptized, shall be saved, but he that believeth not shall be damned."

How very interesting then is this theme of gratuitous justification, sanctification, and redemption! How exceedingly rich in practical consequences! We see from even the partial view that we have taken of this subject—

1. Why every Christian should be an humble man. It completely and effectually excludes all vain boasting and self-glorification. The highest and the holiest of Adam's race, whether on earth or in heaven, can only say with Paul in the depths of his humiliation, "By the grace of God, I am what I am."*

2. It is also evident that the Gospel scheme of justification is in perfect harmony with the Divine law. It has no sympathy with Antinomianism in any of its forms or phases. It detracts not one jot or one tittle from either law or justice. On the contrary it establishes law. It gives a fuller, clearer, and more glorious insight into the majesty, purity, and stability of God's government, than was ever before seen by man or angels. Christ upon the Cross, and Christ upon the throne, is the most wonderful demonstration of Divine justice that the universe has ever beheld.

3. We also see how it is that a very great sinner; a thief, a robber, or a blasphemer, may be saved with an everlasting salvation; while many of a comparatively pure and holy life, who trust and glory in their own good works, will be banished with an everlasting destruction from the presence of the Lord and from the glory of his power. Without a revelation of the scheme of redemption, this would appear to us to be a very great mystery, if not indeed an absurdity. But, with the oracles of God before us, nothing is more simple: nothing is more rational. If there is any truth in Paul's argument, then every man has sinned and came short of the glory of God: then by the deeds of law, no flesh living can be justified in his sight; then if any are saved, it must be by the grace of God through the redemp-

* 1 Cor. xv., 10.

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tion that is in Christ Jesus; then, moreover, this can be done only through faith in the Lord Jesus Christ, and obedience to his will; and consequently without a hearty compliance with these conditions, the most renowned moralist in Christendom must stand condemned on the day of judgment,

But the grace of God is not limited by either the number or the magnitude of our sins. The invitation to all is, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool."—*Isaiah I:* 18.

"Talk they of morals! O thou bleeding Lamb,
The chief morality is love of thee."

It is not works of righteousness which we have done, but faith which works by love. which purifies the heart, which overcomes the world, and which leads to a full and unreserved consecration of body, soul and spirit to the service of our Redeemer, that secures for us an interest in that redemption that was purchased by his blood. Christ has become the author of eternal salvation to all them that obey him; without respect to the morality or to the immorality of their past lives. Hence it is, that the thief who was crucified with Christ, and many others like Paul, the persecutor, and Bunyan, the blasphemer, will sit down at last with Abraham, and Isaac, and Jacob, in the everlasting kingdom of our Lord and Saviour Jesus Christ; while many a moralist who has trusted in the superior sanctity of his own life will be cast into utter darkness.

Many other conclusions of equal practical importance, are deducible from our premises. But my sheet is full, and I must therefore leave this as a proper and profitable class exercise for you and your students. Yours in Christian love, R. MILLIGAN.

WHICH IS RIGHT?

Will some Baptist please answer?

On this side of Ontario, one day last Fall, a Baptist Minister was seen coming toward the shore with a female whom he had just immersed; when a lady upon the bank said: "Sir, what doth hinder me to be baptized?" He responded, "If thou believest with all thine heart, thou mayest." When she said "I believe that Jesus is the Christ, the Son of God," What is to be done now? No experience, no vote of the Church taken!! Some voices from the shore said:—"You cannot refuse her, sir, you cannot refuse her, sir." So she was straightway immersed.

On the other side of Ontario, one day last fall, a Baptist Minister was seen going into the water with a female, in order to immerse her; when a voice from the shore said. "She has not been voted in, sir!" The learned Baptist minister called for a vote from all the Baptists on the shore, which was given favorably by uplifted hands, and she was therefore immersed. SIMON.

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From the American Christian Review.

LETTER FROM JERUSALEM.

JERUSALEM, Jan. 1, 1859.

MY DEAR BROTHER,—I need not assure you that our hearts were greatly gladdened by your kind favor of Oct. 22d, which I had the pleasure of receiving a few days after the date of my last—now about three or four weeks ago. My heart craves no higher joy than that excited by the triumphs of truth and righteousness. And knowing how good and how pleasant it is for brethren to confer and co-operate in brotherly love and holy fervor, I could scarcely repress the rising regret that I was denied the pleasure of enjoying the "feast of reason and the flow of soul" that characterized the convocation of brethren at the Cincinnati festivities.

Sorry indeed am I, that instead of being able to communicate any thing in return, calculated to cheer your heart, it is my painful duty to inform you of an event that I know will fill many a heart with sorrow, when made known—as perhaps it ought to be, through the press—should you find it convenient to notice it. Our zealous, self-denying sister, Mary R. Williams, so widely known in the United States and England, has been removed from her interesting field of labor by the strong hand of death! She fell a victim to cholera morbus on the 17th of last month. It will be consoling to her friends to learn that she was ministered to by the kind hands of Mr. and Mrs. Hershon, (at whose hospitable abode, in the gardens of Jaffa, she was staying,) as well as by other friends: but in the assurance that she died, as she had lived for many years past, in the faith and practice of the gospel, they will delight to find a more infallible balm for their grief. My son was in attendance at quite an early stage of the complaint; and succeeded in greatly mitigating the violence of the attack; but the brain soon became so largely involved as to place her beyond the reach of medical aid. Her health, strength and spirits had all become so much impaired in the course of the last few months, and especially since the murder of poor Miss Creassy, that I had strongly recommended her, in response to a letter she addressed me in relation to her condition, to take a voyage either to the United States or Europe. But she had decided to remain at what she esteemed her post of duty. And thus has she literally worn out and wasted away (not rusted) in her Master's service. And few indeed, of her age, could so long have endured the wear and tear of her rough, self-denying mode of living. But why should we indulge in useless

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repinings? For we have no occasion to sorrow as others who have no hope—assured as we are, that our beloved sister has been transferred from the scene of her toils on the plains of Sharon, to a blissful abode in the Paradise above—that rest that remains for the people of God.

The death of Mr. Murad, late United States Vice Consul for Jaffa, who was yesterday buried with great pomp in the Armenian cemetery of this city, must also be regarded as unfortunate for American interests in Palestine.

Copious rains having at last fallen, all nature wears a smiling aspect, "and only man is vile." I hear of no political disturbances at present; but robberies have again become quite rife and daring in and around the city. The long expected visorial order for the execution of the Jaffa murderers, who are still confined in Beyrut, has not yet been received. I learn, however, that matters are entirely quiet at that city—and likely so to remain—owing to the vast preponderance of Christian over Moslem population in that part of Syria. But the mails between that city and this, are but seldom permitted to pass through safely. The mail carrier of last week was killed outright, and all the letters stolen; the man having it in charge the week before was tied to a tree by the robbers, where he was fortunately found forty-eight hours afterwards, as well as most of the small and light letters; and the postman and the post of the previous week fared only a little better. This frequent loss of the mail will serve to account—at least, in part—for the paucity of our receipts in the way of letters and papers—for we happen to know to our sorrow, that we were sufferers by one of the robberies.

The protracted saturnalia of Christmas are at last over; and fortunately without any serious collision between the rival Bacchanal sects—though there were some slight disturbances at Bethlehem, where, strange to say, these midnight orgies are most specially conducted *a la mode de* Scarlet Lady and Beast, (Rev. 17.) Isn't it passing strange that any Protestant should suffer himself to be "judged" in respect to the observance of this or any other miscalled "*holy* day" of human prescription.

My wife would gladly make her grateful acknowledgements, by special letter, to those "noble Christian ladies" who have so substantially manifested their interest in behalf of the cause of missions, in constituting her a life member of the Society, had she received their address in full—as would also my daughter, who is now on a visit to us, for the same highly appreciated mark of Christian regard and personal sympathy.

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I must mention, as something new under the sun, and plainly indicative either of the inaggressive character of Islamism in the present phases of the waning crescent, or of the ascendency of Frankish influence in this stronghold of the arch deceiver, that a Christian woman, who the other day ran to the council chamber where the Medjlis were sitting, anxiously declaring her intention to abjure Christianity and embrace Islamism. was actually discarded by these heretofore jealous guardians of "the faith," and advised to remain in the communion of her repudiated creed. Thus it would seem that the "Little Horn" of the East is either unable or unwilling to "push" as in days of yore.

I am sorry to inform you that I have been so much disabled during most of the past month, by an attack of rheumatism, that I have not been out of the house more than once, and then only a few yards, for more than three weeks. But though thus deprived of the opportunity of doing any direct missionary work, (walking, and even sitting, being so painful during most of the time, that I was quite helpless.) the time has not been wholly lost. I am most assiduously engaged in perfecting my knowledge of Arabic—being exceedingly anxious to lithograph a tract, "for a witness" in behalf of the truth, for the special benefit of Mahommedans. This, you will say—if at all aware of the difficulties of the language—is a most formidable task. It will also be regarded by some as rather a hazardous, and perhaps a useless experiment; but I am satisfied that nothing less than a direct effort in behalf of poor, deluded Moslems, is demanded by the signs of the times and the exigencies of the case—and therefore measures at least as aggressive as this, must be undertaken at all hazards. What avails the political "drying up of the waters of the Euphrates," if it be not made subservient to the interests of the Redeemer's kingdom? You are aware, perhaps, that ten years' toil is the period usually assigned as requisite for acquiring an available knowledge of Arabic, so as to speak and write it grammatically—more study, by far, being requisite for graduation in this intricate language, than for the acquisition of an A. M., an M. D., and even a D. D., combined; but I trust, by dint of close application, to be able soon to take a tract successfully through the Press. And with this view I am studying under the best teachers in this city—having heretofore, amid the multiplicity of my engagements, acquired only a superficial acquaintance with the *vulgar* tongue.

The interest you so kindly *express*, my much loved brother, in behalf of the mission as well as *evince* by your able advocacy of the cause, induces the hope that your special supplications frequently ascend to the mercy seat in our behalf: and in the assurance that we

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are thus remembered by those who offer fervent, effectual prayer, we can but feel greatly encouraged.

With the most sincere personal esteem, as well as fervent Christian love, I am, dear brother, yours in the Lord.

Eld. Errett, Cincinnati. J. T. BARCLAY.

At a meeting of the Board of the American Christian Missionary Society, held March 7th, the above letter was read from Dr. J. T. Barclay, Missionary to Jerusalem, announcing the death of our much beloved and self-sacrificing Sister Mary R. Williams, who departed this life at the ancient city of Joppa, now called Jaffa, on the 17th day of December, 1858, aged 78 years.

On motion, the following members of the Board, viz., T. Crane, C. H. Gould, and Thomas Munnell. were appointed a committee to prepare an obituary notice of our departed sister, and that the same be published in the periodicals of the brotherhood.

Sister Williams came from England to this city more than twenty years since, a well educated and highly accomplished lady, and an Episcopalian.

On listening to the proclamation of the simple gospel, that brings salvation to the believer, she embraced the truth, in the love of it, with all her heart, and was buried by baptism into the death of her divine Saviour, and became a faithful, humble, zealous and benevolent Disciple from that happy hour until she exchanged the cross for the crown.

We knew Sister Williams well, both in the church and social circle, and can truly say that it was her meat and drink to do the will of her heavenly Father, while she advocated with love, and zeal, the way in which she had been more perfectly taught.

Some ten years since, following the dictates of her large, warm and benevolent heart, she bid adieu to her numerous friends in this country, and upon her own charges, fixed her eyes upon the land once trod by Prophets, Apostles, and that which was most attractive, the Saviour, the sinner's friend.

In that far off and benighted land, amidst dangers, privations and suffering, our sister labored patiently and assiduously, for the good of those who sit in the region and shadow of death. And had our sister found in the land of Judea, him of whom Moses and the Prophets did write, in *person*, we doubt not would have, as did Mary of blessed memory, bathed his feet with tears and wiped them with the hair of her head. But she has been ushered into his divine and glorious presence, where there is fullness of joy, and left behind many who

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will be constrained to shed a tear over departed worth, and be stimulated, we trust, to renewed zeal in our Master's cause.

"Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." THURSTON CRANE, *Chairman.*

THE JAMAICA MISSION.

This infant mission, signally blessed thus far, is yet in need of fostering care. Bro. Beardslee has several times urged on the Board the importance of purchasing a site for a suitable place of worship. He says: "If the Board decide to aid us in this work, and can raise $500 at an early period, with the promise of a similar sum in one year, there will I think be no difficulty in securing an eligible site, for a place of meeting, including such buildings as may serve, with some small outlay, for a few years. At least one fourth the sum required for purchase will be needed as yearly rent, and the full value of a place will soon be spent, with an ever-recurring vexation from that source."

The Board do not feel at liberty, in the present condition of the Treasury, to make such an appropriation. They are bound first to see that the mission itself is sustained. But they recognize the importance of Bro. B.'s suggestions. It is unquestionably wise economy to buy property at a moderate cost, rather than pay such rents as will in a few years eat up the price of the house and lot. They have, therefore, authorized an appeal to be made to the brethren for this special object. If, in addition to the funds necessary for paying Bro. B.'s salary, there shall come in enough for the Jamaica mission to warrant such an outlay as is asked for, it will be made—but not otherwise.

We ask all the friends of the Jamaica mission to stir themselves and the hearts of our missionary family with prompt and liberal aid.

Bro. B. is laboring hard with tongue and pen. and deserves to be well sustained.

Remit to me, care of H. S. Bosworth, Cincinnati, Ohio.

By order of the Executive Board,

March 1, 1859. ISAAC ERRETT.

It is impossible to think what a momentum would be given to the work of God, were all his people "holy, harmless, and undefiled."

The almost Christian is a most unhappy man, having religion enough to make the world hate him, and not enough to make God love him.

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LETTER FROM SISTER SARAH B. JOHNSON.

DEATH OF SISTER WILLIAMS.

Dear Bro. Campbell:—You have, doubtless, heard of the sudden, though not unexpected, death of Sister Williams, who has, for so many years been laboring in the missionary field at Jaffa.

We landed at Jaffa, *en route* for Jerusalem, after a passage of four days from Beirut, on board of a Russian steamer, loaded with large numbers of Pilgrims. The Pilgrims debarked with great difficulty, and then, in a drenching rain, we succeeded in reaching the Maltese Hotel in safety, where we were informed that Sister Williams was very ill at the house of Mr. Hershon, a mile distant from the town, where she was attended by the Physician of the Jerusalem mission, Dr. R. G. Barclay.

We went to the house early next morning to see her, but when we had arrived she had breathed her last, and we saw only the house of clay, in which had resided for nearly eighty years, the spirit of our venerable friend, which had now sped its flight to another mansion "not made with hands eternal in the heavens."

It was a sad and painful sight, to look upon the cold corpse of one who had died in a foreign land, where she had been deprived of the comforts and pleasures of more civilized climes, and where she had toiled and suffered for many long and weary years, but it was a pleasing sadness, for she had escaped all earthly sorrows, cares, and pains, and had gone to her reward. "Blessed are the dead who die in the Lord, for their works do follow them."

Her last illness was not of long continuance, and, though she received great kindness and attention from the English Missionary, Mr. Hershon, and the watchful care of Dr. Barclay, her worn and exhausted frame could no longer contend against the great and last enemy of mankind, and she yielded up her life without a struggle.

Her coffin was placed in a large room, and around it were gathered the families of other missionaries, in Jaffa, the girls whom she had been teaching, many of her Arab friends, of Moslem, Greek, and Latin faith, the United States' Consul, at Jerusalem, (a Roman Catholic), the officers of his consulate, and ourselves. Many denominations of the Protestant faith were there represented, but Mr. Johnston was requested, as a friend of the deceased, and as a disciple of Christ, to officiate on this solemn occasion. Seldom does one witness such a congregation and, although there were no noisy demonstrations of

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grief, yet there were few present who wept not at the loss of this self-sacrificing woman.

Mr. Johnston read an appropriate chapter, and after prayer, made by an American Missionary, made an earnest and practical address, during which, much feeling was evinced by many present. After another prayer, the pall-bearers were called to the discharge of their duty, and eight stalwart Arabs placed the bier upon their shoulders, and in the pitiless rain, nearly all the assembly followed her remains to the American cemetery, where she was buried near the grave of the murdered American, Mr. Steinback.

Sadly and silently, we retraced our steps; our hearts were heavy, for though the body of our departed friend received a Christian burial, and was interred in an enclosed cemetery, yet she was buried in a foreign land, and her death had, no doubt, been hastened by the severe privations, which, until her removal to this house, had incessantly fallen to her lot since her arrival in this country.

In the hope of meeting our departed Sister in the New Jerusalem, I am affectionately yours in Christ, SARAH B. JOHNSON.

February 1, 1859.

From the Bible Union Reporter.

INFIDELITY ALARMED.

The progress of the Bible Union seems to create much uneasiness in the ranks of infidelity. And the reason for this is clear. Every imperfection which mars our translation of the original Scriptures is food for skepticism. Infidel authors are accustomed to attack Christianity by means of the mistranslations of the original. Some of their fiercest assaults have been made at this point. A passage which in our version, is mistranslated, is found by them to contradict some other passage in the Bible which is faithfully rendered; and they boastfully inquire, "How can you believe in the Divine authority of a book which contradicts itself?" They do not pause to inquire whether the fault is not in the translation, but charge it directly upon the Bible.

This style of objection to the truth of the Bible is very common among infidels, and *must* continue to be so until the English Bible is rendered faithful to the Divine original. We have a striking illustration of this in a letter just received from a friend in the Southwest, in which he substantially says:—

"In my younger days I was led to favor infidelity. The President of the Institution where I studied was truly a great man, and I imbibed his opinions. He referred me to books. He advised me, while studying infidelity, to *study the Bible*. I was then laying a founda-

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tion, when my eyes should be opened to see the light, to make me a thorough friend of revision. I gladly embraced you all, the moment I learned your object. I am ready to see the light. I am anxious to have all errors removed from our translation, having been an early victim to infidelity on their account. Could the old Bible that I kept when young, be now referred to, I verily believe my foot notes would show I had marked many errors of translation which I then thought to be proofs of the falsity of the Divine Revelation."

The defects of our translation have for many years furnished occasion for the erroneous views entertained by unbelievers of the character of God, and of the apparently conflicting instructions and precepts intended to control the conduct of His people. By these errors of translation, infidelity has secured her boasted victories. She fears to have these weapons taken away. It is no wonder that the announcement of the purpose of the Bible Union by its agents, its friends, its officers, and its publications, has alarmed infidelity, and that the advocates of error have been betrayed into the utterance of some very weak expressions. In the prospect of losing this ground and pillar of infidelity, some of its writers are turning their attention to another field of inquiry. The President and Corresponding Secretary of the Bible Union lately made addresses in Baltimore, which have called forth two letters to an atheistical publication, clearly indicating the fact that the opposers of Divine Revelation foresee that their most formidable weapons of attack will soon be taken from them. They have, therefore, chosen their new battle-field; and we meet them there certain of victory. In th communications above referred to, we find the following:

"They (the officers of the Bible Union) talk about the original Greek aad Hebrew editions. Did any of these reverend wise-acres ever see those original editions that emanated from the pen of the alleged inspired writers themselves? If not, it is a perfect farce to speak of illustrations and corrections."

The writer of the above is mistaken. Neither the officers of the Bible Union, nor any other men who write or speak on behalf of the inspiration of the Sacred Scriptures, are accustomed to "talk about the original Hebrew and Greek EDITIONS." "that emanated from the" "inspired writers themselves."

The author of this statement never heard such language from the lips of any officer of the American Bible Union. No man in his senses of the present day would claim that he had seen the "ORIGINAL EDITIONS" of the writings of Moses and the Prophets, or of the histories of the Evangelists, or the original editions of tho Letters of the Apostles of our Lord to the various Churches of the saints. The writer of the above nonsense knows, if he knows anything correctly on this subject, that both the sacred and the secular writings of men eighteen hun-

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dred years ago, and for centuries subsequent to that period, were made on parchments; that in proportion to their estimated importance, they were copied at great expense, and *re*-copied again and again until such works as were most highly valued were translated into various languages and numerously multiplied, and that thus all the sacred and secular writings of the men of old have been preserved; that some of these parchments and manuscripts reach far back towards the periods of their several authors. And in the case of the writings of the Sacred Scriptures, the *tests* by which their genuineness, their identity, their authorship, and their purity may be ascertained, are far greater than in the case of the writings of almost any of the secular authors of the same age of the world.

Who among our skeptical "wise-acres" ever saw the "original editions" of the writings of Herodotus, "the father of history," of Thucydides, or of Xenophon?

"Did any one of these men ever see the original editions" of the works of Livy, of Sallust, or of Cæsar, from whom we gather so much of our information in respect to the early history of the Roman Empire?

Which one of our unbelieving friends ever saw the "original editions!" of the writings of Josephus, or Strabo, or Pliny?

"Did any one of these wise-ones" of the nineteenth century "ever see the original Greek editions!!" of the writings of Æschylus, of Sophocles, or of Euripides, the ancient master spirits of Grecian tragedy? or the original editions of the writings of Plato, or of Aristotle? "If not, 'tis a perfect farce (according to this infidel writer) to speak of illustrations or corrections," in the *modern* editions and *translations* of their works, which the collation of manuscripts and the application of the tests of learning requires; and which tests have, until now, been supposed, even by skeptical "wise-acres," to be all-sufficient to determine their genuiness, their authenticity, and their purity.

But again, our Baltimore friend says;

"It is now discovered that there are defects in the Book of God. * * * There may be defects in the Bible, but there are certainly none in the Book of God. The great Book of Nature alone is entitled to that divine appellation, for, in that sacred volume we find no defects: the truths inscribed in that Book are written in plain, legible characters, so that all nations and kindreds, and tongues of the earth may read and understand the contents. In that magnificent volume there are no interpolations, mistranslations, obsolete words, or additions; there is no possibility of an error of any kind creeping into the great Book of Nature, whose pages are ever wide open, and alike accessible and intelligible to the savage and the civilized."

The above is a very nicely worded piece of English composition.

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But we cannot repress our anxiety to inquire whether any of our infidel *wise acres* ever saw the "original edition" of "the great Book of Nature!" Geology tells us that "in this magnificent volume" *many things have become* "obsolete."

We are tempted to put another question. If "in that magnificent volume,"—"the great Book of Nature whose pages are ever wide open and alike accessible and *intelligible* to the savage and the civilized"—"there are no *mistranslations*," how does it happen that the savage translates it so differently from the civilized? How does it happen that Newton read on its "open pages" that the world was *round*, and was held in its orbit by the law of gravity—a law not very "plain" even to his great mind; while the ancients read from the same "ever wide open pages," that the world was *flat* and stationary, resting on elephants and serpents, and other strange monsters of wondrous powers! Do these different readers of the pages of this great volume mistranslate its plain truths? Or, is it because they read from different *editions* which are not in accordance with the the original edition?

The intimation that the officers of the Bible Union, or the friends of faithful versions, have "now discovered that there are defects in the Book of God," is without any foundation in truth. They believe that the sacred Scriptures in their original language, as they were written by holy men, inspired of God, were free from error, and that honest, patient, and true scholarship applied to translations of those Scriptures in various languages will shed light upon many heretofore obscured or undiscovered truths.

CHRISTIAN FREEDOM.

"The law of the Spirit of life in Christ Jesus, has made me free from the law of sin and death."—Rom. viii: 2.

It is here asserted, that a certain *law*, that of "the Spirit of life in Christ Jesus," gave freedom. There can, indeed, be no liberty without law. It is law only that can give it. Hence, the first time that the idea of freedom was ever imparted to man, was in the utterance of law—"Of every tree of the garden thou mayest FREELY eat." Some suppose that liberty consists in the absence of restraint—in the disregard of all law. This is not liberty, but *license*, disorder, confusion, chaos. It is, in fact, a slavery to the worst passions—to sin and death.

"The river glideth at his own sweet will;" the "glad waters of the deep blue sea" disport themselves in silver crested waves, and ceaseless agitations; "the wind bloweth where it pleaseth," so that to be "free as air," is to have attained an entire and perfect liberty.

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Yet neither the restless waters nor the shifting wind, can perform a single movement without law. It is by law that "the floods lift up their waves," and it is by law that their "proud waves are stayed." The gentle breeze and the stormy blast are alike conformed to law. Unerring and unchanging laws of gravity and expansion originate and rule the apparent freedom they possess. "Fire and hail; snow and vapors, stormy wind" fulfil the word of God. "He hath established them forever and ever; he hath made a decree that they cannot pass." The mighty orbs which move with perfect freedom through the regions of illimitable space, and shine in all their original splendor, are ruled by fixed and never-varying laws, which, though unseen and silent, maintain an absolute and entire control.

So it is with man. He never can escape from law; and hence, his highest happiness is to live in harmony with just law, and to conform to that rule of life which best accords with his own nature and his proper position and destiny. He cannot disregard the law of his being without results. He is necessarily under law in possessing a distinctive nature and character, and can enjoy freedom only in living according to the laws of that nature which is impressed upon him, and which he cannot change. He finds himself, therefore, always under law. As to his physical nature, he is under the control of gravity and the laws of material things; so, no less, as to his moral nature, is he amenable to inevitable decrees. He is born in conformity to natural law; he lives and breathes by law; he dies by law. Stern, inexorable law, encompasses him on every side. He cannot refuse submission. In morals he has only the liberty to choose his law—the rule to which he will conform. If he will be "free from righteousness," he is not then, absolutely free, but becomes at once "the slave of sin." If he will be free from "the law of sin," he then becomes at once "the slave of righteousness."—Hence it is said that "he that is free is the Lord's slave;" and that "he whom the Son makes free, shall be free indeed," and that the unerring standard that rules his life is, indeed, "THE LAW OF LIBERTY."

True freedom, then, is enjoyed only in living according to the true laws of our being. When Christianity commands temperance in all things, it enjoins conformity to the laws of our *material*, as well as of our *moral* nature, which do not admit excess without injury. Intemperance, in violating the laws of our being, depraves both the body and the soul, producing disease, pain and death. "The wicked do not live out half their days." In rejecting the liberty which truth alone can give, man necessarily assumes the chains of error. How terrible is the slavery of sin! What a horrid captivity it is, when the con-

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quering tyrant resides within the slave himself, and he can never escape his power for a single moment! How dreadful the condition of an individual thus enslaved to the appetites, which rule over him with severe and exacting rigor, causing him to do that which he would not; placing him at constant variance with the convictions of his moral sense; goading him to excessive and exhaustive effort; compelling still to forced and unnatural extremes; enfeebling soul and body; deforming them with unsightly wounds and scars; infecting them with loathsome diseases which breathe contagion all around; worrying and wearing out poor fallen humanity, and bringing it down to grovel in the dust, and in pain and sorrow, sickness, disease, and death, to lie down in a dark and hopeless grave!

But the Spirit of life in Christ Jesus makes free from "the law of sin and death." It gives to man the ability to obey the "law of his mind," which accords with God's revealed will, and thus establishes harmony and peace in the soul. This, alone, is freedom—by Divine grace to remember what should never be forgotten; to will the thing that is good; to do what we design; to be what we approve; to live in harmony with ourselves, with nature and with God. It is the service of God alone, that is perfect freedom, the true emancipation. For, to be "free from righteousness" is not liberty, since the conscience is an accuser, and a tormentor, the law of the mind a judge, Death an executioner, and the grave a prison. There is no liberty where the moral sense forbids, and sin enacts, and Death reigns.

This, indeed, is "the body of death," from which Christ delivers by "the law of the Spirit of life." That law, (which is here merely an antithetical term to express the power or dominion of the Spirit through the gospel,) makes free:

1. *By removing all obstructions between man and the Divine favor.* God "condemned sin in the flesh" in Christ as a sin-offering, thus manifesting his hatred of sin, and that his holy nature could tolerate no departure from his law. Had he proposed to pardon, without atonement, he would have exhibited himself as looking upon sin with allowance and extenuation, and, as making light of that "evil thing" which he hates. Nay, such a procedure would have done violence to man's own moral nature; to those convictions of right, which demand a proof of the Divine justice in passing by the sins of the world, as an indispensable pre-requisite to that "full assurance of faith" in which alone, the believer can acceptably approach the mercy-seat.—Hence, in Christ crucified, God has given a proof so overwhelming of his just and holy nature, as will forever silence cavil, while it removes all hindrance to the exercise of mercy. Christ having thus "taken sin out of the way by the sacrifice of himself," there was needed further, for man's deliverance from the thraldom of sin and death, only

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2. "*The renewing of the Holy Spirit*," by which man is enabled to keep the law, and bring forth fruit to the glory of God. Thus the "washing of regeneration," which represents the pardon of the *guilt* of sin, and the renewing of the Holy Spirit, which enables the believer to overcome the *power* of sin, constitute the salvation of which Paul speaks in the epistle to Titus, as resulting from the goodness and philanthropy of God; and as bestowing a justification purely of grace, and an heirship of eternal life.

It is the gospel, then, revealing this "grace of God that brings salvation," that is, the "law" or power of the Spirit of life in Christ Jesus, which makes free from the law of sin and death. Being "justified by faith," and "made free from sin," "we have peace with God through our Lord Jesus Christ;" and, being renewed by the Holy Spirit, sin shall no longer "reign in the mortal body"—we shall no longer "serve sin," but shall yield our members as instruments of righteousnes in that grateful service which alone is perfect freedom—the ready obedience of a soul released from the bondage of sin; rejoicing in the love of God, obtaining help to do his will, or pardon of unwilling failure, and elevated above all the fears and hopes of earth by the joy of the Holy Spirit, the earnest of eternal blessedness.

"The wise man, I affirm, can find no rest
In that which perishes; nor will he lend
His heart to aught which doth on time depend.
'Tis sense, unbridled will, and not true love,
That kills the soul: love betters what is best,
Even here below, but more in heaven above."

R. R.

From the New York Observer.

MINISTERS' USEFULNESS HINDERED.

Are there not causes which impede the usefulness of the ministry? The Apostles preached the gospel all over the Roman empire, and turned the world upside down. In a few generations after the ascension of our Lord, our Christianity went up to the throne, and put on the purple of the Cæsars. The age of the Reformers was like unto that of the Apostles; the Gospel overthrew Popery as rapidly as it had done Paganism. And with the truth of Paul and of Peter, of Luther and Calvin, in our hands,—with a ministry as pious and learned as any which the church has ever seen, and far more numerous,—with appliances to aid the ministry in its efforts to disciple the nations, why is not the ministry more successful in the prosecution of its great work? Why does darkness yet cover so large a portion

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of the earth? Why are nominally Christian States, as Great Britain, France, Germany, the United States, to such a degree as they are, unchristian? Why are parishes in which the gospel has been preached for a hundred and more years, so little pervaded by its leaven—so little instinct with its spirit? Why is the Christian Church so little awake to the great work given it to do? When an army fails to conquer a rebel country, or is very slow in its subjugation, questions arise as to the skill of its officers; as to their energy and unity, and as to the patriotism of the rank and file. And in view of the slow conquest of the world to the sceptre of Christ, may we not be permitted to inquire as to the causes which impede the usefulness of the ministry?

One of these causes we find in the manner of the education of the ministry among our leading denominations. Is it not less ministerial than scholastic,—more adapted to make scholars than preachers? The great work of the ministry is the preaching of the gospel,—to explain and enforce gospel principles before promiscuous audiences, and to persuade men to accept them from the heart. Of course, the more popular the preacher, other things being equal, the greater will be his success. Whitefield was not a learned theologian; but in point of usefulness he was the man of his day. Is not the training of *preachers* too much neglected in our theological schools? Is not mere scholasticism in these schools, the first, second, and third thing; and a persuasive oratory left very much to grow up of itself? Is this right, especially in a country like ours, where, perhaps, more than in any other, the public mind is swayed by popular address, and where it is so difficult to arrest public attention by religious considerations, because of the multiplicity of subjects that occupy it? However learned and pious a man may be, if he is a proser, the plausible and popular will carry away the people from him. A man may be a Porson in learning, a Locke in mental philosophy, a Calvin in theological acumen, but unless he has a persuasive oratory,—unless he can write well, and impressively pronounce what he writes, his usefulness as a preacher will be limited. How many ministers there are who can read, in the original, the Old and New Testaments with fluency,—who can scan Virgil and Homer with all ease,—and yet who cannot read a chapter of the Bible, or a hymn, in public, so as to bring out their sense or meaning. Spurgeon has already secured a world-wide fame, simply by his attractive oratory; and yet I have seen a minister who has forgotten more than he ever knew, and whose analytic power as a theologian is universally acknowledged, put an audience to sleep by a most profound and evangelical sermon. "Who is that old fogy you had this morning, Dominie?" said a New York merchant to his pas-

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tor, after hearing a most learned sermon. "O," said the pastor "that is the great Doctor ———!" The pleasant reply of the mer-, chant was: "He may be a great man, but he is no great preacher; do not soon afflict us again with him, Dominie."

Our theological schools are a great blessing to the Church; but in them the education of preachers is most sadly neglected. True a man must be born an orator, as a poet, or a painter; and no education can impart the gift where God has withheld it; yet education can do much to give emphasis, taste, and impressiveness to public services. The number of people is increasing who desire to see a man of taste in the pulpit; and unless their taste is gratified they will stay away from the house of God. For the mere want of a good and impressive manner, there are many able ministers who exert but very little influence. John Foster was one of the men of his age, his essays will ever live; but in the pulpit he had little power. He was admired as a writer, whilst he was shunned as a preacher. There should be a model preacher connected with all our Theological Seminaries, who would excite in their students a desire to be preachers, strong as that which other professors excite to be profound scholars or theologians.

Another of these causes we find in a lifeless ministry; that is, in a ministry lacking spirit and enterprise. We have often balanced the advantages and disadvantages of a changing ministry, like that of the Methodists, with those of a permanent pastorate. There are reasons for each, but those for the latter we regard as much the strongest. There is a pastoral power, which is a real power in the Church of God, which a changing ministry can never possess or exercise. A new doctor every two years would not augur well for the health or continued life of the patient; nor for the stability of the family. A change may be made occasionally for the better; but the physician who best understands the constitutions and tendencies of a family, is the best able to prescribe for them. So we reason as to the Church. Other things being equal, a permanent ministry is the best for all the interests of the Church of God.

Yet is there a tendency in a permanent ministry to lifelessness. They preach from year to year to the same people. There is but little new to stimulate. They go round and round the same beaten track. Duties are performed in a perfunctory way; and soon "like priest, like people." All things are kept alive, but nothing flourishes. They are dead whilst they live. Are there no well-educated ministers, and pious, whose Sabbath services are sensible, but cold,—whose Sabbath schools are without interest,—whose lectures and prayer meetings are but thinly attended,—who have neither weekly lectur

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nor prayer meeting,—who have no monthly concert,—whose people do little, or nothing, for the conversion of the world? Are there no ministers who discourage collections for objects of benevolence, fearing that they might interfere with the payment of their own salary? Where such a ministry exists, how can it be extensively useful? As well might we expect vigorous vegetation under a snow-bank which the suns of summer could not thaw out. A living ministry is to all the high interests of a parish, what the sun, the rain, the air, the dew, are to the earth, causing it to bring forth, and to bud, and to bear fruit;—a lifeless ministry is like a mountain of ice, which freezes the earth and the air, and permits only a sickly existence to all within the reach of its chilling influence. In illustration of this, two parishes now rise up before me;—the one is large, rich, with a rich pastor, who is able, pious, but narrow in his views, and no way prodigal of his property. He was educated in the past age, to which his sympathies cling. The other is small, comparatively poor, with a pastor alive to every interest of his people, and of the world. And the difference between the two is like that between two farms in July—the one suffering from protracted drought; the other blessed with the former and latter rain in their season. The fleece of the one is constantly wet; of the other, as constantly dry. The greatest blessing of God to a church, to *the* Church, is a living ministry; and because it is not more alive unto God, it is that its usefulness is so circumscribed. And in this day of action and enterprize, when the walls which have shut out the gospel from heathen nations have fallen flat as those of Jericho before the men of Joshua, it is truly lamentable to look over the Church and to see the degree to which so many congregations are, under the care of a lifeless ministry. As a rule, just in the proportion that ministers are alive to their duty, are their people alive unto God. We must do the world justice; it has ever responded to the call of a truly great and consecrated minister of Christ. It did so to that of Paul, of Luther, Calvin, Knox,—to that of Whitefield and Wesley,—and recently to that of Chalmers, whose single voice shook Scotland from the Tweed to the Orkneys, and aroused the entire Protestant Church to higher efforts and sacrifices for the conversion of the world. A *living* ministry is now the world's great need.

The preceding article is from the pen of the Rev. Nicholas Murray, D.D., *alias* Kirwan, no doubt well known to most of the readers of the Harbinger; and perhaps still better known to his Grace, Archbishop Hughes, of New York. It matters not on what subject the Doctor writes, he always makes his *mark*. He is a gentleman of superior

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talents, and of liberal education; and at the same time he is also more thoroughly Protestant in his feelings and principles, than are most of the scholastically educated doctors of the nineteenth century. All this is quite evident from the short article now before us: in which every reader, and especially every preacher will find much that is worthy of his attention.

But nevertheless, we are constrained to believe that the Doctor has not discovered the main cause of the moral and ecclesiastical phenomena for which he attempts to account. It may be indeed that he has only commenced the investigation of this subject; and that he will yet reveal to the public all that is necessary to be known on so interesting and so important a theme. This is certainly nothing more than we have a right to expect from Kirwan. But surely he will acknowledge that at least as much depends on the matter as on the manner of education: and that in most families, schools, colleges churches, and theological seminaries, the former is even more scholastic than the latter.

While the Bible is given as a present, a sort of toy, to children in the nursery *for committing to memory and perfectly repeating the shorter Catechism* or any other Catechism; while it is neglected in most of our literary institutions, and used chiefly as a mere work of reference in Theological Seminaries; and, in a word, while the minds and hearts of all classes are much more thoroughly cast and recast in the various systems of human philosophy and scholastic theology than in the Living Oracles of God's own inspiration; it matters very little what may be the mannerism of the pulpit or the energy of the visiting pastor. In any case, the result will only be a modified form of sectarianism.

If ministers of the gospel wish to see pure, primitive Christianity triumph over all the present forms of Catholicism, Mahommedanism, Paganism, Rationalism, Pantheism, Materialism, Spiritualism, and all

> "Such monstrous unbaptised phantasies,
> Imaginations fearfully absurd,"

they must see to it that the minds and hearts of all, and especially of the rising generation, be thoroughly moulded in the form of sound words which God has himself divinely adapted to the present wants and condition of human nature; they must labor to make the Bible a daily text-book in the nursery, in the school, in the academy, in the college, and in the Theological Seminary; they must preach less about metaphysics and politics, and more about Jesus Christ and him crucified; and if they do these things and abound in them, soon—very soon

> "Will the wolf take up his abode with the lamb;
> And the leopard will lie down with the kid;

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And the calf, and the young lion, and the fatling will come together :
And a little child will lead them :
For then the earth will be full of the knowledge of Jehovah :
As the waters cover the depths of the sea."*

It is painful to see what immense sacrifices are now made even by many of the so-called ministers of Christ, to promote their favorite systems of cold, lifeless, speculative theology, while they are doing so little to feed famishing millions on the pure milk of the word that they may grow thereby.

Let the prophet then who has a dream, tell it; and let the proud naturalist glory if he please in his favorite theories of mind and matter; but let the preacher of the gospel "count all things but loss for the excellency of the knowledge of Jesus Christ;" and let him labor with all the energy of a Paul, and the eloquence of an Apollos, to instruct men, women, and children in the plain and simple facts, precepts and promises of the Holy Scriptures. In this way will he most effectually promote both the glory of God and the well-being of humanity.

R. M.

TO YOUNG PREACHERS.

My sons: Hear the advice of an old father, just about to leave you —just about to be discharged from his services in the ministry for nearly half a century. I have been among the early pioneers of the West, in laboring through difficulties unknown to you, to preach the Gospel.

1st. It is a common saying among the preachers of this day, "Old men for counsel, young men for war." This is often advanced in justification of the public debates with opposers, or the clashing doctrines and opinions which now distract and divide the world. "Old men for counsel." Do they counsel you to engage in such debates? Do they laud you for victories won? I will fearlessly answer that no old man of piety and intelligence will give such advice, unless in an extraordinary case. For they know from long experience that such debates tend to strife, deaden piety, destroy the spirit of prayer, puff up the vain mind, annihilate the taste for the marrow and fatness of the living word, and destroy the comforts of true, heavenly religion.

Seldom do we see in the same person a warrior and an humble, devoted Christian. *Rara avis in terra.* Such acquire a controversial habit and temper. They may proselyte many to their opinions, and greatly increase their numbers; but the children are like the parents,

* Isaiah, xi., 6, 9.

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lean and pigmy things. I have known, in the course of my days, great and good religious excitements in certain places, quashed by such debates from the pulpit. I have really thought that the most effectual and shortest way to put a stop to such excitements is for two debaters to propose a public debating match, or an ecclesiastical duel, on a certain day, and at a certain place. Generally at the close of the debate, ends the good excitement.

I know it is said in justification of such debates that Paul disputed in the synagogue at Athens, and in the school of Tyrannus, with the Jews and others.

Read the verse correctly, and the force of the objection is removed. He reasoned, or dialogued with them. This should be the constant practice of every faithful minister of Christ. Would to God it were the practice of all our young preachers to reason out of the Scriptures on the important things of the Gospel.

But "young men for war." What war? Not against flesh and blood, for nothing but carnal weapons can affect them; but against the powers of sin and hell, with spiritual weapons afforded us from above—not against men, but against their sins, as did our Lord and his holy apostles, in order to save them from ruin.

But are we not to contend earnestly for the faith once delivered to the saints? Certainly. But cannot this be done without set debates, challenges, judges, rules, etc? Did our great head—did his apostles ever act thus? And who will say they did not earnestly contend for the faith? There must be something wrong in this matter, because these zealous duelists do not like to be called the challengers. Now if this be the proper way to contend for the faith, why not fearlessly challenge every opposer, and thus show your holy zeal?

In these public debates but few persons attend them who have not their minds prepossessed in favor of one side or the other. A few unsophisticated persons may be proselyted to your opinions, but one renewed soul is of more value than a score of such proselytes; and such renewed souls are made by the truth uttered in the spirit, and heartily received and obeyed.

2nd. I advise you, my sons, to preach the Word, the Gospel of the Son of God, with all boldness and humility. If any error or stumbling-block lie across the path of truth, which might neutralize its effect on your audience, labor with cogent arguments to roll it out of the way, without pity for its age, though sanctified by many centuries, and supported by the great and the learned for many ages. But be careful, and certain that it is an error before you touch it with your little finger. Truth, like a plow-share, will tear up the noxious weeds and plants sown and planted by erring man. Be careful not to name

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any person or people by whom these noxious weeds were sown. The moment you name a Presbyterian, a Methodist, or a Baptist as having done it, that moment he buckles on his coat of mail, and shields himself against your arguments, however powerful. You can not profit him by all you say afterwards. "Be wise as serpents, and harmless as doves."

3d. I not only advise you to preach the Word, but also to preach it in the spirit. In vain we attempt to preach in the spirit, unless we have the spirit, and experience the force of that truth we deliver to others. A man may preach the truth in the letter without the spirit. Such preaching is vain—useless to saint and sinner. Apathetic and moral lectures on religion have almost ruined the world, and swelled the number of sceptics. For they thus argue: "Did these people believe what they preach or read, would they be so cold and unfeeling in their addresses? Would they not cry aloud and spare not? Did you ever know one such preacher convert a sinner from the error of his ways? A person may also preach with a great vociferous zeal and manner. This may be and often is nothing more than mere animal nature, without the spirit. Live and walk in the spirit, and preach in the spirit; then will the attention of your hearers be arrested, and good effects will follow.

When we see our neighbor's house in flames, and the unconscious family within exposed to instant death, we do not take time to study and write an elegant speech in order to read it to them, that they may fly from impending ruin—nor do we write a speech to read to persons whom we see ready to rush down a deathly precipice unconscious of their danger. No; were we to do so, those people would be apt to disregard our admonitions, and perish.

4th. Be as holy out of the pulpit as in it. Be always sober (not morose); indulge at no time in jesting, mirth, nor light conversation; these grow by indulgence. I advise you to beware of what is termed gallantry. It will ultimately sink your influence in the public mind. Be plain, but neat in your dress.

Wear not costly apparel, nor tinseled ornaments of any kind. It savors of vanity, and will detract from your usefulness. Be often on your knees, always endeavor to keep God before your mind, and labor to please him, rather than man; for if you seek to please men, you will certainly displease God. The friendship of the world is enmity to God. Some are tempted to please man by ostentatious show of learning and talents. This is to preach self, not the Lord Jesus—it is to advance self, and not the cause of Christ—it is to gain the applause of the world, not to save souls from ruin—it is to be popular, not use-

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ful. Vain, presumptuous mortal! How despicable in the view of Heaven!

5th. In your public addresses, like the householder, bring forth out of your treasure things new and old. The Word of God is your treasure, not the wisdom of men—with this you must store your mind so as to be able to exhibit to your audience, things new as well as old. Do not forever harp on one string—on one doctrine, however true. The mind needs variety, and that variety is afforded to the Bible student in the Scriptures. "Warn the unruly, comfort the feeble-minded, support the weak." You should not preach that to another, of which you do not experience the truth yourself. It will be a dry morsel, unseasoned with grace, both to yourself and those that hear. Avoid every thing, every expression, every smart word that may excite levity or laughter in your hearers. Your object is to save souls; an object truly serious and important, and should be managed always in the spirit of seriousness and solemnity. What! to excite levity in those on the brink of everlasting woe! God forbid!

6th. Beware of an avaricious or covetous spirit. Read Paul to Timothy, 1 Epistle, vi: 6–11. Having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God! flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life. Avoid every thing like boasting of yourself, or of your success in the Gospel.

7th. My dear sons: if this advice be good, receive it, and conform to it. I have known it to be good for half a century. Be diligent and faithful, and soon you shall receive your reward. Oh that we may hear the plaudit of our Lord—Well done, thou good and faithful servant, enter thou into the joy of your Lord.

The above excellent discourse to Young Preachers, we have selected from the writings of Elder B. W. Stone, a new work about being published:—the first volume of which, we have just received at our office. The title-page of which reads as follows:

Works of Elder B. W. Stone. To which is added a few Discourses and Sermons (original and selected). By Elder James M. Mathes. Volume I. Cincinnati: Moore, Wilstach, Keys & Co., Printers. 25 West Fourth Street. 1859.

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The Historic Muse, in her record of events theological of the current century, will assign to the labors of Elder B. W. Stone no small space or obscure corner.

He labored for half a century in the best of causes. And if it be asked, with what success? we refer the inquirer to his works now being published, as well as to many yet living in the West and South, who were eye and ear-witnesses of his zealous and diligent efforts in the restoration of Primitive Christianity. A. W. C.

MY OWN WORK.

There is work for all of us, and there is special work for each. It is work, not for societies or alliances, but it is work for individua minds and hands, It is work which I cannot do in a crowd, or as one of a mass, but as one man acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is no doubt, associated work for me to do; I must do my work as part of the world's great whole, or as a member of some body. But I have special work to do as one individual, who, by God's plan and appointment, have a separate position, and also a separate work—a work which, if I do not do it must be left undone. No one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work aud a greater work; but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well-ordered and powerful. They have their own work to do, and it may be a very noble one, but they cannot do my work for me. I must do it with these hands and with these lips, which God has given me. I may do little, or I may do much—that matters not; it must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify His name, than if I were either going out of my sphere to do the work of another, or calling another into my sphere to do my proper work for me. The low grass tuft is not the branching elm, nor is it the fragrant rose, but it has a position to occupy, and a work to do, in the arrangements of God for this earth of ours, which neither elm nor rose can undertake.

Besides I have a crown to win; and who can win it for me? I cannot reach it through the toil of another, through the operations of any society of men. I must win it for myself. No fellow-man can wear it for me, and no fellow-man can win it for me. I must press forward to the mark for the prize of my high calling. My right of entrance into the kingdom has, I know, been won for me by the Son of God. That was a work for Him alone to do. And He has done it! I owe my deliverance to His blood alone; I owe my acceptance to His righteousness alone. But still there remains a race for me to run, a prize to secure. And therefore must I work without ceasing, with my eye upon the glory to be revealed when the Lord returns; forgetting what is behind, reach on to what is before, "if that by any *means* I may attain the resurrection of the dead."—*Exchange.*

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From the American Messenger.

THE RESURRECTION.

A seed found in the hand of a mummy two thousand years old, when planted bloomed, into a beautiful flower.

Two thousand years ago, a flower
Bloomed brightly in a far-off land;
Two thousand years ago, its seed
Was placed within a dead man's hand.

Before the Saviour came to earth
That man had lived, and toiled, and died;
And even in that far-off time
That flower had shed its perfume wide.

Suns rose and set, years came and went;
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The senseless hand is robbed at last;
The seed is buried in the earth;
When lo, the life long sleeping there,
Into a lovely flower puts forth.

Just such a plant as that which grew
From such a seed when buried low—
Just such a flower in Egypt bloomed
And died two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er his buried saints as well?

And will not he from 'neath the sod
Cause something glorious to arise?
Aye, though it sleeps two thousand years,
Yet that sleeping dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
But yet more glorious far, will rise,
To meet the Saviour's in the air.

Then will I lay me down in peace,
When called to leave this vale of tears;
For "in my flesh I shall see God,"
E'en though I sleep two thousand years.

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DIG A WELL.

It is related that a disciple of Mohammed came to him one day, and said, "Oh, prophet, my mother is dead; what is the best alms I can bestow for her benefit?" The prophet replied, "Water, dig a well for her, and give water to the thirsty." The man did so, and said, "This well is for my mother."

The idea was an excellent one, not that the well could do the mother any good, but in that thirsty, desert land, it would be the best monument for her that could be erected; it would answer the two-fold purpose of perpetuating her remembrance and of giving water to the weary and parched travelers. Thus "Jacob's Well" for so long a time, has not only reminded pilgrims of the patriarch, but refreshed them with water.

The world is a spiritual desert, but there is a Fountain from which every soul may quench his thirst. Our Saviour said, "If any man thirst, let him come unto me." This is the fountain, and those who labor to bring souls to Christ, "dig a well."

The founders of the American Tract Society, for example, in this sense, dug a well. Thousands drink, are instructed, and saved. It is a perennial fountain, a never-failing well. Still the supply of water might be greater, if the well were deepened. Every contribution to the society's funds helps to deepen the well, and increase the supply; and thus each one of them may be said to "dig a well."

Would you perpetuate the remembrance of a precious mother?—"Dig a well." In her name set apart a fund for the advancement of the Saviour's kingdom.

Do you wish some enduring monument of a dear departed child?—"Dig a well." Set apart for the spread of the Gospel, that which would have been devoted to the education and maintenance of the child. Better spend it thus, than in rearing costly monuments of marble.

Would you rear a monument to your own memory? "Dig a well." Paul and Howard and Henry Martyn and Harlan Page each "dug a well." They are Artesian wells. We trust many good men and women are now digging their wells. They are laying up for themselves enduring riches. Building lofty monuments which time will not crumble.

Do you wish a fountain to slake your own thirst? "Dig a well." The person who digs a well not only supplies others, but also supplies himself. It is an order of Providence that Christian beneve-

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lence shall react for the good of him who exercises it. "He that watereth shall be watered also himself." That is the very figure we have been using. It is God's idea. "The liberal soul shall be made fat." "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom."

Facts seem to confirm these scriptures. A striking instance has just been reported. A gentleman, in 1853, gave £20 to the British and Foreign Bible Society; in 1854 he gave £2,700; in 1855, £5,000; and for 1856, he proposes to give a much larger sum. When asked how his charities increased so largely, he replied, "The more I give, the more I get."

We repeat our heaven inspired motto, "Dig a well."

From the Christian Union.

"WHAT THINK YE OF CHRIST!"

Matth. xxii., 45.

It may be said with truth, that men are not to be condemned at the final judgment for what they have done, but for what they have *neglected* or *refused* to do; and that they will be consigned to everlasting punishment, not because they have believed what is false, but because they have not believed what is true. It will be said, in that day, "Depart, ye cursed, * * * * * * * for I was hungry and ye gave me no meat; I was thirsty and ye gave me no drink. I was a stranger and ye took me not in; naked and ye clothed me not; sick, and in prison, and ye visited me not." It is he that "believeth not" that is to be condemned, and men will perish "because they receive not the love of the truth that they may be saved." It is because they thus reject the truth, that "God will send them strong delusion that they may believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Belief, of some sort, is necessary as a principle of action, and action is necessary as a means of development. Mere ignorance or doubt, the proper opposites of belief, are of themselves unproductive of results. It is the *disbelief* of truth, involving, as a necessary and inevitable consequence, the belief of falsehood, that is at once the crime and the exponent of the corrupt and rebellious heart. To *deny* the divine origin of Christianity is virtually to *affirm* that it is of human origin. To *disbelieve* that Jesus of Nazareth was truly the Son of God, is to *believe* that he was a mere mortal like ourselves. It is the belief of a lie that becomes thus the just and legitimate consequence of a refusal to receive the truth, but it is the rejection of the truth that is the

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ground of condemnation. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is consonant with the highest and truest reason that he who believeth not should be condemned, simply "because he hath not believed in the name of the only begotten Son of God." For disbelief is an unerring index of character, revealing the state of the affections and of the will. As man can believe to righteousness, so can he disbelieve to condemnation, only *with the heart*. It is "because he *loves* darkness rather than light, that he rejects the light. It was because the Gentiles "did not *like* to retain God in their knowledge," that God "gave them over to an undiscerning mind." "I know you," said Jesus to the disbelieving Jews, "that you have not the love of God in you. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him will ye receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" "Ye *will* not come to me," he says to them, "that ye may have life." If *disbelief* were not the fruit and the evidence of a *corrupted heart* and a *perverted will*, it could not justly constitute the guilt of the condemned, or be made the reason of their punishment.

It is in this condition of the heart and will of man, that we can alone find an explanation of another well-known fact, viz., that it is impossible for such persons to *understand* the truth, and that the intellectual nature is enfeebled and disordered, in proportion to the wilful debasement of the moral powers. The thick and reeking vapors which rise from the impurity of a selfish and carnal heart, becloud and darken the intellectual vision. "Having eyes, they see not; having ears they hear not, neither can they understand." Hence it is, that it is just as necessary for men to "*understand with the heart* that they may be healed," as to *believe with the heart* to righteousness. "Why," said Jesus to the Scribes and Pharisees, "do you not understand my speech? even because ye cannot hear my word." Again, he explains to the disciples that the "good ground" of the parable represents those who "in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Thus it is, that the state of the heart—the state of the desires and affections, governs the will and not only dictates and modifies *belief*, but also controls the *understanding*. It was, indeed, one of the great characteristics of Christ as a teacher, that he detected in the *heart* the true source of human action and the actual ruler of the thoughts. *Self renunciation* was, therefore, with him, the first step to discipleship, and to "make

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the tree good," that its "fruit might be good," the great aim of his ministry.

It was because our Lord knew the *hearts* of the Scribes and Pharisees, that he addressed to their *intellects* the important question which we have placed at the head of this article—"What think ye of Christ?" It was indeed, a question propounded to the *intellect*, but it was the *heart* that dictated the response. It was an inquiry as to their *conceptions* of the character or nature of that Christ whose advent had been so long and so earnestly desired; but it was the worldly pride and selfish and ambitious aims of the Pharisaic heart which limited their understanding of the Scriptures to the single characteristic which was in harmony with their cherished hopes of temporal deliverance and grandeur. To them he was the "Son of David," but nothing more—an earthly monarch, enthroned in worldly pomp, and pageantry, and power, dispensing bounties, honors, and rewards to greedy courtiers—a successful warrior, leading his hosts to victory, and enriching his devoted followers with the spoils of conquered nations. With what unerring skill did the great Physician of souls then expose that secret malady of the heart which blinded the eyes of their understanding, by the simple question: "How can he be David's son, when David himself says by the Holy Spirit, The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool. David, therefore, himself calleth him Lord, and how is he then his son?" How, or in what sense David's Lord could be also David's son, was a divine mystery which no carnal heart could relish, and which no worldly wisdom could explain. It is thus that men's worldly conceptions become the exponent of their moral condition—that religious error is often indicative of a corrupt heart, and that just views of the deep and searching truths which underlie the redemption of the soul, denote the guiding influence of true desires—of that "honest and good heart" which gladly receives and retains the word of God.

"What think ye of Christ?" becomes hence a test question to more than Scribes and Pharisees. It becomes (for it is the word of God,) a revealer of the "thoughts and intents of the heart" amongst those also who profess the Christian name. For, as among the heathen, the passions and propensities of the votary dictated and determined, in advance, what should be the character of his favorite deity and his most acceptable worship, and each could find in the convenient choice or creation of his own heart, a suitable patron of his lusts; so have we, in Christendom, many false Christs, which are no less the creations of the human heart and no less the patrons of its ambitions and its pride. Even in the house that is called by the

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name of the Lord, are there to be found the secret chambers of imagery, where, from golden censers, there arise continually clouds of incense to the distorted and unseemly forms which human folly has portrayed upon the walls. Nay, there are even greater abominations than these; for men will turn their backs upon the Oracle of God, and, in the very presence of the altar of sacrifice, openly worship some brightly shining fancy of their own misguided brains.

Never was there a more important or momentous question propounded to the intellect of any man than this: "What think you of Christ?" Never was there a more searching inquest of the heart than is involved in the interrogatory "Whose son is he?" As each individual may respond to these questions, so will be his present character in the sight of God, and his eternal destiny in a future world. These are questions which spread themselves over the whole area of human thought and human action. They involve matter and spirit; history and prophecy; time and eternity; hell and heaven. They demand not the answer of the lip merely, but of the life. They penetrate into the inmost recesses of our own nature and into the divine secrets of that All-wise and Almighty and ever gracious Being who fills heaven and earth, and "for whose pleasure all things are and were created." They determine in what relation we shall stand to our Father and our God; the use that we shall make of all his gifts, and the award that shall await us in the day of account. Surely then, it becomes every one who professes the Christian name to ask himself these questions and carefully to ascertain what Christ it is that he has made the foundation of his religious hopes, and the guide of his religious life.

Perchance, with Photinus, bishop of Sirmium, he thinks that Christ was the son of Mary and of the Holy Spirit, but that the Holy Spirit is not a distinct person, being merely a celestial virtue proceeding from the Deity, and that Christ was essentially human in his nature, receiving a divine emanation called the word, in virtue of which he was called the Son of God. Perhaps, with Arius, he regards Christ as the Son of God, but inferior to the Father, even as it respects his deity, being neither co-equal nor co-eternal, and though admitting that the Son was the Word, denying that the Word was eternal, and asserting that it was merely created before all other beings. Or with Unitarians in general, he supposes that "the Father alone is the only true God; that Christ was a mere man, with a reasonable soul and a human body, who had no existence before he was born, by the immediate operation and miraculous power of God, at Bethlehem, and who, in the course of his life and ministry, death, resurrection, and exaltation, was honored with extraordinary tokens

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of the divine influence and favor, and that the Holy Spirit was not a person or a distinct intelligent agent, but only the power, influence or energy of God.

Or, it may be, that with Socinus, he maintains that "Christ was a man, born of a virgin, by the power of the Divine Spirit, and hence, in a peculiar sense, God's own and only begotten Son, no other person having had a similar origin, that, after his birth, he went to heaven and was there 'with God' in that 'beginning' of which John speaks, which was merely the beginning of the things relating to the gospel, and that he is called 'the Word,' because he revealed the word or gospel received from the Father." Possibly, however, with Sabellius he regards the Son and the Holy Spirit both "as mere emanations from the Father, as the light and heat issue from the sun in the material system, and that this divine efflux, or Logos (which, like a beam of light from the sun, went out of God and was attached to the person of Christ, to enable him to work miracles while on earth), was drawn into God again when he ascended into heaven." Or, with the Gnostics of the first and second centuries, dividing all nature into three kinds of beings, "*hylic* or material, *psychic* or animal, and *pneumatic* or spiritual," and believing that "everything *hylic* is essentially evil," he rejects entirely the humanity of Christ and the reality of his sufferings, regarding him as having "assumed merely the semblance of a material form, in order to deliver men, oppressed by the evil of material nature and by malignant beings." Or, finally, with the popular Valentinians of this sect, peopling the *pleroma* or habitation of the Deity with thirty ÆONS, half male and half female, and four superior ones of neither sex, Horus, Christ, the Holy Spirit and Jesus, he may imagine that "Achamoth, (daughter of Sophia or Wisdom, the youngest of the Æons), exiled from heaven, produced by the aid of Jesus, the DEMIURGE or creator of all things, who, subsequently, arrogating to himself the honor of God alone, and seeking to establish his claims by sending prophets among the Jews, was opposed by Christ, who, assuming the form of a man and having Jesus, another of the superior Æons, united with him at his baptism, endeavored to illuminate the minds of rational beings with a knowledge of the true and supreme Deity." He may further suppose with them "that the Creator of this world, finding that the foundations of his empire were shaken, caused the *compound* Æon Jesus Christ to be apprehended and nailed to the cross, but that before Christ submitted to this punishment, not only Jesus, but the rational soul of Christ, ascended up on high, so that only the animal soul and the ethereal body in which it was invested, suffered crucifixion."

If he have adopted any one of these theories, or any view of the

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nature or work of Christ, whether it be Humanitarian or Pythagorean, that assumes his sufferings to be unreal, or merely exemplary, having reference to man and not to God, that supposes him to have been a human or an æonic martyr, exhibiting merely the excellence of virtue in his life, and intending, by his death upon the cross, to exert some indefinite "natural power" over the hearts of men, he would do well to consider whether such thoughts of Christ are in harmony with the Sacred Oracles, and how such a Christ as this can become to any one a Redeemer and a "Saviour from the wrath to come." He should consider how often, on the one hand, the vanity of the human heart betrays itself in futile efforts to pass beyond the limits of revelation; and how often, on the other, its pride forbids the self-renunciation and abasement required by the cross of Jesus, and demands the adoption of some theory which shall prevent its overthrow, by enhancing the claims and power and dignity of human nature. Alas! it is not from such materials as these that we can frame an answer to the question: "Whose Son is he?" or explain how it is that he who is David's Lord can be also David's Son.

Such theories as these are certainly, as considered by themselves, systems of religious belief, but considered as under the name of Christianity, they are manifestly systems of *disbelief*. By the one class of them (the Gnostic) it is the humanity: by the other (the Unitarians) it is the divinity of Christ, that is denied. By the former it is attempted to be shown that he who is David's Lord is David's son, only in appearance. By the latter, the Saviour's inquiry is reversed. It is not, "How can David's Lord be David's son?" but "How can David's son be David's Lord?" and by these it is asserted that he was David's Lord, not in any real, but in some figurative or accommodated sense. By the former, the cross of Jesus is deprived of all its power, because it is deprived of all reality. By the latter, it is rendered almost equally ineffectual in being divested of that dignity and value which a divine nature could alone impart. In none of these vain theories do we find the Christ of either Old Testament or New, as he is revealed to the humble, sin-stricken heart—as "justifying many" in "bearing their iniquities"—as the "Lamb of God who taketh away the sin of the world"—as the "Word" that "was with God and that was God," and that "was made flesh" and "dwelt among us full of grace and truth"—the "only begotten Son of God" (Immanuel), and yet no less "the virgin's son," the "Son of Man," the "Son of David," perfect in his humanity as in his divinity)—an all sufficient Saviour and sin-offering—a Divine Redeemer, whom God himself "hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remis-

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sion of sins," that "He might be just and the justifier of him that believeth in Jesus."

It is not to be doubted that the Christ of Holy Scripture is precisely adapted to the wants of the human soul, and that these are never to be supplied by any other. As this Christ is to be received by *faith*, disbelief, in any degree, becomes to the same extent a means of privation and of spiritual impoverishment. We presume not to say how far this disbelief may be carried before it shall become an insurmountable barrier to salvation, nor to determine how venial may be that pride of intellect which has presumptuously sought to bring the mysteries of the Divine nature within the narrow limits of the human understanding, but we must deeply regret that men should to any extent whatever, or from any cause whatever, fail of the complete enjoyment of the "glorious gospel of the blessed God," which enunciates, as its first and fundamental fact, that "Christ died *for our sins* according to the Scriptures," and assures us that he was "declared to be the Son of God with power by his resurrection from the dead," while, by innumerable and infallible proofs, it certifies, to the humble, trusting soul, that it is indeed "the power of God to salvation to every one who believes it."

As for us, as a people, it is our most sincere desire to call men away from all those unscriptural theories and dogmas which have prevailed in the religious world in relation to the nature and work of Christ, and to induce them to accept the plain and simple teaching of the word of God in relation to these most important themes, *as a true and sufficient expression of all that men can know of them*. We repudiate, hence, equally Trinitarian and Unitarian speculations, with all the unscriptural language and barbarous jargon which these have furnished either to popular or unpopular creeds and parties. We are as far from the *Tritheism* of Ascusnage or of Sherlock as from the modal Trinity of Sabellius. We are neither Trinitarians nor Unitarians in any of their forms. We are neither Patripassians nor Humanitarians. But we desire to be what is far better—humble disciples of Christ, following no other leader, listening to no other teacher, trusting in no other Saviour, assuming to ourselves no other designation than that of Christians. With the Bible before us, we find no difficulty in finding and furnishing correct answers to the questions, "What think ye of Christ? Whose son is he?" Evidently is he the Son of David. Repeatedly and emphatically does he declare himself to be "the son of man." Truthfully does John bear record that when "one of the soldiers with a spear pierced his side," "there came thereout blood and water"—a proof of the *reality of his human nature*, as well as of his death. Necessarily, it behooved him to be

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made in all things like unto those whom he came to redeem, and, as they were "partakers of flesh and blood," "to take part of the same, that through death he might destroy him that had the power of death." Wonderfully has the sacred Scripture guarded this point on every side, and demonstrated by every form and variety of evidence, either premonitive or directly confutative of the Gnostic heresy, that Jesus the Christ came "*in the flesh*." But just as evidently, on the other hand, does it show him to be, in the highest and truest sense, the Son of God. If he *came* "in the flesh," it is no less certainly implied that he existed *before* he thus assumed humanity. When he announces himself as "the son of man," and, in his humiliation, utters the avowal, "my Father is greater than I," it is manifestly implied that he is *more than man*, for, otherwise, such declarations had been unnecessary and absurd. As supposed to come from the lips of a *mere man*, such expressions are wholly incomprehensible and preposterous. It is only as from one, conscious of his divine nature, and as uttered in reference to his humanity, that they become either intelligible or pertinent. Thus, as from a higher nature "Son of man" is the appropriate address of Jehovah to the Prophet—Ezekiel *passim*.

While, however, the higher nature of Christ is thus absolutely implied in the very passages which assert his humanity, we are by no means left to inference in regard to a point of such vital importance. Everywhere has the Sacred Record guarded this truth likewise, with the most striking and scrupulous fidelity, by varied forms of expression, by prophecy adduced, by miracles and signs attested, by facts narrated, by propositions demonstrated. It is, indeed, the great and leading purpose of the Evangelists to establish by their testimony, this transcendent truth, as John himself declares: "These things are written that you might believe that Jesus is the Christ, the Son of God, and that, believing, you might have life through his name." Jesus himself said to the Jews: "Your father Abraham rejoiced to see my day; and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I AM." It was for a similar positive and unequivocal assertion of his divinity, when solemnly adjured before the Sanhedrim, that Jesus was condemned to death, as guilty of blasphemy, but there could have been no blasphemy in the eyes of the Jews, unless the avowal that he was "the Son of God," "the Son of the Blessed," is understood in its plain and obvious meaning. It was for making this good confession that he died, and it is this divine truth that is the very rock on which the Christian Church is built—

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the confession of faith upon which, in the institution of baptism, the lost sinner is "buried" symbolically "with Christ" and raised again to "newness of life." Truly it were to make a poor exchange to barter the sacred, saving truths of Divine Revelation, for the profane and pernicious speculations of an unauthorized "theology," or adopt the barbarous jargon and the repetitions and tautology of Athanasius and his disciples, instead of the pure diction and "spiritual words" of the beloved John, or the chosen Paul, or the eloquent Apollos, to whom we are probably indebted for the epistle to the Hebrews. It is in the teachings of the Sacred Volume that all those from whose hearts the veil of prejudice and of opinionism is removed may behold, "as in a glass," the glory of the Lord Jesus, and learn truly to recognize Him as the Son of God, "the brightness of the Father's glory and the express image of his person," and who, "upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." It is to this Son that the Father says, "Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest, and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed, but thou art the same and thy years shall not fail." It is of Him that Paul says, that, although he "thought it not robbery to be equal with God, he nevertheless made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." He has sat down forever on the right hand of the Majesty on high, having been, according to his own prayer, "glorified with the glory which he had with the Father before the worlds were," which he had himself commanded into being. For, says Paul, "He is the image of the invisible God, [pre-eminent or] begotten before all creation. For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things

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were created by him and for him. And he is before all things, and by him all things consist."

But we may not here longer dwell upon the glory of our Redeemer, as clearly revealed to us in the plain and truthful words of Scripture, ever gladly received without question or perversion by the "good and honest heart." Much less may we presume to pass beyond the limits of revelation, or attempt to fathom by feeble human reason, the ineffable mystery of Deity—a mystery to be believed but never comprehended—a mystery, to some extent, illustrated and realized, but yet unexplained in our own conscious being, composed of body, soul, and spirit—diverse in unity, united though distinct, individual, yet composite, known and yet unknown, humbled to the dust of earth, yet waiting for the manifestation of the sons of God. Oh! it is in considering the mysteries of *his own nature* that man may learn his inability to resolve the mystery of the Godhead, and learn to wait in humility and patience for the appointed hour when man will be more fully revealed to himself and God to man. Until this lesson be learned the world will have more use for Doctors of *humanity* than for Doctors of *divinity*. He who has never learned how to be ignorant has not yet learned how to know. He who knows not how to doubt knows not how to believe. It is neither credulity nor skepticism—it is neither dogmatism nor indifferentism that marks the lover of truth, but an earnest, humble, thoughtful nature—a contrite heart, that trembles at the word of God, as the magnetic needle, poised upon its centre, trembles beneath the influence which directs it to the North.

R. R.

AN APPEAL TO THE BROTHERHOOD.

Dear Brethren—The present is no doubt in many respects an age of progress. The number of Annuals, Quarterlies, Monthlies, Weeklies, and Dailies that are issued from the American press, is without a parallel in our past history as a people. Many of these are of course very light, frivolous, and even demoralizing in their tendencies. But some of them are devoted to matters of great theoretical and practical importance. The most profound problems in Mathematics, as well as in Physical, Intellectual, and Moral Science, are frequently discussed with great ability: and even God and his word are often made the subjects of long, labored, and learned essays. In some respects, it is, no doubt, a great privilege that we, our families and our Sunday Schools, have access to these multiplied sources of knowledge. We are carried forward almost unconsciously by the spirit of the age; and as it were, compelled by the force of circum-

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stances to make rapid advancement in many departments of literature and science.

But, after all, it is worthy of our most serious consideration, whether as a people we are really progressing in the right direction; whether we are advancing in holiness; whether we are daily growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ: or whether in fact the immense tide of human literature that is now sweeping, like a torrent, over the whole civilized world, has not upon the whole had a tendency to turn aside the minds of many from the study of the Bible, and from the careful, prayerful, and practical consideration of the one thing needful. It is one thing to talk and to write *about* the Bible; and it is a very different thing to drink copiously of the pure milk of the word that we may grow thereby. It is one thing to theorize *about* God, and it is quite another thing to have daily communion and fellowship with him, through the instituted means of his own appointment.

For my own part, I am fully persuaded that a very large portion, even of the so-called religious literature of the American press is worse than useless. It is a positive evil. It is a growing upas, which, if it does not infuse its poison into the minds of the young, at least overshadows the word that was sown in their hearts and renders it unfruitful.

Cannot something, then, be done at once to secure the more regular and systematic study of God's word in our closets, in our families, in our schools, in our colleges, and in our churches? Will not every faithful disciple of Jesus Christ commence this work of personal reformation immediately? Will not parents give more attention to this subject in their increased efforts to bring up their children in the nurture and admonition of the Lord? Will not the conductors of our public schools and colleges, honor the Bible, more and more, by making it a text-book of daily study? And will not the elders of all our churches see to it, that there shall be formed in each of their respective congregations, a class for the weekly, if not the daily, study of the Holy Scriptures?

I have no longer any doubt, that this is still our first and greatest want as a people. If this can be supplied, other deficiencies will soon be made up: and we will enjoy the pleasure of seeing a mighty people daily growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

But we have theorized long enough about the inestimable value of the Bible. Let us now devote more time and attention to the practical application of our principles; and God will bless us and cause his word to accomplish that whereunto he hath sent it. Let us then,

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dear brethren, one and all, begin this work of reformation at once; and let us daily abound in it more and more; knowing that our labor in this department of our Christian calling, will never be in vain in the Lord. R. M.

THE WITNESS OF THE SPIRIT.

The Christian Institution is with great propriety styled the ministration of the Spirit. It was inaugurated by the Spirit, phenomimally present and borne witness to by the eyes and ears of the multitude. Its Divine original was therefore testified of by the Holy Spirit. But it is not our purpose at present to speak of the Divine agent in its various offices and relations to the Christian Church, but rather to call the attention of our brethren to the personal presence of the Holy Spirit in the heart of the believer, as a witness, bearing testimony conjointly with his own spirit that he is a child of God.

Now, as every genuine Christian possesses the spirit of adoption, its influences must always be sensibly felt upon his heart, not only in the love, joy, and peace which he experiences to be some of its fruits, but in the additional evidences which it affords of the truth of his religion which mightily increases his faith in the testimony of the Holy Prophets and Apostles, and gives him a felt assurance of his own personal interests in that future glory and blessedness of which he has been made an adopted heir. This is truly an internal evidence of the truth of the Christian religion. It is to the Christian the most satisfactory and convincing of all evidences. For by walking in the truth, he experiences the doctrine of the Saviour to be of God his Father. The cravings of his sanctified nature are after the things that are Spiritual and Divine. But this is a kind of evidence which the world cannot have of the truth of the religion of Jesus. Other evidence, however, he affords to the world of its truth and certainty, which is addressed to the eye and the ear, convicting men of sin and convincing them of His divine character and of a future judgment. But this witness of the Spirit, by far the most comforting and satisfactory, none but the true believer can receive or enjoy. Who then, may we not ask, are the Christians that attain to the full assurance of faith, and that make their calling and election sure? Are they not those who do his will! "If any man is minded to do my will he shall know of the doctrine, whether it be of God, or whether I speak of myself." The genuine Christian alone has the test of experience as to the truth and certainty of his religion; for he *feels* that the wants of his renewed nature are fully met by the gracious provisions of the Gospel. And he daily enjoys them. Without

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the evidence of this internal consciousness, not even the full assurance of understanding of the Gospel testimony, can assure him that he is a child of God, a joint heir with Jesus Christ of the glory to be revealed. Not only does he lack such evidence to himself, but he also fails to make it evident to the world that he has any part or lot in the inheritance of the Kingdom of God and of Christ. To assume any character without the spirit of that character, is but a mere hypocritical assumption, without any substantial reality. "If we have not the Spirit of Christ we are none of his." Let every Christian examine himself whether he be in the Faith, For to be in the Faith is to have the Spirit; and to have the Spirit is to be in Christ.

A. W. C.

CONVERTING INFLUENCE.

This subject, which has given rise to more unprofitable controversy than any other ever discussed under the name of religion, continues still, I find, to disturb the peace of many. Some queries have been addressed to me in relation to it recently, and I regret to learn that some differences have occurred even among those who have professed to be advocates of the reformation which we plead, in regard to certain theories of "spiritual operations," accompanying the word. The principles of reformation which we hold, give no countenance whatever to such speculations. On the contrary they forbid (for the Scripture does,) the introduction of any untaught questions which only gender strife, and any effort to impose opinions either pro or con on this, or any other subject, upon the minds of others. Unless these principles be steadily adhered to, the great object in view, that of healing the divisions of religious society, and restoring the simple Gospel and its institutions to the world can never be attained. As a general answer to queries sent me. I beg leave to quote a passage from "Principles and Objects of the Reformation," which presents as full an expression of my sentiments on the matter, as is probably necessary at present.

"That there are various obstacles and hindrances which often prevent the gospel from reaching the heart of the sinner; and that there are, on the other hand, various agencies, ministerial and providential, human and Divine, general and special, which tend to remove these obstacles, and thus enable the gospel to exert its power, we freely admit. And hence it is necessary to seek these agencies, and proper to expect that God will, in answer to prayer, cause his word to be glorified in the conversion of those in whose behalf it is our duty and our privilege to ask his gracious interposition.

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"Nor do we deem it at all necessary that any controversy should exist with regard to the *nature* or mode of action of those influences which promote conversion. Certain it is that the same result will be effected, if these influences merely remove the impediments of ignorance, inattention, and love of the world, or any others which may obstruct the action of the gospel, as if they were to give such increased power and efficiency to the gospel itself, as to enable it to break through and overcome those obstacles. If, as Paul intimates, (2 Cor. iv., 3, 4,) "the god of this world blinds by its perishing things the minds of those who believe not, lest the light of the glorious gospel of Christ should shine unto them,"* certainly those agencies which would simply remove the obstructions he interposes, would enable the light of the gospel to reach the heart of the sinner just as effectually as would an increase of light sufficient to *penetrate* these obstructions. It is not necessary that the light of the sun be increased a thousandfold in order that it may pierce the clouds that intercept it: all that is needed is, that these clouds be removed, when his beams will at once illuminate and warm whatever is thus exposed to them.

"To say that the gospel requires a *positive* addition of power to enable it to reach the heart, is to say that it is *really* deficient in power. But does not its power consist in the love of God, which it reveals? How, then, could its power be augmented, unless by the addition of new facts, and nobler or more attractive views of God. But the gospel can receive no such addition, and consequently no increase of power. It is already "the power of God," and they who imagine it to have received additional power in their own experience, are unable to mention a single new fact or idea from which such additional power could be derived. But, as said before, it is quite unnecessary that any controversy should exist on the subject of converting influence. All should be content to preach the gospel and prayerfully commit the event to God, confident that though even a Paul may plant and an Apollos water, it is He alone that giveth the increase. As well might husbandmen neglect to sow their fields in order to debate with each other their respective theories in regard to the mode in which the seed is made to vegetate, as laborers of the Divine 'husbandry,' instead of preaching the gospel, occupy themselves with unprofitable discussions as to the *mode* in which God is pleased to render his word effective to salvation. We deprecate, therefore, the adoption of any theory upon this subject, and desire only to urge the claims of the gospel, as, at least, the only revealed instrumentality through which the Spirit of God accomplishes the conversion of the sinner. What influences he may exert in aid of the gospel, and in what par-

* Macknight's version.

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ticular *manner* the heart is '*opened*' for its reception, we regard as questions entirely subordinate, and as matters of opinion about which men may differ, without any just cause or occasion of disunion.

"We deem it unfortunate, however, that any sentiments should gain currency in reference to this matter, which either, on the one hand, tend to depreciate and render ineffectual the word of God; or, on the other, to represent God as a mere inactive spectator of the progress of the gospel. The Spirit of God is not to be separated from the word; neither is the word to be separated from the Spirit, in the great work of man's salvation. The former view opens the door to wild enthusiasm and every species of delusion; while the latter leads to a cold, abstract, undevotional philosophy, under whose influence true *heartfelt* religion declines and perishes. That men are 'regenerated by the incorruptible seed of the word,' and sanctified 'through the truth,' the Scripture distinctly affirms; as it does, also, that it is 'the Spirit that quickeneth,' and that Christians are God's 'workmanship, created in Christ Jesus unto good works.' It should be sufficient for all reverently to believe these revealed truths, without presuming to theorize and dogmatize in regard to the particular *mode* in which either the word or the Spirit accomplishes the Divine purpose." R. R.

PROSPECTUS OF THE NATIONAL RECORDER.

BY L. D. JOHNSON.

THE *National Recorder of Religious and Literary Intelligence* will be published *monthly*, in Washington D. C. Each number will contain sixteen quarto pages, for one dollar a year.

Whilst giving due attention to the miscellaneous reading usually found in periodicals of this kind, its main will be to give information of all that may be done in the Legislative and Executive Departments of the General Government relating to the interests of Religion.

Government Chaplains.

First, In the Legislative Department it will embrace the spirit of all that may be done in Congress on this subject, including the services of Chaplains in the House and Senate, with brief sketches of the sermons that may be delivered before Congress.

In the Executive Department it will embrace all that relates to the Chaplain service in the Army and Navy, at Military Posts, during Campaigns, at Military and Naval Schools, in sea-going vessels and receiving ships, in Navy-Yards, Hospitals, and Sailors and Soldiers' Homes or Asylums. By the facilities for obtaining information at

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the Departments in Washington, and by correspondence with Chaplains, we shall be enabled to produce much that is interesting to the public.

Statistics of Religion in the United States.

The second object will be to collect Statistical information, and to publish under the head of each State and Territory, all that relates to the general interests of Religion. This will embrace the number of officially recognized clergymen, employed as pastors or otherwise; the number of church edifices and church members, together with the number added *annually* to each distinct church organization. We shall enter upon such a plan of correspondence as will enable us to reach this information with more than approximate accuracy, together with many other facts and statistics relating to religious matters which never enter into the "schedules" of the United States census.

Art, Science, Literature, and Education.

The third object will be to notice all that is new and interesting in Literature and Science, not omitting to bestow special attention upon the series of Lectures annually delivered, and the scientific developments made known, at the Smithsonian Institution; also, the researches at the Coast Survey office, the National Observatory, and of the "Scientific Arts" at the Patent Office. We shall furnish notices of Literary Conventions and Teachers' Associations, and also of such books and periodicals as are intended to promote popular education.

Address, NATIONAL RECORDER,

Washington, D. C.

The first number of the Reeorder is just received. It is full of valuable information on all the main topics to which the paper is to be devoted. And judging from the high reputation of the editor, and his means of acquiring statistical information, we have no doubt that the Recorder may be read, with both pleasure and profit, by all who desire to be fully acquainted with the religious and educational aspects of the Government and people of the United States. R. M.

PARTIES OF PLEASURE.

We received a communication a few days since, without either name, date, or place from whence it emanated, inveighing somewhat severely, on the "fathers and mothers in Israel," because they are not disposed to encourage "young members" in attending parties of pleasure. The invariable rule of editorial life, not to publish any communication without a responsible name attached, prevents us

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from publishing the article; and, with all kind regard to the head and heart and hand from which it emanates, we really think that the mature judgment of the writer would prefer that the sentences and arguments presented might not be stamped with the immortality of the press.

There is, doubtless, a fault among too many of the older members in our churches, in neglecting to impart to the service of God, and the social duties of life that pleasing interest and cheerful refreshing tendency, adapted to encourage and strengthen the young in the self denying path of sobriety, truth, and holiness. It is only when churches are in a lukewarm, or declining state, and the service of God is neglected, that young members are inclined to turn aside to vain amusements, and gay companions, to seek, on forbidden ground, something to satisfy "an aching void the world can never fill."

"Religion never was designed
To make our pleasures less."

Its ennobling sentiments, its paths of pleasantness and peace, its sanctified delights. its fellowship of saints, its communion with the Eternal Father, Son, and Holy Spirit, its abundant precious promises, and eternal weight of glory, are certainly sufficient to compensate for the *loss* of a few hours of worldly trifling, and to inspire the heart that has any love for Christ, to "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The disposition and feelings of a renewed heart do not accord with the hilarity and mirth connected with the society of unconverted, pleasure-seeking young persons. What delights one will disgust the other. The professor of religion who can be satisfied to participate in trifling plays, the giddy dance, the silly song, or boisterous merriment, may feel perfectly assured that he is in no condition to grow in grace, or to cherish those devotional feelings which belong to the worship of God.

Mark the certain effect on the heart and life of any one who is in the habit of attending parties of pleasure; and if you have any desire to enjoy the fellowship of God, and his people, or to be ready to obey the summons of death, you will avoid such scenes, where Christ, has no place, as you would avoid the Lazaretto, if you desire to enjoy health.

The communication referred to, wishes to class "parties of pleasure," with donation visits, ladies' suppers, for benevolent objects weddings, etc., but such an effort to sustain them, thus, only proves the hopelessness of attempting to do so by the word of God, or consistent argument. The inconsistencies that may be connected by un-

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worthy persons, with donation visits, weddings, &c., if there are such, do not interfere with the noble object, or real good accomplished, and only serve as a caution, to so act that our good need not be evil spoken of.—*Exchange.*

A BEAUTIFUL INCIDENT.

William IV. expired about midnight, if we remember right, at Windsor Palace. The Archbishop of Canterbury, with other peers and high functionaries of the kingdom, were in attendance. As soon as the "sceptre had departed" with the last breath of the king, the Archbishop quitted Windsor Castle, and made his way with all possible speed, to Kensington Palace, the residence at that time of the Princess (already, by the law of succession, Queen) Victoria. He arrived long before daylight, announced himself and requested an immediate interview with the Princess. She hastily attired herself, and met the venerable prelate in her ante-room. He informed her of the demise of William, and formally announced to her that she was, in law and right, successor to the deceased monarch. "The sovereignty of the most powerful nation of the earth lay at the feet of a girl of eighteen." She was *de jure*, Queen of the only realm, in fact or history, "on which the sun never sets." She was deeply agitated at "the formidable words so fraught with blessing or calamity." The first words she was able to utter were these, "I ask your prayers in my behalf." They kneeled together; and Victoria inaugurated her reign, like the young King of Israel in olden times, by asking from the Most High, who ruleth in the kingdom of men, "an understanding heart to judge so great a people, who could not be numbered nor counted for multitude."

The sequel of her reign has been worthy of such a beginning. Every throne in Europe has tottered since that day. Most of them have been for a time overturned. That of England was never so firmly seated in the loyalty and love of the people as at this hour. Queen Victoria enjoys a *personal influence*, too—the heartfelt homage paid to her as a wife, a mother, a friend and benefactor to the poor, a *Christian woman*—incomparably wider and greater than that of any monarch now reigning.

BROUGHAM AND MACAULAY.

Dr. Mackenzie writes a sketch in his paper of certain authors as conversationists, and thus speaks of Brougham and Macaulay:

"There remain two: Brougham and Macaulay, a pair of intellectual giants. It is difficult to decide between their rival claims for supremacy in Society. We might distinguish, perhaps, and say that, in a large mixed assembly, Brougham would have more influence, so

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vast the range of his mind, and so copious, as well as striking, his conversation. But, among authors and people of literary tastes, Macaulay would assuredly be considered superior. One advantage is possessed by Brougham—he does not monopolize the conversation, but permits others to chime in, and supply new materials for illustration. Macaulay, on the contrary, seems possessed by a talking spirit, which no spell, human or divine, can exorcise. He is like a machine which, wound up, must go on until it stops from sheer exhaustion of power. Macaulay's talk is brilliant, though diffuse. Its eternity is the drawback. How keen was the satire of Sidney Smith, when, writing to a friend about Macaulay's return from India, he said, 'he has come back much improved, and, last night, surprised as well as delighted us, with several brilliant flashes of silence!'"

PROGRESS OF REFORM.

OHIO.—Bro. R. M. Bishop, Cincinnati, February 15, '59, says: Our beloved Bro. Dr. Hopson, of Palmyra, Mo., has just closed a meeting of six weeks, in Christian Chapel, corner of 8th and Walnut Streets, in this City, which resulted in 90 additions. We have never had the pleasure of witnessing such a meeting.

Bro. Hopson is a very able, eloquent, and forcible speaker, he attracted the attention, not only of the brethren, but of a very large portion of our population who never attended our ministrations before, among whom were judges, members of the Bar, and ministers of the various congregations; the house was filled to overflowing during the meeting, and on Lord's day and evening, hundreds had to leave, not being able to get in the house. Having preached a discourse during the meeting on the "three-fold influence of the Spirit," which was much misrepresented by some of the press of the city, he was urged to repeat it; and that those wishing to hear might be accommodated, we secured the use of Smith & Nixon's Hall, (the largest in the city), which holds about twenty-five hundred persons. It was filled to overflowing; and from one thousand to fifteen hundred persons had to leave for want of room. This meeting has been the means of giving us a hearing and position in this community that we never had before.

Bro. Theobald Miller, Youngstown, March 24, '59, says: This will inform you that I have been holding a series of meetings on the Western Reserve, for the last five months, in the following churches: Mecca, Bazetta, Payne's Corners, Howland, Niles, Youngstown, Jackson, and Boardman. In all these churches I have the pleasure of reporting 140 immersions, and the brethren and sisters mutually edified in the things of the kingdom. Yesterday I closed a very interesting meeting in Salem, Columbiana county, of 16 days, which resulted in 50 immersions and 12 reclaimed. I feel happy in announcing to the brotherhood of that county, and adjoining counties, that we have organized a church there of 70 members, and that the prospect is good for a still greater gathering to the *Shiloh* in that place.

I would hereby announce to the brotherhood in Pennsylvania, that I intend returning about the first of May to my old ground of Gospel labor, in that State, at least for a time.

MISSOURI.—Bro. D. S. Burnet, Weston, 8th March, '59, says: Since the meet-

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ing reported in the M. H., which occurred at Platte City, I returned there and obtained several other members, making the whole number of additions between 80 and 90. At Platte Union, six were added to the church, and at Camden Point, nineteen. At the last named places, my visits were too short, but the discomforts of unusual snows, rains and mud, and other causes, were beyond my control. Great efforts have been made through this whole country by some other denominations, with very meagre success. I have just had two additions here.

CALIFORNIA.—Bro. P. H. Lee, Grass Valley, Nevada Co., February 13, 1859, says: We have an organization of the Christian Church at this place, but, like many others, we are without a preacher. On Lord's day, January 23d, Bro. Pendegast, of Cacheville, visited us, and continued preaching and "rightly dividing the word of truth," until the 1st inst. Eleven souls were added to the congregation of the Lord, 5 of whom confessed Jesus and were "buried with him in baptism."

We all feel that the cause, in California, is suffering from the want of preachers of the Ancient Gospel. We have the world in California—people from every nation, who, here, are comparatively free from the restraints of earlier prejudices, and ready to give ear to reason. There surely is no field of greater importance in the world for efficient proclaimers of the Gospel, in its original simplicity, for they can here "teach all nations," and the transient will then become missionaries "into all the world" and the permanent citizens will also send the word of truth every where, in their letters to friends and relatives.

There is no doubt but that able preachers would be sustained—and well sustained here. We ought to have men with ability sufficient to arrest the attention of all. A large class of our population are men of intelligence, and to gain their ear we want a few preachers of more than ordinary capacity and information. Our preaching brethren are laboring zealously and successfully, but, indeed, "the harvest is truly plenteous, and the laborers few."

We ought to have, at least, one preacher with qualifications of the highest order, to build up the cause in some one of our cities—say Sacramento City—as a central point, and to rally the forces throughout the State.

Please call the attention of the preaching brethren to our wants, and urge them to "come over into California and help us." May the Lord preserve and strengthen you in the good work.

☞The following we have culled from the *Christian Review*:

PORT GIBSON, Ind., March 2, 1859.

BRO. FRANKLIN: I have just closed a meeting at this place, being the third time I have been here within the last three months, the result of which has been as follows: Seventeen by confession and immersion, and two from the Baptists. To the Lord be all the pra'se. Truly yours D. F. MOUNTS.

TROY, Missouri, March 4, 1859.

BRO. FRANKLIN: Bros. J. J. Errett and Timothy Ford have just closed a protracted meeting here, and although it rained nearly all the time and the mud was deep, the church was much comforted, strengthened and built up in her most holy faith. Much prejudice was also removed and twenty-one souls

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added to the Lord, to whom be all praise, and, by whom, may our good and faithful brethren be kept from all evil and harm until their labors are o'er and crowned in the better land. Yours in the gospel hope, F. WING.

JEROMEVILLE, Ashland, Co., O., March 5, 1859.

BRO. FRANKLIN: A meeting of several days continuance has just closed at this place with eleven baptisms, and one who had been immersed. Bro. R. Winbigler was the principal speaker, in connection with Bro. Bonham of this place. A fine impression was the result of the meeting on the community, and the church much edified and encouraged. Bro. Winbigler is a workman that needeth not to be ashamed, rightly dividing the word; and may his labors be abundantly blessed, with all who love our Lord Jesus Christ, in truth and sincerity. Yours in the one hope, J. WILSON.

BUCHANAN, Mich., March 7, 1859.

BRO. FRANKLIN: Including the last Lord's day in February we held a meeting in Porter, which was attended with happy results. We were assisted by our amiable and highly esteemed Bro. Wm. Anderson. Much prejudice was removed, the saints were encouraged, and twelve noble souls were planted in the likeness of Christ's death. On the 6th inst. we visited a neighborhood in Indiana about six miles from this place, and had the pleasure of introducing one person into the kingdom of the Messiah. Yesterday in this village, we had the happiness of immersing three persons into the death of the Redeemer. Truly the harvest is great in this section of the country, but the laborers are few.—May He preserve us all unto his heavenly and eternal kingdom.

In hope of a better life, WM. M. ROE.

OBITUARY NOTICES.

DIED, in this city, on the 11th ult., Benjamine Skene, in the 79th year of his age.

He died as he had lived through a long period of his earthly pilgrimage, in the harness of duty to Christianity. We have never known a purer, a more devout nor a more zealous Christian, and when the summons came that called him hence he was prepared to meet it joyfully. The joint participants, of the First Christian Congregation in this city, with him in the bliss of Christianity will long remember his labors of love, his fidelity in all things. But we cannot mourn his departure, for he has gained all that the Holy Spirit taught him to aspire after. He was obedient to the word of God in all things, and all such will obtain all that God has promised to the obedient.

"Soon shall we meet again,
Meet, ne'er to sever;
Soon will peace wreath her chain
Round us forever.
Our hearts will then repose,
Secure from earthly foes;
Our songs of praise shall close
Never, no never."

In these well assured hopes, let us comfort one another in this bereavement.

There are incidents connected with the career of Bro. S., which, we are sure, will greatly interest the brotherhood. We remember reading many years ago, long before we put on Christ, an "incident on a journey," in which the traveler

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described himself as detained on Lord's day in a village. He inquired of his landlord of the places of worship in the village, and was told of two places belonging to two fashionable "sections of the visible church," and of a third that was made up of very excellent people, in the humble ranks of life. The traveler determined to visit this third place of worship, and his description of the worship so perfectly accorded with that described in the new Testament that we resolved then, that if we could find any thing like that seen by the traveler, we should place our hope of earthly happiness with that people. We have no idea what nick-name "the sections of the visible church" gave this people, for the traveler says nothing on that point, but we know that they were not called "Campbellites" for this "incident on a journey" occurred probably before Alex. Campbell was born. And long before Alex. Campbell attained manhood, Bro. Skene was teaching, practicing, and worshiping in the coast-army of England, in precisely the way he taught, practiced and worshipped up to the day of his death, in the 1st Christian Congregation of Louisville. But we give place to the interesting reminiscence connected with Father Skene.

Benjamin Skene, Sr., was born in Aberdeen, Scotland, in the year 1780. In his youth he belonged to that branch of the British army retained at home for the protection of the coast of Great Britain during the wars and threatened invasion of Napoleon Bonaparte. While stationed at the town of Berwick upon Tweed, in the year 1805, he became interested in Christianity, and was baptized by Mr. Kirkwood, pastor of the Scotch Baptist Church, which, in faith and practice, was about the same as the Christian Church of our day. He and about a dozen of his comrades and their wives, (who also were persuaded to follow Christ) obtained permission of their officers to organize themselves into a little church, in which, for years they enjoyed themselves in the fellowship of the Gospel—on every Lord's day breaking bread and exhorting and edifying one another. As their regiment moved from place to place in England and Scotland, they still maintained their church organization.

About the year 1815, after the fall of Napoleon, he left the army and embarked in business in the town of Cromarty, in Scotland, where, with a few believers, he organized a church. From thence he moved to the neighborhood of Edinburgh, where, for a time, he worshiped with a little church of congenial spirits, at a place called Stabhill. He afterwards united with Robert and Jas. Haldane in their Church in Edinburgh, in which congregation he was a public exhorter for a number of years, then, with about sixty others, he branched off from the above congregation, and formed a congregation which met in Clyde Street Hall, with Arch. Smith and Andrew Kerr, as pastors. In this congregation he remained for twelve years, exhorting the brethren from time to time. This congregation, though small, was a rare example of piety and talent, containing a large number of brethren able to teach and admonish one another.

In the year 1836, he, with his family, emigrated to the United States, and took up his abode in New York, where he united with the church of Christ, then meeting on Green Street. In this congregation he was an Elder for several years. His children, being all grown, sought homes in the West. His son Benjamin and daughter Margaret settled in Cincinnati, his daughter Janet with her husband, in St. Louis, and his sons William and Robert in Louisville, Ky. About the year 1842 or '43 he left New York and came to the West to spend the balance of his days with his children.

From this period until the time of his death he has resided alternately at Cincinnati, St. Louis, Bedford, Ky., and Louisville, sharing the homes of his children. Wherever residing, he has always connected himself with congregations of the church of Christ. He has lived a life of piety for more than half a century, and died in the hope of a blessed immortality.—*Chris. Union.*

Died, on the 10 of August, 1858, of consumption, Wilson McGrew, of Allegheny City, Pa., in the 17th year of his age.

He had been in feeble health for the six months previous; but, though a subject of anxiety, not sufficiently so to alarm himself or his family, till within a few weeks of his death. He had always been one of the most amiable and du-

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tiful of youths; and having enjoyed special religious advantages, both domestic and other, he had known "from a child the holy Scriptures, which are able to make wise unto salvation." He was baptized, at his own instance and despite the extremest debility, and the remonstrances of some, on the 18th July, in the Sandusky street Baptist church, kindly granted for the purpose. It was, indeed, a "burial," for he lived but a few short weeks after. Many will long remember that triumph of the spirit over the flesh—a scene where joy and sorrow met and mingled, equally. His end was peace—in death not only confiding, but triumphant. Physicians, ministers, and friends, all bear the same testimony to his faith, hope and patience. Seldom has the funeral of one so young been so numerously attended by the good of all parties. He sleeps in the Mount Union Cemetery, in the blessed hope of a glorious resurrection to life eternal. His pure life and happy death have become a memory and an inspiration to those who knew and loved him best.

"Green be the turf above thee—
Gone in thine early days!
None knew thee but to love thee:
None named thee but to praise!"

GODERICH, C. W., March 15, '59.

DEAR BRO. CAMPBELL:—By the last English mail I received intelligence of the death of my dear Father, whom you well remember. He died in Oswestry on the morning of the 19th February, aged 79 years 2 months, and 8 days.

His illness was extremely brief, and said to have been almost painless. On the 18th he began a letter to me, which he failed to finish, owing to what was considered a slight bilious attack; it, however, was his last indisposition, for the next morning, ere the day had dawned, he had breathed his last.

I am happy in being able to say that his path, like that of the just, seemed to grow brighter and brighter unto the perfect day. As a husband, father, and friend, he has left a bright example; a rich legacy to those who delight to dwell upon his memory. As a Christian, he was modest and unassuming, but steadfast and earnest in the discharge of duty.

In conclusion, I may say, that although subject to the frailties of our nature, he, nevertheless, exemplified the virtues of benevolence and truth, fidelity and affection. But we sorrow not as those who have no hope, for we have the consolation of believing that we shall meet again. R. HAWLEY.

Died, at his home, in Johnston, Ohio, on the 13th of January last, Elder Calvin Smith, of consumption, in the 46 year of his age.

For twenty-one years, Bro. Smith was a member of the church of Christ; and fourteen years a public proclaimer of the Gospel. Earnestly, zealously, faithfully did he "stand up for Jesus." As a man, a Christian, those who knew him best loved him most. His was a well balanced character; at home, abroad, in public, in private, in secular business and in solemn acts of devotion, every where, he was the same truthful, godly man. And the sunlight of Christ's religion so permeated his soul as to make life one cheerful, happy working day. And work he did, and in the vineyard of the Lord. The love of Christ constrained him, so that the last ten years of his life were all spent in holding forth the "word of life." Comparatively brief was his working day as a Minister of the Gospel, yet the results of his labors are sufficient to crown a long life with glory. He traveled and preached Christ in ten States besides his own; and, by the blessing of Christ, more than 1800 persons were added to the church in connection with his labors. He waited not for a *great* occasion to preach a *great* sermon, but where he had opportunity, by the way-side, in the family, in the social gathering, would he speak of the Gospel and preach Jesus. "Instant in season, out of season," was his seeming motto for each day.

The question has been asked, What gave him such great influence with the people? What was the secret of his power? I cannot answer in full, but will briefly reply from the impressions of my own mind.

His great faith in God, and perfect confidence in his word. He lived and

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spoke as though he *believed* God; and that the Gospel was the power of God to save men, the great truths of the Bible; *Eternal verities, heaven and hell, and awful realities, and Christ an Almighty Living Redeemer.* He did not undertake to bend or break the Bible to man's philosophy or opinions. The commission under which he acted reads: "Preach the word," and most faithfully did he abide by it, leaving others to teach human philosophy and revel in the uncertainties of metaphysical speculations. The facts of the Gospel, the precepts and promises of Christ, communion with, and likeness to him, living and walking before God as our Father. These, and kindred themes, with him were ever fresh and ever new. But he has gone, and we shall hear his voice no more on earth. His death was a fitting close for such a life. He conversed much during his sickness with the many friends that called upon him, exhorting to faithfulness. It made me prize our holy religion more, to witness its sustaining power in the sickness and death of one so much loved. As physical strength failed, his faith grew strong till the last, almost changing to vision.—He delighted to express himself in the language of that precious hymn, so often sung and so little appreciated by the living,

"On Jordan's stormy banks I stand," &c.

It was, to him, more than poetry, a *glorious reality.* He bore his sufferings patiently, but often expressing his desire to depart and be with Christ. Reason continued her sway to the last, and he gently fell asleep in Jesus. He requested his funeral sermon preached from Revelations xiv: 13: "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them. May the Lord bless the dear family that mourn his loss, and keep them to eternal life.

E. W.

Died, at the residence of his father, (Dr. W. S. Pendleton) in the county of Louisa, on the 5th inst., Dr. David H. Pendleton, in the 27th year of his age.

The deceased suffered with excruciating neuralgic pains during the last three weeks of his life. From the first he anticipated a fatal termination of his disease, but having every possible care and comfort and the aid of the most skilful physicians, his family indulged the hope of his recovery to the last. But skill and the unwearied attention offered could avail nothing. He was gifted with a strong, quick and discriminating mind, developed by long culture and stored with solid and useful learning. He had a nature singularly frank and generous, and his genial, easy manners endeared him to every acquaintance. He was just entering upon an extensive practice, long enjoyed by his father, with every prospect of success and professional distinction, when the summons called him away. Never was a son more fondly beloved by parents—by affectionate sisters, by brother, by a fond and loving wife, than Bro. Pendleton; never had dear relatives a stronger reason for the bestowal of the heart's richest affections The large attendance at his funeral—the tears that flowed from the eyes of the aged as they gazed for the last time upon the corpse of their young friend and the anxiety of numerous servants to have a last look at their young master abundantly attest the hold which he had upon the feelings of a numerous and varied acquaintance.

In early life he had publicly professed faith in Christ and united with the Disciples worshipping at Garrett's. His conduct was regular and his devotion uniform and his hours of sickness were characterized by a sustaining faith, and he frequently spoke to his friends upon the subject, expressing full confidence and entire resignation. His last moments were not embittered with fear for himself or anxieties for his near relations. He knew the faith of his fond wife and of every member of his father's family, and his parting with them was less painful as he felt that they were not only the subjects of God's care but the subjects of his saving grace; and in turn, they were comforted by the reflection that though his early death was their loss it was his eternal gain. In the death of Bro. Pendleton, the community has lost an active and valuable citizen—the church a consistent and enterprising member—the sick a skilful and devoted physician: and the family circle in all the relations of son, brother, husband, father and master, an ornament and a support. G.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *MAY*, 1859. [No. *V.*

CHRISTIAN UNITY.—*No. III.*

We have seen that Christian Unity is oneness with Christ, and that it is effected by the in-dwelling of Christ and of the Father, by the Spirit. Paul hence calls it "the unity of the Spirit," and exhorts the Ephesian disciples to endeavor to "keep" or maintain this "unity" by the "bond of peace." Peace is here very beautifully represented as "the bond" or ligature by which this sacred unity is to be preserved, and so essential is it to this end, that it is frequently and earnestly enjoined in Scripture. "Peace be unto you," was the greeting of Christ to the disciples. "Peace I leave with you," said he in his last address;—"my peace I give unto you." Again, he says: "In me ye shall have peace." Paul invokes in behalf of his brethren, "grace and peace from God," and prays that the "God of peace" may be "with them all." In bidding farewell to the Corinthians, he says: "Be perfect, be of good comfort, be of one mind, live in peace and the God of peace shall be with you." In behalf of the brethren at Thessalonica, his prayer is: "Now the Lord of peace himself give you peace always by all means." This peace comprehends not only "peace with God," through the justification by faith which is presented in "the gospel of peace," but the peace also which should

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exist among those who have embraced the gospel. "Have salt in yourselves," says Christ, "and have peace one with another." "Be at peace among yourselves," entreated Paul of the brethren at Thessalonica. Whatever mars the Christian's peace with God, will mar his agreement with his brethren, and whatever disturbs the harmony of Christians with each other, in violation of the Divine commands, must necessarily injure, if not destroy, "peace with God." It is in following after "the things that make for peace, and things wherewith one may edify another;" it is in complying with the precept (Phil. iv., 9,) in *doing* the things we have both learned and received and found exemplified in the life of Paul, that "the God of peace" shall be with us, and it is in the disregard or neglect of these things, that we shall find the fruitful cause of enmity to God, and of division, confusion, and every evil work among those who profess the Christian name.

The same important truths may be reached from a different side. As Christian unity is essentially "the unity of the Spirit," it can exist or be maintained only by the presence of the Spirit, producing in the heart and life, the fruits of the gospel. "Peace" is one of these fruits, and, as intimately connected with purity, the one most directly concerned in the preservation of unity; and it is the one, therefore, which, in reference to this end, is especially to be cultivated. Its existence in a feeble or doubtful manner, indicates that the Spirit of Christ is present only in small and defective measure, so inadequate to the wants of the soul and the purposes of the Christian life, that no fruit whatever is likely to be brought to perfection. The production of evil fruit, shows that the Spirit of Christ is wholly absent, and that Christian unity is impossible. Cultivation may improve the fruit of the good tree, and impart additional strength to the connexion of the branches with the stem, but it can no more change the nature of the evil tree or the sourness of its fruit, than it can give life to trees that are "twice dead" and "plucked up by the roots."

Paul, accordingly, in beseeching the Ephesian disciples to walk worthy of the vocation wherewith they were called, "with all lowliness and meekness, with long suffering, forbearing one another in love," and thus "endeavoring to keep the unity of the Spirit in the bond of peace," proceeds to say: "There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all who is above all and through all, and in you all." Employing the figure which he frequently uses, he affirms that there is "one body"—the body of Christ, formed of true disciples, and having Christ as its head, and that there is also "one Spirit." dwelling in this "one body," and

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imparting to it an entire and perfect unity. In this we have an entire expression of Christian unity, as in our Saviour's prayer: "I in them and thou in me, that they may be one in us." It is in entire harmony with the fact that there is "one body and one Spirit," that the Apostle goes on to particularize various other unities which occur to him as appertaining to the one spiritual body of Christ, and as illustrating and confirming its unity. For were these two bodies, we would naturally and necessarily expect that there would be two Spirits, and if so, two hopes, two faiths, etc., corresponding. But, inasmuch as there is but one spiritual body, so is there but one hope, one Lord, one faith, one baptism, and one God, who, he adds, "is in you all," thus recurring to the original thought—the unity of the Spirit.

Where this unity of the Spirit exists, it is to be kept, as we have seen, "by the bond of peace." Whatever disturbs harmony among Christians tends to destroy Christian unity. Contention and strife not only alienate brethren from each other, but the soul from God. It is in the enjoyment of peace alone that the heart can maintain real communion with God, and nothing, consequently, can be more unfavorable to Christian unity than the controversies, bickerings, wars, and fightings of religious society. These distract the mind, destroy love, generate hatred, jealousy, revenge, foster the passions of the carnal nature, and finally quench the light of life. It is possible for men thus to lose the Spirit which alone gives unity—to grieve the Holy Spirit by which they are sealed to the day of redemption, and even after they have preached to others, to become themselves sons of perdition. Hence it is most important that Christians should hearken to the apostolic teaching and "live in peace," in order that "the God of peace" may be with them.

From this point of view, it is easy to contemplate the bearings of partyism in relation to Christian unity. It will be seen that, while *union* can never produce unity, but spiritual unity must in all cases precede Christian union; *disunion*, nevertheless, may do much to destroy this unity of which we have been speaking, and that, to precisely the same extent, it will destroy the souls of men. If disunion, in thus destroying unity, did not tend to frustrate the great purposes of Christianity in the salvation of men, it would be comparatively an evil of little magnitude, however inconvenient and unpleasant in many other respects. But it is in this respect, that it manifests its true nature, and reveals its origin from beneath. The cherishing of bitter envy and strife in the heart; glorying in men and their opinions; lying against the truth, and subverting it by rationalism, mysticism, or any plausible scheme of human

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philosophy, or theory of human nature—thus creating "confusion and every evil work"—this is not the wisdom that descends from above, but is "earthly, sensual and devilish." We need not wonder, then, at the watchful care of the Apostles in guarding the churches against these dangerous evils, and their earnestness in entreating that there should be no divisions among them, but that they should be "perfectly joined together in the same mind and in the same judgment," that there should be no schism in the body of Christ. "I beseech you, brethren," says Paul to the Romans, "mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple."

But the wisdom that is from above is of a totally different character and tendency. It has its foundation in truth. It is "first pure—then peaceable." It delights in the words of the Lord which are "pure words, making wise the simple." It is content with the plain teachings of the Sacred Scriptures, which are able to make wise unto salvation through faith in Christ. It neither seeks to explain away and evade these teachings in order to gain credence for some favorite theory, nor does it introduce untaught questions to disturb the peace of the brotherhood. It is "gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." How important, then, that Christians everywhere should give heed to the instructions of the Holy Spirit on this important subject, and endeavor to "keep the unity of the Spirit by the bond of peace," not indeed by tolerating error or compromising truth, but in all things proving themselves to be servants of God—"by pureness, by knowledge, by long-suffering, by kindness, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers and yet true, as unknown and yet well known," ever remembering that the "fruit of righteousness is sown in peace of them that make peace." R. R.

Near the close of his life Patrick Henry laid his hand on the Bible and said to a friend, "Here is a book worth more than all the others; yet it is my misfortune never to have read it with a proper attention until lately." William Pitt, when he came to die, said: "I fear that I have, like many others, neglected my religious duties too much to have any ground to hope that they can be efficacious on my deathbed."

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THE FRUITS OF THE SPIRIT.

"The fruit of the Spirit is in all goodness, righteousness and truth."

As therefore every tree is known by its fruit, even so should the Christian be known and distinguished from all others by the fruits of the Spirit,

For such fruits show that he has the Spirit; just as every effect proves the existence of an adequate cause. The fruits of the Spirit give individuality and uniformity of character that distinguish the Christian from all others; from the mere nominal Christian, as much as from the worldling. The fruits of the Spirit show that the Christian has been made a participant of the Divine nature. They assimilate the character to that of the Christian's Lord and Master: such fruits glorify God and beatify the Christian. And lastly, the fruits of the Spirit, habitually manifested by the Christian, prepare him for the society of the blest, and give him ultimately an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

But such are not the fruits of any abstract theory or speculative views of the office or work of the Holy Spirit in the salvation of men.

How the Spirit operates upon the heart of the Christian in producing the fruits of love, joy, and peace, etc., is no more needful for us to understand, than it is necessary that we should understand the process of digestion in order to grow and enjoy health by the food that we eat. In either case all that is necessary is simply to see that we receive the good and wholesome food that has been furnished us by our Creator and Redeemer, for the growth and health of both body and Spirit, of the outward and inward man. The food which Heaven has provided for our bodies is all good if received with thanksgiving. For the food and the body are both alike the creatures of God and perfectly adapted in their relations to each other. And certainly not less adapted to our spiritual nature are the words which Jesus spoke when he said, "The words that I speak to you, they are spirit and they are life." "The word of God is living and effectual." "If a man love me, he will keep my sayings." "Holy men of old spoke as they were moved by the Holy Spirit." "The seed is the word" which, when received into the heart brings forth fruit, and is experienced to be "the wisdom of God, and the power of God." The fruits of the Spirit are to be experienced and practised, not to be speculated upon.

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Indeed the folly and presumption of offering any speculative view upon a subject so mysteriously grand and incomprehensible as that of the work and influence of the Holy Spirit, and dogmatically claiming for the theory a respect due only to the plain revelations of that Spirit, deserves the unqualified censure of all who wish to maintain the simplicity of the Christian faith and doctrine. Whatever the phasis of such a philosophy may be in the apprehension of others, or of its author, sound or unsound though it be, it matters not, to insist upon its adoption by the brotherhood, merits public reprehension, seeing it is evidently schismatical in its tendency.

Such a manner of handling the living oracles has any tendency, as we have said, but that of cultivating the fruits of this ever blessed Spirit, which have been most fitly styled "the peaceable fruits of righteousness."

In thus speaking we feel assured that it proceeds not from any special fondness of being censorious, or of exercising a censorship over brethren, who, we believe, are generally as averse to the practise of dictating what should be preached or taught, as we could claim for ourself.

And it is, most certainly, to such unanimity and harmony of feelings and of views in relation to the all and alone sufficiency of the Word of Truth, which have hitherto obtained amongst our teaching brethren, that has given to the Christian faith and doctrine the power that has been so gloriously manifested in bringing so many of our cotemporaries under the benign and saving influences of the Gospel of Peace.

Let us then, brethren, as much as in us lies, endeavor under the influence of the fruits of the Spirit of all grace, to maintain the unity of the Spirit in the bond of peace. Seeing there is but one body and one Spirit, let us preserve the integrity of that one body in its living members, emulating each other in manifesting the fruits of that one Spirit, which alone can actuate that one body to the glory of God and the salvation of men. Let us, in a word, all endeavor "to speak the same things, *in words taught by the revealing Spirit*, that there may be no divisions amongst us. A. W. C.

At a recent prayer meeting in Cincinnati, one of the speakers related the story of a little dying boy, who, when a stranger stood over his bed, and asked, "Are you happy?" the little one placed his forefinger on the palm of his left hand, giving an expressive look. The stranger understood not the signs. The mother of the boy said, "Sir, he wants to tell you that Jesus Christ was nailed to the cross for his sins." The recital of this incident brought tears to many eyes.

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SYNOPTICAL EXPOSITION OF SCRIPTURE.

No. VI.—Romans IV.

Dear Bro. M.—I hope that your more advanced pupils are making rapid progress in the study of Paul's Epistle to the Romans. Be assured that I am not only ready, but anxious to assist them in any way that I can, publicly or privately, in this most important part of their academical course. To understand this one letter well, will be to them of more real service, than to be able to demonstrate with facility all the Principia of Newton, or to read with the utmost fluency all the multiplied folios of Grecian and Roman literature. It is indeed within itself a perfect body of divinity and humanity; and hence, every one who properly understands it, cannot fail to become wise even unto salvation, through the faith in Christ Jesus.

But my object is not to pronounce an eulogium upon this Epistl. I wish rather by a few logical and practical hints to induce all persons if possible, and especially the students of the ——— Academy, to begin the study of it for themselves. It is one thing to talk and to write *about* the Bible; and it is quite a different thing to drink copiously of the pure milk of the word that we may grow thereby. Waiving then for the present, all farther preliminaries, let us come at once to the pure fountain of eternal truth.

Our present lesson is the fourth chapter of this most profound but much neglected letter. In it Paul examines and discusses the case of Abraham. After stating and refuting sundry Jewish objections in the second and third chapters, he proceeded in the close of the latter to develope and to illustrate the gospel plan of justification. He showed that "God had set forth Jesus Christ as a propitiatory through faith in his blood, for a demonstration of his own justice in passing by the sins which were before committed through the forbearance of God: for a demonstration also of his justice in the present time, in order that he may be just, when justifying him who is of the faith of Jesus." And hence he concluded, that gratuitous justification by faith is the only possible way by and through which any man, whether Jew or Gentile, ever was saved, or ever can be saved.

This argument is perfectly conclusive. But Paul knew very well that it would not appear so to all his opponents. He knew that the Jew *alias* the formalist, would bring up as a means of its refutation the case of Abraham. And, therefore, he here introduces it himself, both for the purpose of exposing the Jewish sophistry in reference to it, and also in order that he might still farther illustrate, by the life and

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example of the father of the faithful, the beauty, consistency, and universality of the gospel method of justification.

His whole argument in reference to this important case, may be summed up under the six following heads or topics:

1. He shows, contrary to the supposition of the carnally minded Jew, that even Abraham was justified by grace through faith.—Verses 1, 3.

2. That the two methods of justification by grace and by works, were not and could not be united in the case of Abraham, or in any other case: and, moreover, that gratuitous justification had always been God's method of pardon, under the Jewish as well as under the Christian economy.—Verses 4, 8.

3. That circumcision was not even a *condition* of Abraham's justification.—Verses 9, 12.

4. That the promise of God to Abraham, by which he and his seed were made and constituted the heirs of the world, was inconsistent with the plan of legal justification.—Verses 13, 17.

5. His fifth topic is an illustration of the object, strength, and ground of Abraham's faith.—Verses 18, 22.

6. And finally, he draws from the case of Abraham, a lesson of encouragement for the benefit of all true believers.—Verses 23, 25.

Such then is a bare statement of the topics discussed in this very interesting chapter. Your seniors will perhaps regard this as sufficient. They know that a few general suggestions on the subject of a Greek or Roman classic, are really of more value for all the purposes of education, than would be a literal translation of the whole volume. But for the sake of those who are not so much accustomed to logical analysis, I will add farther, a very brief synopsis of the Apostle's argument.

He begins by asking the question which he knew would, just at this point of the controversy, be uppermost in the mind of the carnal Jew. What shall we say then in reference to the case of Abraham? If the argument in the third chapter is conclusive, what did even Abraham our father, obtain according to the flesh: using the word flesh in its most comprehensive Hebrew sense, for all that pertains to the flesh?

The implied answer of Paul to this question is, Nothing:—Abraham gained nothing, with respect to his justification, either from the flesh itself or from the works of the flesh. For, says he, if Abraham were justified by works, then, indeed, he would have much reason to boast of his merit. But this would be contrary to the conclusion stated in the twenty-seventh verse of the third chapter; from which

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it appears that all boasting is excluded and that the whole world is guilty before God,

A second reason for thir implied answer of the Apostle is drawn from Genesis xv., 6, where it is written, "Abraham believed the Lord, and he counted it to him for righteousness."

It is evident, therefore, that Abraham, was justified by faith, On this point the two arguments adduced are perfectly conclusive. But there has always been a proneness in human nature to seek to merit something by works of righteousness. This is an error into which even the believer is liable to fall. Much more then would the carnal Jew be likely to claim for Abraham a justification by works of law, as well as by the obedience of faith. And hence Paul anticipates this objection by showing that the two methods are utterly inconsistent with each other. "To the laborer," he says, "wages are reckoned, not as a favor, but wholly as a debt. But to him who does not work, but who believes on him who justifies the ungodly, his faith is counted for righteousness." There could therefore be no compromise or commingling of the two schemes in the justification of Abraham. It was all of grace. "Just as David also describes the blessedness of the man to whom God counts righteousness without works: saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not count sin."

To all this there could of course be no valid objection. The authority of Moses and of David could not be gainsayed. But still the Jew might raise the question, whether circumcision was not at least the *occasion* of Abraham's being justified by faith: just as the believer's baptism is now made the occasion of his pardon and justification through the blood of Christ? But Paul shows that even this last plea of the Jew is without any foundation in fact: that Abraham was really justified several years before he was circumcised: and that "he received the sign of circumcision as a seal of the righteousness of faith, which he had, yet being uncircumcised: that he might be the father of all them that believe," whether of the circumcision or of the uncircumcision.

This then is an end of the controversy so far as it respects the case of Abraham. The Jew can proceed no farther. He is dumb having no other objection to offer. But the Apostle is not yet done with the case. Having silenced his opponent, he next proceeds to strengthen his main position by an argument drawn from the covenant that God made with Abraham as the father of all the faithful.

This covenant is first found partially stated in the twelfth chapter of Genesis; and it is afterwards repeated with some new develop-

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ments, in the thirteenth, fifteenth, seventeenth and twenty-second chapters of the same book. For a long time, however, its rich provisions were very much obscured by the typical covering with which it then seemed to be almost identified. But distant objects seem to separate as we approach them, or as they approach us. It was so with the covenants of promise. The typical and the antitypical, the shadow and the substance, became more and more distinct, with the lapse of centuries. But it was reserved for Paul to remove the covering of the ark, and to show that the covenant of God with Abraham and his seed, contained within itself a world of blessings for all the faithful.

It is true that Isaiah had prophesied of the "new heavens and of the new earth wherein dwelleth righteousness;"* that Daniel had said, "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High;"† and that our blessed Saviour had proclaimed, in the hearing of the multitude, "The meek shall inherit the earth."‡ But it is with the help of Paul's logic that we are enabled to comprehend most clearly our covenanted birthrights; and to see how it is, that "if we be Christ's, then also are we Abraham's seed and heirs according to the promise."§

This covenant then, says Paul, so rich in present and future blessings, was not made with Abraham and his seed through law, but through a righteousness of faith. "For," he continues, "if they who are of the law be the heirs of the world, their faith is made void and the promise or covenant is made of none effect. For the law works wrath." It did so to the twelve tribes. It led them into bondage and captivity. And, in like manner, it will deprive of the eternal inheritance, all who rely upon it as a means of justification. For this reason then the promise of God to Abraham was based on a scheme of justification by faith, that it might be through grace; to the end that the blessings of the covenant might be made sure to *all* the seed: not to that only which is of the law, but to that also which is of the faith of Abraham in every age, and in every nation.

From the consideration of the covenant to that of the faith of Abraham, the transition is both easy and natural. If Abraham is our father, it is but right and just that we, as his children, should know something about that faith which is the bond of our relationship. And hence Paul very properly illustrates this in the five following verses. He clearly shows that Abraham was neither a Naturalist, nor a Rationalist, nor a Pietist. Had he possessed no more faith than a Kant,

* Isa. lxv., 17, 25. † Dan. vii., 27. ‡ Matt. v., 5. § Gal. iii., 29.

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a Semler, an Eichhorn, a Bauer, a Gabler, or a Schelling, he would never have been honored as "the father of many nations." But his faith reached much farther and higher, and deeper than his philosophy. Against hope he believes in hope; being fully persuaded that what GOD had promised, he was also able to perform. And therefore his faith was counted to him for righteousness.

In like manner, concludes this great commentator, will our faith be reckoned to us for righteousness, "if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences and was raised again for our justification."

With this very brief analysis of Paul's reasoning upon the case of Abraham, I must leave to you and to your scholars, the farther practical consideration of this most interesting chapter. You will at once perceive that God's method of justification has always been by grace through the obedience of faith. From the beginning, the grace of God has been the moving or primary cause of man's salvation; the blood of Christ has been the procuring cause: the agency of the Holy Spirit has been the efficient cause; and the word of God has been the instrumental cause; while faith in the Divine testimony has ever led the humble, praying penitent believer, into the enjoyment of all the known blessings of the covenant, through the obedience of whatever God has commanded.

If then we would be the seed of Abraham and heirs according to the promise, we must do the works of Abraham. If, for example, we are required to be baptized in the name of Christ for the remission of our sins, that we may enjoy the gift of the Holy Spirit, we must not hesitate. We must not stop to trace and to examine in the light of reason, all the separate links in this chain of causation. This would not be to imitate the faith of our father, who, "when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son: of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."* "Seest thou how faith wrought with his works? and by works was faith made perfect."†

Hoping that both you and your pupils may enjoy all the present blessings of "The Covenant concerning Christ," and that you may at last enter into the full possession of the eternal inheritance, I remain as ever, your brother in Christ,

R. M.

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* Heb. xi., 17, 19. Jas. ii., 22.

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RELIGION OF REASON.

HENDERSON, Ill., February 26, 1859.

DEAR BRO. CAMPBELL:—I write for the purpose of asking you whether you have seen Mr. Gerrett Smith's discourse upon the "Religion of Reason," delivered in Petersboro, January 23, 1859, and published in the N. Y. Tribune of February 19, 1859? Now, if you have not seen that address, I should be very glad to have you procure, read, and comment upon it; especially upon that point in it where Mr. S. makes "*reason*" the test of the church and the Bible. I am very anxious that some one competent to the task (I know of no one more so than Bro. Campbell), should give that point a thorough sifting. May I have the pleasure of hearing from *you* upon it? I think you showed in your debate with Mr. Owen, and in your reply to Mr. D., a sceptic, in the C. B., that no one can, by the exercise of his five senses upon all external objects, originate the idea of God, or any of his attributes. Now, this being admitted, (as I think it *must*), how are we to determine the claims of a revelation, which purports to have come from a God, of whom we are confessedly ignorant? Are we to make our reason, or judgment of what, to us, seems proper and right for God to say and command, the standard.

But, if this should be done, it supposes that we have some idea of God, and of what would be proper for him to say and command. I have read what you have written upon the subject of reason, but have not found any thing that meets this point of inquiry. If your engagements are not too onerous and pressing, I should be very glad to see something from your pen on that subject.

Will you please send the Harbinger to my address, and I will forward the money soon. I requested those missing numbers of last year, but they have not yet come. I am yours in the hope of the Gospel.

JAS. E. GASTON.

Reason has no more creative or originating power than the carpenter's rule, or the grocer's scales. Reason has to do with things actually existing; and its whole province is to notice, compare, and distinguish the objects submitted or presented to its measurement. It compares these objects, notes their similarities and their dissimilarities, and decides upon their agreement or disagreement. It affirms or denies, as the case may be. It neither creates nor annihilates any thing.

Reason, in its legitimate import and currency, implies observation,

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comparison, and deduction. This is its whole province and domain. It perceives the agreement or disagreement of all the objects, of which it takes cognizance, and affirms or denies, as the case may appear, on comparison. Like each of the five senses, it takes cognizance of its own premises. Not one of them can perform the duties of another. Hence, no testimony, no faith.

Paul indicates all this in one simple and definite and perspicuous utterance, "Faith comes by hearing." And how comes this hearing? He responds, "by the word of God." This is in harmony, too, with universal experience. In the Bible God *speaks* by prophets and apostles and evangelists. Men *hear* him in them; and, through this hearing, receive or believe (which is tantamount,) God and Christ speaking by the Holy Spirit, through these missionaries which he has commissioned.

Men speak to us. We hear them, we believe them; provided, only, they are honest and veracious men. No man ever truly believed without testimony, to him credible.

The facts believed, influence us according to their import or value. Faith's power is always proportional to the value and importance of the facts which it presents.

Multitudes speak and write most illogically, irrationally and unscripturally of faith and reason and religion.

Reason, we strongly affirm, originates nothing.

Imagination is *poetically* called the *creative* faculty of the human mind. This, however, in a figurative sense. It never did truly and absolutely create any thing. Like the mason or the carpenter, with his tools, it can create a house, when all the materials are on the ground. But, in the absence of these, it can do nothing. A man could as easily, and, quite as expeditiously, create a second sun or moon in our universe, as an absolutely new idea in his own mind, or in that of any other person. *Ex nihil*, or, according to some, *ex nihilo nihil fit. From nothing, nothing can be made.* Pre-existent ideas and symbols antedate all our own proper excogitations and ratiocinations.

There are not a few of our ecclesiastic writers and orators who concede too much to the gasconade and arrogance of the enemies of Christ and his Gospel. I occasionally hear them in our rail cars and steamboats tirading against the Bible and its author, and the credulity of Christians. Meantime cherishing the flattering unction in their hearts that they are quite as safe in catering to their lusts and passions and frivolities as any saint or Christian in the land.

The impotency of the fashionable pulpits, in their weekly lucubrations and holdings forth, we regret to be constrained to think, is one

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of the principal causes of this sad delinquency. The church creed is always orthodox, in all the denominationalisms in our country; and the Bible. quoted as it is, out of its contextual import and connexions, furnishes, as each denomination thinks and labors to prove, a perfect and complete confirmation of every tenet and dogma of vital importance to saint or sinner, held by the party. This end and object, too, seem to be the all engrossing concern and intent, of every truly denominational pulpit in our ring streaked, speckled, and spotted Christendom, of these United States, in the first and second half of the nineteenth century.

But, my dear sir, I have not yet answered the question which you have propounded touching Mr. Gerrit Smith's discourse, upon the subject of "The Religion of Reason,"—as published in the N. Y. Tribune, of February 19, 1859. I am sorry, for your gratification, to say that I have not. And, unless some friend send me a copy, I fear I cannot hope to see it. I am now writing on board the Steamer Glendale, expecting to arrive this evening at Paducah, on my way to Mississippi and Alabama, on a mission in order to the rebuilding of Bethany College on a more enlarged scale than before, to meet its prospective growth, and, to have it furnished, in every respect, adequate to the demands of our brotherhood, and its friends and patrons of all denominations.

This "Religion of Reason"—is not found in the Bible, so far as I have made myself acquainted with its contents. REASON ORIGINATES NOTHING. "Nature" and "Reason," as positive entities, or, as causes of any thing in *heaven*, *earth*, or *hadees* are not known in philosophy, or religion. Neither of them ever originated any thing. *Nature* is but the course of things, and *reason* is the rule that measures it.—Neither nature nor reason ever originated any thing. Nature is but the course of things, whether material or immaterial. It has no creative power. It has no place in the Holy Bible, properly translated.

It figures largely amongst sceptics of every school. Some Poet, in the last century, sang:—

> "If genial Nature gave the heavens no birth,
> And from Eternal ages rolled the earth;
> Why no heroes and no poets, sages tell,
> Ere Homer sung how mighty Hector fell."

It is as true of reason as of nature. Neither of them ever originated any new entity or idea.

A man might quite as intelligibly and intelligently discourse upon "the religion of "Nature *before sin* was born, as upon the religion of reason *after sin* was superinduced.

There is nothing in nature or in reason to suggest the idea of *relig-*

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ion, the terms being properly interpreted and understood. This is, too, a transcendently interesting and important fact.

Sin began in heaven. Expulsion from heaven and its consequences, was the punishment inflicted upon the natives of heaven, soon as they violated the constitution which God gave them.

Had there been called a convention of all the peers and principalities and powers in the Heavenly regions, and the whole case of human apostacy submitted to their decision—upon all the principles of eternal reason, justice, truth, and purity, we have no reason nor premises from which we could *rationally* conclude that any one of them, nor all of them in council assembled, would or could have submitted presented, demanded, or even imagined such an interposition, such an incarnation, substitution, and reconciliation as that instituted by God our Father, consummated by the Lord Jesus Christ, and sustained, documented, published and demonstrated by the Holy Spirit sent down from Heaven!

Of all the speculations of the living age that of "the Religion of Reason," it seems to me, is the most dreamy and baseless. The term religion or reconciliation indicates a change between two parties, or that which causes a change between them. Could human reason alone, or could human imagination alone, or both in concert, propound, invent or originate such an instrumentality? We positively answer *no*. Let him who affirms that, either singly or in concert, they are competent to such a discovery or invention, produce his premises and conclusion, and we will analyze and expose the fallacy or hallucination. *Reason creates nothing*. Imagination only creates images and not realities. Reason nor imagination has ever created an absolutely new idea, and never will. They may compose and decompose and transmute things that are; but neither alone, nor in concert, has either of them ever originated an essentially new idea, or a new entity. That which is properly and truly called *religion* is as demonstrably and truthfully the creation of God as were the heavens and the earth.

There is no religion in heaven or in hell. There is no need for it in either. In heaven there is nothing to reconcile. In hell there is none to be converted, none that can be reconciled; and, therefore, no reconciliation to be proposed.

There are three essentials to religion or reconciliation. These are an altar, a sacrifice, and a priest. Without these, there is no salvation possible. If then, men repudiate the Gospel and its institutions, there is not, in the whole universe, one pin to hang one hope upon. At the bar of justice, truth and reason, they stand condemned forever.

Bro. Gaston, I regret to say, that I have not seen Mr. Gerrit Smith's discourse upon "the Religion of Reason," and, therefore, I can form

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no opinion of it. But from all that I can gather of his views, he seems not to have perceived that Christianity indeed, that Judaism, the Patriarchal institution, and every thing called religion, is, of necessity, a *positive institution*. It is not the offspring of reason nor of imagination. It never could have been a result or an effect of either, or of both combined.

Sacrifice, an essential element of every form of religion, is not a deduction of either reason or imagination. From what data or principle of reason or of imagination could any one infer that if he had sinned against God his creator, he could make any amends to him by killing and burning a lamb, a kid, or a calf?—! In the eye of reason alone, it would rather be adding sin to sin, than making amends for a sin committed against God or man!

"To make amends for lost time," though a current and popular phrase, is a palpable sophism—an error of irreparable mischief. A lost hour can never be recalled.

We, through want of reflexion, pass upon ourselves and upon one another, the most palpable errors and absurdities. A man could as easily create a new island in the Pacific Ocean by a speech, as create the idea of an incarnation of Divinity in humanity, or the idea of a resurrection of the dead.

"The fool has said in his heart there is no God," and prefers atheism to Christianity. Such are the fearful wanderings of skepticism in the absence of the Christian faith and hope.

"Reason, the test of the Church, and of the Bible," is a dangerous assumption. Paine's "Age of reason," is an age of folly.

Reason is as blind as the carpenter's rule. It sees nothing without light. When enlightened by the Bible it is all potent of good. When unenlightened by that book it is wholly incompetent to guide humanity one step heavenward.

The Sacred Scriptures were originally written in Hebrew and in Greek. Fairly translated, we have in them the true oracles of God. These all culminate in Adam the first and in Adam the second. Blood connects us with Adam the first, and Faith with Adam the second. In Adam the first, we are born to die, in Adam the second, we are born again to live forever. These are not the deductions of reason, but the oracles of God. The reason of man, we have affirmed, creates nothing. It only acts upon that which is created. It perceives, compares, and decides upon its own premises or upon the premises of others submitted to it.

The words "*nature*" and "*reason*" are superlatively popular. Yet, strange to say, but a minority of even the educated classes, legitimately and grammatically appropriate and use them.

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Neither of them has ever originated a new idea. God has given to man a faculty of making images, and of greatly diversifying them—He, therefore, has the power of composing, decomposing and recomposing, and thus presenting in innumerable attitudes, forms, and colors the materials afforded him in Nature, in the providence of God, in the Bible, in the church, and in the sayings and doings of his cotemporaries.

But in the field of inspiration he walks not primarily by reason, by human tradition, nor by imagination; but by faith in the well-sustained testimony of God, which, when fully examined, still affords, as it has afforded in by-gone ages, the full assurance of its Divine origin and its transcendent value—sealed, as it has been, by the blood of prophets, apostles, saints, and martyrs innumerable. A. C.

Memphis, Tenn, March 26, '59.

LETTER FROM BRO. J. JUDSON BARCLAY.

Beirut, December 23, 1858.

Dear Bro. Campbell: Life has no pleasure higher or holier than that of friendship, and, knowing that this enjoyment is impaired by discontinuance of intercourse,—there being no human possession, of which the donation is less certain,—I seize the present hour to inform you of matters in the Orient, and, to continue, with your permission, my intercourse with you, across the waters. The exaggerated reports of letter writers from the East, in relation to the unsafe state of Syria, may have given rise to alarm, on the part of our friends, for our safety, but, I assure you, that *we, in Beirut*, flanked by the mountains of Lebanon, with his immense Christian population, are just as safe as we would be in an American city. I have been called upon to enter the scene of Arab strife, where the country was, for the time, in a fearful state of fermentation and unsafety, but for a *Frank* there is not the slightest fear of danger, if not too rash in his adventures. My position in this respect, is very pleasant, inasmuch as it is always a shield of safety. The barbarous outrage on the American family of agriculturalists, at Jaffa, called me to that place, and thence to Kaifa, at the base of Mt. Carmel, where I met with quite an adventure, which you may have seen alluded to in the public press.

I am happy to inform you that four of the perpetrators of this inhuman outrage, have been condemned as guilty, and will, no doubt, be executed very soon. Our Government has very judiciously supported the power of the American name, by two armed vessels of war on these coasts. It gave me feelings of peculiar delight to see here, in this "distant Orient," the stars and stripes fluttering in the

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wind, over the noble Steam Frigate Wabash—among crowns and crescents, high above the craft in the harbor, the larger portion of which were the Levantine Feluccas, confining the utmost range of their nautical daring to the Eastern shores of the Mediterranean. The vessel, during her stay of a week, in this harbor, was constantly thronged by visitors; all of whom, were treated with the utmost courtesy—especially the ladies, for whom the devotion of the officers had all the generosity which characterized the highest noontide of chivalry, and which, in this day, is entirely unknown among the native population. The visit of this large vessel of war to Constantinople has occasioned great surprise throughout the Turkish Empire, inasmuch as no vessel carrying her number of guns, is allowed to pass the Dardanelles—by express treaty stipulation. The diplomatic ire, kindled by the sudden growth of this small American Corvette, (as she was reported to be), at the Dardanelles, into a huge Frigate in the Golden Horn, found vent in a protest from the different Embassies, which, however, did not prevent the Wabash from receiving the Sultan on board; and being an object of curiosity and conjecture for many days. Flag officer Lavallette, and Captain Baron extended to me an invitation to accompany them, as their guest, in a visit to Tripoli and thence to Jaffa, which I accepted, and enjoyed a long coveted privilege—to inspect carefully the workings of a man-of-war. It would seem as though the principles of perpetual motion had found a favorite lodgement at last, in every part and portion of this vast floating fabric. There is not a spar, rope or sail which does not seem to have caught the spirit of motion, and all under the most perfect management and control of one recognized head—the Flag Officer, who possesses, in an eminent degree, that high combination of rare talent, so necessary for this perplexing and responsibile post.

The City of Tripoli is some fifty miles north of this place, beautifully situated at the base of a hill facing the sea, with the highest peak of Lebanon, towering immediately above,—and the ancient Cedars of Lebanon within a day's ride. The romantic situation of the place, has something in it so extravagant, and so peculiar to itself that it can never fail to contribute a mixture of melancholy and delight to all who visit it. We had only time to call officially on the Governor of the place, and our consular agent,—inspect the ruins of the old castle of Raymond of Toulouse, and then, late in the evening, weighed anchor for Jaffa. The following evening we anchored before Jaffa, and I regret that the limits of my sheet force me to forego a description of the place, and my visit to the "Holy City." There I met my father and mother for the first time since their arrival in Jerusalem. You will be glad to learn that the little congregation of disciples, formed

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before our departure from Jerusalem, with but a few exceptions, still continue their adherence to the truth, in the face of opposition and temptations, well calculated to influence those who are not thoroughly imbued with the spirit of the primeval followers of Christ. I was truly rejoiced to find that my cousin, (a young lady from Virginia, who came out with us,) had also added herself to that faith, which she formerly discarded, as untrue—not to say a fable. But I must hasten away, however reluctantly, from this subject, to allude to the translation of the Arabic Scriptures, at Beirut, else my story would die here, like a Pilgrim, who never reached the shrine of his saint. The Arabic language is, certainly, one of the most interesting and important in existence. It claims, also, the honor due to venerable age—having been in use as a vernacular dialect in days that carry us back to remote antiquity, and, though its extant literature is comparatively recent, it claims a sister relationship with the Hebrew, and springs from the old Semitic family, holding a prominent place between its Hebrew and Aramaic branches. There is but little doubt that the language of Arabia has been as fixed and uniform, as her people and manners. The great extent of its vocabulary entitles it to a conspicuous position in the foremost rank of living or dead languages. But over and above these claims, it possesses an historical interest, not merely as the medium, through which invaluable stores of ancient learning were preserved, when Europe was involved in a darkness, that might truly be felt, but also as the vehicle and depository of a strange religious faith—the living power of which has, as yet, been scarcely weakened. The religion of Mohammed is exclusively confined to the Koran, (that anomalous production) in that language, which seems to be essential to *Islam*, as every translation used by Moslems is always accompanied by the original—a very great advantage, which we Christians might envy, and which we may hereafter emulate, whenever available. It is also closely allied to the Turkish and Persian, and is the prevalent medium of communication around the old historical centres of the world—embracing Syria, Palestine, Egypt, and the whole East of Northern Africa, as well as its proper and original domain.

With this powerful and far reaching instrument in the hands of the messengers of the Cross, what results might not be accomplished, when this country is once freely opened to Missionary labor—in subsidising this noble ally to circulate Divine and saving truth.

There is no other language, in which a correct version of the Bible, seems to be so much a matter of course, or rather of necessity, at the present time. The missionaries at this place, feeling this want, have nobly come up to this laborious undertaking, and through the indefatigable labors of the lamented Dr. Eli Smith, one of the first Ara-

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bic scholars of the age, assisted by Mr. Bistary, a native Syrian, of extensive and critical acquaintance with his language, as well as the Greek and Hebrew—the entire Bible, (with but a few books in the Old Testament excepted—was translated. At present, it is being revised and completed in the able hands of Dr. Vandyke, one of the missionaries of the Am. Board of Commissioners for Foreign Missions, who is acknowledged to be one of the most perfect scholars in the colloquial use of the language, in the world. This being the head-quarters of the missionaries in Syria, the extensive printing establishment, connected with the mission, is located here, and is in active operation on the work at present. The following is a literal translation of the 19th verse of the 28th chapter of Matthew: "Go ye, therefore, and make disciples of all the nations, and baptize them in (or by) the name of the Father, and of the Son, and of the Holy Ghost.

The word *ammad* is used by all the Christian churches to denote the rite of baptism, whether by immersion or otherwise. The Armenian, Greek and Greek Catholic churches, which practice immersion use this word, which, in its original sense, does not convey the idea of immersion or dipping, but that of supporting or establishing. The Arabic word for immersion, is *ghattas*, *i. e.* to cause a person to sink under the water. In Matthew xx: 22, and other places, the word *sabgha* is used, and more closely approaches the act of dipping than *ammad*—having the sense of dyeing or dipping into a liquid. It is to be deplored that this word, in connection with the little preposition *eis*, will mar the accuracy of a translation, which, in other respects, is supposed to be perfect.

I forward you, by this opportunity, a copy of the Arabic newspaper, lately started in this place, which will give you the local news of Beirut, in a typography. which commends itself, at least, to your patience, should you give it a careful perusal.

To Mrs. Campbell, please present my very warmest remembrances, and sincere Christian regards, and, to all of my friends in your family, I would request to be remembered, as well as the Faculty of the College. The Harbinger has shared the fate of our other papers mailed us from the States—none of which have reached us as yet.

With highest Christian consideration and personal regard, I remain ever yours,

J. Judson Barclay.

This life is but a fragile fragment; senseless is he who attaches himself to it; what is past is dead; what is to come, is hidden; thou hast only the moment in which thou breathest.

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MINUTES OF THE MISSOURI STATE MEETING.

WEDNESDAY, Sept. 1st, 3 o'clock, P. M.

The State Meeting convened pursuant to adjournment, in Columbia, Boone Connty, Mo., on Wednesday, September 1st 1858.

Reading of the Scriptures and prayer by Elder J. Atkinson.

On motion of Bro. A. Proctor, Elder Jacob Creath was appointed Chairman *pro tem.*, and Bro. J. K. Rogers, Secretary.

The names of the following brethren and delegates were enrolled—J. Creath, Palmyra; J. Atkinson, Fayette; A. Proctor, St. Louis; John W. McGarvey, Dover, Lafayette Co.; J. H. Haden, Glasgow; J. A. Meng, Carrollton; J. A. Sidener and H. Slack, Chillicothe; Dr. Walker, Dover, Randolph Co.; James Terrell, Trenton; F. Bradley, New Bloomfield; W. L. Victor, Antioch, Boone Co.; T. M. Allen, Bethany, Boone Co.; C. S. Stone, Dr. W. T. Lenoir, J. D. Dawson, L. B. Wilkes and J. K. Rogers, Columbia. To these were added, during the meeting, the following—J. A. Berry, Middlegrove; G. L. Myers, B. R. Naylor, E. G. Ross, Mt. Pleasant Union, Howard Co. T. N. Gaines, Howard Co.; —— Peterson, Trenton; John Wright, F. W. Allen, Middle Grove; G. Robinson, J. Q. Hic'a N. B. Peeler, Ashland; J. C. Wood, A. W. Roper, Glasgow; Jacob Coons, W. D. Campbell, Mexico; D. Davis, Salt River; W. H. Robinson, Huntsville; John McCune, Howard Co.

The following brethren from other States were present during the meeting, viz.: Elder John Smith, Ky.; D. S. Burnet, Ohio; D. Bates, Iowa; W. K. Pendleton, Bethany, Va.; H. S. Earl, —— Taylor, Ill.

On motion of Bro. A. Proctor, the officers *pro tem*, were made the permanent officers of the meeting.

On motion of Bro. J. K. Rogers, the chair appointed the following committee to prepare business for the meeting, viz: T. M. Allen, A. Proctor, J. W. McGarvey, L. B. Wilkes, and J. Atkinson.

Bro. J. K. Rogers was added to the committee, on motion of A. Proctor.

Bro. A. Proctor moved that the Elders of the Columbia congregation be appointed a Committee on Preaching.—*Carried.*

The Committee on Business reported the following, which was adopted:

Hours of Business. 9 o'clock, a.m., and 3 o'clock, p.m.
Hours of Preaching, 11 o'clock, a.m., and 7 o'clock, p.m.

Adjourned to meet on Thursday, at 9 a.m.

Benediction by Elder D. S. Burnet.

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THURSDAY, Sept. 2d, 9 A.M.

Religious exercises by the Chairman.

Minutes of the previous meeting were read and adopted.

Bro. T. M. Allen, who, in connection with Elder A. Wright, was appointed State Evangelist by the last State Meeting made his report.

On motion of Bro. A. Proctor, the report was received, and the thanks of the meeting returned to Bro. Allen.

The Business Committee, through its Chairman, T. M. Allen, submitted the following Report:

Brethren—Your Committee, after such deliberation as our time would permit, recommend the following subjects for your consideration:

1st. The Reports of the Treasurer and Committees appointed by the last State Meeting.

2d. The propriety of employing one or more State Evangelists.

3d. The recommendation of some weekly religious newspaper for general circulation among the brotherhood.

4th. The educational interests of the brotherhood. Report received and adopted.

The Committee appointed by the last State Meeting to consider the propriety and practicability of founding and endowing a State Female Orphan School, reported favorably, and submitted a preliminary plan of operations.

The Report was received, and a motion made to adopt. After some discussion, the motion to adopt was laid on the table.

Bro. Wilkes moved that Bro. Burnet, Agent of the American Christian Missionary Society, be invited to address the meeting touching the objects of said Society.—*Carried.*

Adjourned to meet at 3 o'clock, p.m.

Benediction by Bro. T. N. Gaines.

THURSDAY, Sept. 2d, 3 o'clock, p.m.

Reading of the Scriptures by Bro. Meng.

Prayer by Elder John Smith, of Ky.

Bro. McGarvey moved that the subject of a weekly religious newspaper, recommended to the favorable consideration of the meeting, be referred to a committee of three, with instructions to report on the same to-morrow morning.—*Carried.*

The Chair appointed Bros. Atkinson, Allen and McGarvey.

The Treasurer, Bro. Proctor, submitted his report on the Finances of the past year, as follows:—

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Received at Liberty, during the State Meeting, in October of 1857, the following sums, viz. :—

From Dr. J. W. Cox, Rec. Sec.		$112,00
" J. W. McGarvey, for Dover Congregation		66,00
" S. J. Fitzgerald,	Republican "	25,00
" Dr. J. W. Cox,	Haynesville "	8,50
" Dr. Bryant,	Independence "	30,00
" T. P. Haley,	Richmond, "	16,50
" Dr. Morton,	Liberty "	32,50
Balance brought forward from previous year		28,25
Amount received		$318,75

Amounts disbursed by order of the Educational Committee, as follows,—

To B. H. Smith, Student at Bethany	$203,25
To H. H. Haley, " "	125,00
For Exchange	4,55
Amount disbursed	$332,80
Amount due the Treasurer for money advanced	14,05

A. Proctor, Treasurer.

Report received and adopted.

Bro. A. Proctor, in behalf of the Publishing Committee appointed by the last State Meeting, reported as follows :—

Received from Dr. Cox, Recording Secretary	$50,50
" by Contribution	17,80
" from F. R. Palmer, by letter,	5,00
" from Baily, Weston, by Bro. Ritimor	5,00
Amount received	$78,30
Paid for printing 3000 copies of the Minutes.	42,30
" " Wrapping paper	00,40
" " Postage	27,20
" " Drayage	00,25
Amount paid out	70,15
Balance on hand	8,18

A. Proctor, Chairman of Committee.

Report was received and adopted.

Bro. D. S. Burnet, read a circular from the Leavenworth (Kansas) Congregation, calling on the brotherhood for aid in the erection of a House of Worship, and in Evangelical labor.

Bro. McGarvey moved that a Committee of three, to be known as the Committee on Publication, be appointed, to have 3000 copies of the Minutes of this Meeting printed and circulated : he also moved that $75 be raised at this meeting and placed at the disposal of said Committee for the above object.—*Carried.*

Adjourned to meet on Friday, at 9 a.m.

Benediction by Elder T. M. Allen.

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FRIDAY, Sept. 3d, 9 a.m.

Met pursuant to adjournment. Religious exercises by Elder John O. White. Minutes were read and adopted.

Bro. Gaines announced to the meeting that Bro. W. K. Pendleton was present, and moved that he be invited to participate in the exercises of the meeting.—*Carried.*

Bro. McGarvey moved to take up the subject of the Female Orphan School.—*Carried.*

The subject being before the House was discussed at some length, pending which discussion, and as collateral to it, Bro. Proctor moved that Bro. T. M. Allen be appointed State Evangelist.—*Carried.*

Bro. Allen accepted the appointment.

Bro. McGarvey then moved to spread the report of the Committee on Female Orphan School, on the Minutes, and to postpone its further consideration until the next State Meeting.—*Carried.*

REPORT.

BRETHREN—Your Committee appointed at the last State Meeting, to draw up and present to this meeting, a plan of operations for the erection and endowment of a School for Female Orphans in this State, beg leave to present the following as the result of their own reflections, and of free consultation with various brethren of sound practical judgment, viz.:

1. This Meeting shall appoint a Board of Trustees to consist of thirteen brethren, who shall be styled "Trustees of the Missouri Female Orphan School."

2. The Trustees shall send out agents to procure subscriptions for the erection and endowment of said Institution, taking all subscriptions either in the form of notes bearing interest or of cash donations.

3. When the amounts subscribed shall have reached the sum of $50,000, the Trustees shall select a location for the Institution, and then elect a new Board of Trustees of the same number, a majority of whom shall live within forty miles of the Institution.

4. The Trustees shall invest in suitable buildings and grounds, such a sum as would be proportionate to the whole amount within their control, leaving the remainder as an endowment fund.

5. The Trustees shall so soon as practicable, procure from the Legislature of the State, a charter, empowering them to carry out the provisions herein stated, and to exercise such other privileges as are necessary to the successful management of a School for destitute Female Orphans.

J. W. MCGARVEY,
T. M. ALLEN, } *Committee.*

Adjourned to meet at 3 p.m.

Benediction by Prof. W. K. Pendleton.

[The above Report may differ slightly in verbiage from that read at the meeting. The one then read was, by some means, misplaced, and at the request of the Secretary, Bro. McGarvey furnished this copy from memory. In all the essential features they are precisely the same. J. K. R.]

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FRIDAY, Sept. 3d, 3 p.m.

Met—Reading of the Scriptures and Prayer by Bro. L. B. Wilkes.

Call for Report of Committee on Newspaper—allowed until to-morrow morning.

On motion of Bro. McGarvey, Bro. Proctor was re-elected Treasurer.

Bro. McGarvey moved that the delegates present report to the Treasurer the amounts brought by them up to the meeting, to be applied to educational interests.—*Carried.*

The following sums were paid in and pledged.

By J. W. McGarvey, Dover and Waverly congregations.	$47,00
" H. S. Earl, Republican Congregation	25,00
" " Bethany Congregation	15,00
" T. M. Allen, for himself	10,00
" J. A. Meng, Carrollton Congregation	20,00
" Dr. W. W. Walker, Randolph Congregation	5,00
" L. B. Wilkes, Columbia Congregation	20,00
" W. F. Birch, Glasgow	40,00
" J. W. McGarvey	20,00
" J. A. Meng, for Brunswick	32,00
Total	$234,00

The Report of the Committee on Education being called for, the following was submitted, viz.:

In anticipation of a prompt payment of what had been pledged, your Committee appropriated (promised) to the Brethren (B. H. Smith and H. H. Haley) mentioned in the Treasurer's Report above, for the

Session ending July 4th, 1858	$600,00
Paid them, (See Treasurer's Report)	328,25
Leaving us in debt to them	$271,75

It is necessary that we pay this debt before we make any appropriations for the future, for these brethren have incurred an expense of a Session at College, depending on our pledge to sustain them.

In conclusion, we would most earnestly urge upon the brethren present, the importance of laying this subject before the brethren among whom they labor, and of procuring liberal subscriptions on the plan originally proposed at the inauguration of this enterprise.—The fact is, we are under the highest obligations to procure at least, means sufficient to defray the present indebtedness, and to sustain Bro. Smith another year at College, which will enable him to graduate.

T. M. ALLEN,
A. PROCTOR,
J. W. MCGARVEY,
} *Committee.*

[It will be seen by comparing the last two reports, that the whole amount paid in and pledged for educational purposes this year, falls short by $37 of the amount of our indebtedness to Brethren Smith and Haley, on last year's appropriations. J. K. R.]

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J. K. Rogers moved, that, in order to meet the deficit shown by the above report, and to prosecute more vigorously, in future, our educational plans, the preaching brethren present, go home and obtain subscriptions, running through a term of five years; the first installment to be paid down, and forwarded at once to the Treasurer; the next installment to be due one year hence, and to be brought up to the State Meeting.—*Carried.*

On motion, the old Committee on Education was continued for another year.

Bro. Proctor offered the following resolution, viz.:

Resolved, That we are much gratified at the continued success and increasing usefulness of Christian College; and, that we earnestly recommend it as every way worthy the confidence and patronage of the Brethren of the State of Missouri, and of the great West.

Unanimously adopted.

Adjourned to meet on Saturday, 9 a.m. Benediction.

SATURDAY, Sept. 4th, 9 a.m.

Met pursuant to adjournment.

Reading and Prayer by the Chairman.

Minutes of yesterday read and adopted.

The Committee on Religious Newspaper, reported as follows:

Resolved, That the interests of the Christian Church demand a weekly paper for general circulation among the brotherhood, devoted to the cause of Primitive Christianity.

Time and experience have taught us that in order to the healthy, vigorous and continued existence of a weekly paper worthy of the cause we plead, it must receive the hearty support of the brotherhood at large; so that, the question is not whether we shall have many weeklies having a general circulation, but whether we shall have *one* or *none*; whether we shall have many weeklies having a sickly existence and a speedy death, or whether we shall have one ably conducted sheet with a permanent existence and a wide-spread circulation, whose ability and usefulness shall continue to increase with its circulation, and which shall be a worthy exponent of the cause we plead.

Your Committee take great pleasure in saying, that they believe that in the "American Christian Review," published by Bro. Franklin at Cincinnati, we have an ably conducted weekly paper, which has well and faithfully served the purpose for which it was established; that it has already attained a respectable circulation, and needs but the united and continued support of the brethren throughout the United States to make it every thing that they desire. In view of these facts, your Committee would respectfully recommend to the brethren in the State of Missouri, the "American Christian Review" as every way worthy of their continued and undivided support as a weekly newspaper, and that the brethren present pledge themselves

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to use their best efforts to extend its circulation and enlarge its usefulness. J. ATKINSON, *Chairman Com.*

Report adopted.

Bro. Proctor submitted the following preamble and resolutions, which were unanimously adopted:

WHEREAS, The success of Bethany College is most intimately connected with the prosperity of our cause in Missouri, by educating and qualifying men to advocate and sustain it; and

WHEREAS, We regard the loss of the College buildings and the property pertaining to the Institution, as not only a misfortune to it, but also as a serious and real loss to us; therefore,

Resolved, That we deeply and sincerely sympathize with the Faculty pertaining to the Institution, in the calamity which has befallen it; and especially with the venerable President, in this serious interruption of the most cherished hope of his life.

Resolved, That we earnestly recommend to our brotherhood throughout the State, to aid promptly and liberally in the re-erection of the College edifice, and in supplying it with libraries and apparatus; and thus repair, as far as possible, the loss which we feel that we have all sustained in their destruction.

The following resolution was offered by Bro. Gaines:

Resolved, That the State Meeting invite the co-operation of the churches and brethren throughout the State, in the education of young men for the ministry.—*Adopted.*

Bro. Gerard Robinson, of Howard County, begged leave to submit through the State Meeting, the following proposition to the brotherhood: That, he would be one of one hundred to raise a fund of $50,000, the principal to be so invested as to be legally inviolable, and the annual proceeds of which should be appropriated to the education of young men for the ministry.

Ordered to be spread on the minutes.

[Who of the multitudes of our brethren, blessed by a munificent Providence with their hundreds of thousands, will respond to this noble and generous call of Bro. Robinson, and join him in this Heaven-born work? We trust and humbly pray, that this call may not be in vain, but that very many noble spirits will be found both ready and anxious to consecrate a small portion of that temporal estate over which the Lord has placed them, to this service; and thus prove themselves wise stewards of the manifold mercies of God. Will the brethren, through some of our papers, speak out on this subject. J. K. R.]

Bro. Stone offered the following resolution:

Resolved, That this Meeting hold its Session annually in the town of Columbia, commencing on Wednesday before the first Lord's day in September.

Its consideration was deferred until the evening session.

Adjourned to meet at 3 p.m. Benediction.

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SATURDAY, Sept. 4th, 3 p.m.

Religious exercises by J. W. McGarvey.

On motion, Bro. Stone's resolution fixing permanently the place for holding the State Meeting was taken up.

Bro. Atkinson moved its adoption.

Bro. McGarvey offered the following substitute which was adopted:

Resolved, That the next State Meeting be held at Glasgow, Howard County, commencing on Wednesday before the first Lord's day in September, 1859, and that the question of a permanent location for the Meeting be considered at that time.

On a motion, the following preamble and resolutions were adopted:

WHEREAS, We deem it of high importance to the great general interests for which the State Meeting has been organized, that there should be as full and general attendance of Preachers and Delegates from the Churches throughout the state as practicable; and,

WHEREAS, Our past experience convinces us that there is, at present, a want of interest felt in this Meeting, in many parts of the State: therefore,

Resolved, That Brethren Gaines, Allen, and McGarvey be, and they are hereby appointed a Committee to address a circular letter to the Churches and Preachers throughout the State, setting forth the utility and importance of these Meetings, and urging their attendance either by delegates or in person.

Resolved, also, That the same Committee be and they are hereby instructed to ascertain by correspondence or otherwise, the sentiments of the Brethren and Churches as to the propriety of adopting a permanent location for holding the State Meeting, and also as to the most suitable place for this purpose, and that they report the result of their inquiry to the next annual meeting.

The number of additions to the Churches within the boundaries of the labors of those present, being called for, was reported at 1159 within the last six months.

The State Evangelist was charged to do what he could during the year towards organizing the Senatorial Districts of the State into Evangelizing Districts; and to collect, by all means in his power, as large an amount of statistics respecting the Churches throughout the State, as possible, and report the same to this meeting at its next annual session.

Resolved, That the thanks of this Meeting be and they are hereby returned to the brethren and citizens of Columbia, for their hospitality and Christian courtesy, during its session.

Adjourned to meet in the town of Glasgow, Howard County, on Wednesday before the first Lord's day in September, 1859.

Benediction by Father Smith, of Ky.

Elder J. CREATH, *Chairman*.

J. K. ROGERS, *Secretary*.

Sept. 4th 1858.

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QUERY AND ANSWER.

INDEPENDENCE, MO., March 13, 1859.

DEAR BRO. MILLIGAN,—I am constrained to write to you for assistance on a point in one of Paul's letters, on which myself and others have bestowed much labor, with but little success. The passage is found in 1 Cor. iii., 12, 15. If you will give us your views on this difficult passage, you will oblige many, and especially one who knows from experience how to appreciate your instruction.

Yours in hope of eternal life, M. W. MILLER.

DEAR BRO. MILLER,—You are not the first person who has found it difficult to comprehend the meaning of the passage to which you here refer. It has long been a stumbling-block to many of the most learned commentators. But it is, nevertheless, quite intelligible; and to those who view it from the proper stand-point, it will appear as one of the most beautiful and impressive illustrations of the intensely scrutinizing and searching character of the Messiah's administration. The Apostle is here warning all who profess to be teachers and preachers of the gospel, to beware how and what they teach; and also what manner of persons they introduce into the church. And for the purpose of giving more perspicuity, beauty and energy to his remarks, he speaks of the church as the temple of God. Christ is the foundation; and, of course, men and women who have confessed his name, and been baptized by his authority into the name of the Father, and of the Son, and of the Holy Spirit, compose the superstructure. Among these there has always been a great diversity of character. Some of them may be compared to gold, silver, and precious stones; but others are more fitly represented by wood, hay and stubble. But these elements, says Paul, cannot and will not always maintain their present relative position in the same building. This temple must pass through the refining fire of God's judgment. And of course the wood, the hay, and the stubble, will then all be consumed. It matters not by whom they were introduced into the temple; whether by an inspired apostle, a true evangelist, or a false teacher. Whatever is combustible will then be destroyed. And consequently the labor of the builder will so far be lost.

And yet the builder himself may be saved. But if so, it will not be because he has been called a preacher of the gospel. It will not be on account of his eloquence, philosophical opinions, or party associations. Nor will it be because he has even turned many to

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righteousness. He may do this, and still be a cast-away.* If saved at all then, it will be because he is like the pure gold, or silver, or precious stones. He must pass through the very same fire that will try and purify the temple. His own character, as well as his works will be thoroughly scrutinized by the searcher of all hearts; for every man must give an account of himself to God.†

When, therefore, the books shall be opened, the inquiry will not be, whom we have converted: or by whom we have been converted: whom we baptized, or by whom we have been baptized. Every man, whether he may have been a teacher, or one of the taught, will then stand before the great white throne, to be judged for the deeds done on his own body, whether they be good or whether they be evil.‡ And hence all glorying in men and in party, is absurd in the highest degree. The great question with every man should be, Am I a Christian? Do I love the Lord Jesus Christ with all my heart, and with all my soul, and with all my strength, and with all my mind and do I esteem it more than my meat and my drink to do all that he has commanded? If so, then all is well. If each of us can answer these questions in the affirmative, then indeed all things are ours, whether Paul or Apollos, or Cephas, or the world, or death, or things present, or things to come; all are ours, and we are Christ's, and Christ is God's.

Let this, then, my dear Brother, be our constant aim, while we ever rely upon the mercy of God which is in Jesus Christ our Lord.

Yours with Christian esteem, R. MILLIGAN.

SIGNS OF THE TIMES.

MISSIONARY ASPECTS OF ROMANISM AND PROTESTANTISM.

The Romish Propaganda, or "*Societas de Propaganda Fide*," was founded at Rome, by Gregory XV., A.D., 1622. It is at once both the receiver and disburser of all the funds of the Roman Catholic Church, raised and appropriated for the conversion of both Pagans and Protestants. Auxiliaries, indeed, it has, like other societies: some of which are very influential. But as the rivers all flow into the sea, so it is with these tributaries to the See of Rome; or rather into the See of Lyons. For though the head of the Propaganda is at Rome; the heart of its operations, is now in the city of Lyons.

A society sustained by the regular contributions of more than 100,000,000 Catholics, must, under any circumstances, exert a powerful influence on the character, the fortunes, and the destiny of the

* 1 Cor. ix., 27. † Rom. xiv., 12. ‡ Rev. xx., 13.

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world. But, nevertheless, we have reason to believe that the influence of this Association has been greatly overrated. There is a charm connected with the unity, the ubiquity, and the goodness of its pretensions, that is very apt to deceive both its friends and its opponents. It is therefore well, under such circumstances, to look at *facts*, to examine *statistics*, and to carefully weigh the force and power of *numbers*.

Fortunately this is easily done in the case of the Propaganda. Its annual reports furnish sufficient data. During the year 1857, for example, it appears that there were collected and disbursed by this mammoth Institution, money to the amount of about $760,000.

This seems to be a large sum compared with the receipts of the various individual Protestant Missionary Societies. But how many of our readers are aware of the fact that during the last year, Protestant England alone, did actually collect and disburse more than twice as much money for Missionary purposes than the whole Catholic world did through the agency and influence of their boasted Propaganda! And yet it is even so. The various Protestant Missionary Societies of Great Britain, received and appropriated, during the year 1857, for the conversion of the heathen world, about $2,170,000. If to this, we add $2,000,000 more for the receipts of the American and Continental Societies, we will have an aggregate of about $4,170,000, or more than five times the amount of Missionary funds collected and disbursed by the Roman Catholic Church, for Missionary purposes, during the same time.

This is a very significant fact. We think that it deserves to be noticed and recorded as one of the Signs of the Times. R. M.

The Bible is a book for time, to guide through it; a book for earth, to lift above it; a book for society, to regenerate and elevate it. It is a book for man, in relation to man his brother; and for man the sinner, in relation to God the Saviour. Its depth is the mystery of truth; its height is the splendor of purity; its mission is the mission of love; its course is the path of wisdom; its sphere is the world of fallen mankind; and its end is the glory of God. Whoever is humbly led by it is safely led to heaven. It confounds the conceited, baffles the speculative, rebukes the proud, frowns upon the formal, denounces the ungenerous, dooms the profligate and the impenitent, smiles upon the meek and self-denying, assures the contrite, and refreshes the wayworn follower of Christ with living water from the fountain of eternal love. Like all the works of God, his Word is diversified and harmonious, plain and profound, simple and sublime, suitable and serviceable. It contains the development of the eternal will, the thunderings of righteous and reasonable wrath, the benefactions of unmerited favor, the rebukes of fatherly fidelity, the beauties of holiness, the glowings of love, the counsels of wisdom, and the index of futurity.

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From the Christian Mirror.

THE BIBLE.

It is a sad reflection that this precious Book should be undervalued by many in proportion to the increase of facilities for possessing it and putting it in circulation. In 1274, the price of a Bible with a commentary, *fairly written*, was thirty pounds! a most enormous sum! For in 1272 the pay of a laboring man was only three half-pence per day; so that such a work would cost him more than fifteen years' labor; and the expense having been greater than building two arches of the London Bridge, which in 1240 cost twenty-five pounds. In the same century, a Psalter with marginal annotations was valued at *ten shillings*, a sum equivalent to at least £7 10*s*. at present. St. Austin on Genesis was valued at the same price.

A century or two later, those who valued the Bible had another difficulty to contend with, which deprived them of the benefit which might otherwise have accrued from the translation and multiplication of copies. At the request of the (*Catholic*) clergy, several severe proclamations were issued by King Henry VIII. against all who read, or kept by them, Tyndal's translation of the New Testament; so that a copy of this book in the possession of any person was sufficient to convict him of heresy, and subject him to the flames. In the early part of this king's reign many suffered severely for their attachment to the Scriptures. The houses of those who were suspected of *heresy*, as it was called, were searched for prohibited books.—Children were suborned against their parents, and wives against their husbands. Many were imprisoned, and obliged to do penance, and many were burnt. But the fervent zeal of the Christians of those days seemed much superior to that of our days, as manifestly appears by their sitting up all night in reading and learning; also by their expenses in buying books in English, of whom some gave five marks, some more, some less, for a book; and some gave a load of hay for a few chapters of St. James or of St. Paul in English.

When the king had allowed the Bible to be read in churches, several poor men in Chelmsford united their means, and purchased a New Testament, and were accustomed to read it on Sundays "in the lower end of the church." Many would flock about them to hear the reading; among the rest one William Waldron, then about fifteen years of age, "came every Sunday to hear the glad and sweet tidings of the Gospel." His father repeatedly "angrily fetched him away

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to say the Latin matins with himself, which grieved him much."—This put him upon the thought of learning to read English, that he might read the New Testament himself, which, when he had by diligence effected, he and his father's apprentice, joining their stocks together, bought a New Testament; and, to conceal it, laid it under a straw bed, and read it at convenient times.

There were, also, many in the lower walks of life, whose names are recorded on high as having glorified God by their death. Among these the name of Joan Waste, a poor woman, deserves never to be forgotten. Though blind from her birth, she learned at an early age to knit stockings and sleeves, and to assist her father in his business of rope-making, and always discovered the utmost aversion to idleness and sloth. After the death of her parents she lived with her brother; and, by daily attendance at church, and hearing Divine service read in the vulgate tongue, during the reign of King Edward, became deeply impressed with religious principles. This rendered her desirous of possessing the Word of God; so that at length, having by her labor earned and saved as much money as would purchase a New Testament, she procured one, and, as she could not read it herself, got others to read it to her, especially an old man seventy years of age, a prisoner for debt in the common hall at Derby, and the clerk of the parish, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without the book; and daily increasing in sacred knowledge, exhibited its influence in her life, till she was about twenty-two years of age, when she was condemned for not believing the doctrine of transubstantiation, and burnt at Derby, England.

Such facts as these are instructive, and convey the most pointed reproof to various classes of persons. They reprove the *formalist*, to whom the Bible is a "dead letter;" the *worldling*, who cannot find time to peruse it; the *covetous*, who would rather retain his dollar than possess it; the *ordinary Christian*, that he reads it and prizes it so little; the whole host of *traducers*, who pour their calumnies on those individuals and societies who are exerting themselves to give to the poor and destitute this heavenly light, this precious solace.

Such facts would justify tenfold greater efforts and sacrifices to disseminate the Sacred Scriptures. They show that the estimation in which they were held by such rulers as David and Jeremiah was by no means extravagant. When we hear one of them saying of the Scriptures, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb;" and anoth-

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er, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart," we hear the expression of a feeling which belonged to these in common with many others in different ages; a feeling which the seraphic Watts experienced in delightful strength—

"Firm are the words his prophets give,
Sweet words on which his children live!"

How many will the example of Joan Waste condemn in the day of judgment!

MR. BARNES' EXPERIENCE.

Rev. Albert Barnes, so well known as a voluminous writer, recently delivered a Sermon to his own people in Philadelphia, which he entitles, "Life at Three Score." In regard to his own labors he gives the following:

I have seen the value of *industry*; and as I owe to this, under God, whatever success I have obtained, it seems to me not improper to speak of it here, and to recommend the habit to those who are just entering life.

I had nothing else to depend on but this. I had no capital when I began life; I had no powerful patronage to help me; I had no natural endowments, as I believe no man has, that could supply the place of industry; and it is not improper here to say, that all that I have been able to do in this world has been the result of habits of industry which began in early life, which were commended to me by the example of a venerated father; and which have been, and are, an abiding source of enjoyment.

And here—and it was a view to this in part that introduced this subject at all—it seems to me to be proper to allude to what I have never before referred to in the pulpit—the use which I have made of the press. It may have appeared strange that a man with such a pastoral charge as I have had, and under such responsibilities as have been on me—a salaried man, employed to do a specific work, and that not the work of book-making; should have felt himself at liberty to devote so much time as I have done to an employment that seems to be so connected with a private end, and so remote from the duties of a pastor. I admit that the point is one which demands some explanation, and though I have never learned that any complaint has been made in any quarter on the subject, yet it seems proper once for all—and no better time to do this is likely to occur—I should state why it has been done.

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Dr. Doddridge, in reference to his own work, the "Paraphrase on the New Testament"—a work which, in my judgment, better expresses the true sense of the New Testament, and is a more finished and elegant commentary on that portion of the Bible than any other in the English language—said that its being written at all was owing to the difference between rising at five and at seven o'clock in the morning. A remark similar to this will explain all that I have done.—Whatever I have accomplished in the way of commentary on the Scriptures is to be traced to the fact of rising at four in the morning, and to the time thus secured which I thought might properly be employed in a work not immediately connected with my pastoral labors. That habit I have now pursued for many years; rather, as far as my conscience advises me on the subject, because I loved the work itself, than from any gain or reputation or, indeed, from any definite plan as to the work itself.

And here, as my publications on the Scriptures have had a circulation which I never anticipated, and which I have always found it difficult to account for, it may be proper to state in a few words, the manner in which my attention was first directed to it, and the principles on which the work has been conducted, until a result has been reached which so astonishes me, and which overwhelms me now with the responsibility of what I have done.

My attention was first directed to the subject by what seemed to me to be a want in Sabbath Schools, the want of a plain and simple commentary on the Gospels, which could be put into the hands of teachers, and which would furnish an easy explanation of the meaning of sacred writers. I began the work, and prepared brief notes on the Gospel by Matthew, when I incidentally learned that the Rev. James W. Alexander, D.D., then of Trenton, now of New York, was engaged in preparing a similar work. Not deeming it desirable that two books of the same kind should be prepared, I wrote to him on the subject. He replied that he had been employed by the American Sunday School Union to prepare such a work; that he had made about the same amount of manuscript preparation which I had done; that he regarded it as undesirable that two works of the same character should be issued; that his health was delicate, and that he would gladly relinquish the undertaking. He abandoned it, as I have always felt, with a generous spirit, manifesting at that early time of life, alike in the act itself, and in his letter to me on the subject, the same high trait of character as a Christian gentleman, which has always so eminently characterized him. I have prosecuted the work until a result has been reached, which I, by no means, contemplated at the outset.

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All my commentaries on the Scriptures have been written before nine o'clock in the morning. At the very beginning, now more than thirty years ago, I adopted a resolution to stop writing on these notes when the clock struck nine. This resolution I have invariably adhered to, not unfrequently finishing my morning task in the midst of a paragraph, and sometimes even in the midst of a sentence.

In preparing so many books for the public, while under obligation to perform the duties of a Pastor in a large congregation, seemingly abstracting time for a private end, which might have been devoted directly to my studies as a Christian minister, I have justified my course to my own mind by two considerations:—

One was, that I thought that no one could reasonably complain, if I took that time for what seemed to be a *side-work*, before men usually entered on the duties of the day, and that if I devoted the time after nine in the morning to the work of preparation for the pulpit, and to my pastoral labors, I should devote as much each day to my professional duties as other men ordinarily do to the callings of life; and,

The other was, that I could in no way better prepare myself for my public ministerial labors, than by devoting a portion of each morning to the careful study of the word of God—the volume which it has been the duty of my life to explain and defend. The best method of studying any subject is by writing on it; and, apart from all idea of publication, and even supposing that accumulated manuscripts were committed to the flames, I know of no way in which a minister of the gospel could better prepare himself for his public ministrations, than by spending two hours each morning in a careful and critical study of the Bible. I know of no part of my studies from which I have derived more real aid in my public ministrations, than from the habit thus early formed, and so long persevered in, of beginning each day with the study of the word of God. At the same time, it is not improper to refer here to the *happiness* which I have found in these studies. In the recollection now of the past portions of my life, I refer to these morning hours—to the stillness and quiet of my room in this house of God when I have been permitted to "prevent the dawning of the morning" in the study of the Bible, while the inhabitants of this great city were slumbering round about me, and before the cares of the day and its direct responsibilities came on me—to the hours which I have thus spent in a close contemplation of divine truth, endeavoring to understand its import, to remove the difficulties that might pertain to it, and to ascertain its practical bearing on the Christian life—I refer, I say, to these scenes as among the happiest portions of my life. If I have had any true communion with God in my life; if I have made any progress in Christian piety; if I am, in any re-

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spect, a better man, and a more confirmed Christian, than I was when I entered the ministry; if I have made any progress in my preparation for that world on which I must, at no very distant period enter; and if I have been enabled to do you any good in explaining to you the word of God, it has been closely connected with those calm and quiet scenes when I felt that I was alone with God, and when my mind was thus brought into close contact with those truths which the Holy Ghost has inspired. I look back to those periods of my life with gratitude to God; and I could not do a better thing in reference to my younger brethren in the ministry, than to commend this habit to them as one closely connected with their own personal piety, and their usefulness in the world.

Manuscripts, when a man writes every day, even though he writes but little, accumulate. Dr. Johnson was asked how it was that the Christian Fathers and the men of other times, could find leisure to fill so many folios with the productions of their pens. "Nothing is easier," said he, and he at once began a calculation to show what would be the effect, in the ordinary term of a man's life, if he wrote only one octavo page in a day; and the question was solved. The result in thirty or forty years would account for all that Jerome, or Chrysostom, or Augustine; that Luther, Calvin, or Baxter have done. In this manner manuscripts accumulated on my hands until I have been surprised to find that by this slow and steady process I have been enabled to prepare eleven volumes of commentary on the New Testament, and five on portions of the Old Testament, and that the aggregate number of volumes of commentaries on the New Testament which I have thus sent abroad, is more than four hundred thousand in our own country, and I suppose a larger number abroad.—*Due West Telescope.*.

From the American Christian Review.

LETTER FROM JAMAICA.

KINGSTON, JAMAICA, W.I., Feb. 1, 1859.

DEAR BROTHER—Since my last monthly, I have heard nothing from you, but have had substantial proof that we are not forgotten having been advised by Messrs. M. P. & Co., of New York, that Bro. Burnet had sent them $200 for my use, which has been promptly paid over by the Bank of Jamaica. Many thanks to the brethren for this tangible expression of their sympathy—for this token of the sincerity of their petitions on our behalf.

* * * * * *

We have rented the same premises that we have occupied since

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May last for other three months, as we are not likely to get a definite answer about the premises which we would like to purchase till March, and are hoping by that time to hear further from the Board, as we are happy to find that they looked favorably upon our application for aid for that purpose.

The prevailing sickness, which exceeds any thing that has been known for many years, still continues to operate unfavorably upon our congregations so far as numbers are concerned, but we are still enabled to report some progress during the last month. Early in the month we had two additions, one by baptism and one from the Baptists, and last Lord's day another confession was taken for baptism from the Wesleyans. There are a few others who have been regular attendants for a long time whom I consider positive candidates for the same step and cannot hold out long. One, an intelligent Wesleyan, said to Mrs. B., "I can not stay away as long as I can put one foot before the other." He said also to a brother, "I have been a Wesleyan twenty years, but have just now begun to hear the gospel."

I have made a little change in our services here since the opening of the new year. Our members found no comfort in attending other places of worship in the morning, and desired to have a service of our own; so we have our Christian service at 11 a.m., and the public preaching at 3 p.m. Our country service is now at 7 p.m. We have a better attendance in the country since this arrangement, as most of the people have their own places of worship which they attend during the day. The present appearance is, that we may look for some additions in that quarter soon. Our Sunday school continues interesting, and averages about the same in attendance as for some months past. We need a small library of the right sort of books for them. Thus far we have supplied reading books, cards, etc., from our own resources.

I am happy to say that my family are now enjoying good health again, though our brother-in-law is but just recovering from a severe illness, and his wife, our sister, is now sick. Sister Dille is in town attending on them, and one or two others, and as usual succeeding well in her practice. The prejudice, however, against female practitioners is so strong here, that few, I fear, will employ her out of our immediate circle.

You will have heard of the late revolution in Hayti. His Imperial Majesty, Faustin First, has found an asylum in our humble city, right glad to get off with his head on his shoulders—though I believe he has had the foresight to deposit a large sum of money in the Bank of England in anticipation of the present crisis. The country is still in

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a very unsettled state. I doubt whether they will long sustain a republican form of government.

We are very far from that state of thrift and prosperity here that ought to exist. Our natural advantages are great, but there is neither energy nor capital to improve them, and our senators seem to lack wisdom. The chief trouble is the lack of a resident proprietory. Even now where there are proprietors on the spot to manage their own affairs, many estates pay well. I would like to see a goodly number of Americans settling in the island; they might do well, and be a great blessing to the country. But they should bring capital to start with.

The prospect is, that we will soon have a line of steamers touching at this port from New York twice each month, in that event, our correspondence, I trust, will be more frequent and regular.

Hoping soon to hear from you, and with love to the brethren, I remain yours in the service of Christ, J. O. Beardslee.

Isaac Ehreit, *Cor. Sec., A.C.M.S.*

From the American Christian Review.

LETTER FROM JERUSALEM.

Jerusalem, Feb. 1, 1859.

Dear Bro.—"Faint, yet pursuing," I am again permitted, in the good providence of the Lord, to address you under circumstances of much mercy—though still suffering somewhat from rheumatic pains—as are several others also, beneath our leaky dome, though in a less degree.

Although the indications of success are rather more encouraging than when I last wrote, yet it is not my privilege to record any actual accessions to our little fold. Indeed I have heard of no conversions to Protestant ranks any where in Syria for a length of time, though we are occasionally grieved to hear of sad *perversions* and apostasies. Amongst these is the case of a once promising Jewish proselyte of one of the Protestant missions here, who the other day went over, body soul, and spirit, to the Moslem faith—not however, they say, without a handsome temporal consideration by way of quietus to conscience; and he now sports his Islamism in the lordly dress of an Effendi.

The magnificent "patriarchal palace," at Beit Jalah, near Bethlehem, is at last completed; and there is said to have been some rare bidding in the *spiritual* Bazaar between his lordship, the "Grand Guardian and Custodian of Sacred Localities," and certain other

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"Lords *spiritual*." By means of this *pious* traffic in souls, these poor, degraded, sap-sucking Greeks and Latins are said to drive a very thrifty business—by *serving a turn*.

Another Papal structure, the Austrian Hospice, is also completed in fine style, and has been turned over to the management of the Hospitalers or Knights of St. John, who after so long a dispersion have thus again a name and a local habitation in the place of their origin.

It is asserted, on what would seem reliable authority, that a corps of missionaries, numbering more than two hundred, inclusive of assistants, may soon be expected to arrive from Spain. But what they can find to do is quite a mystery.

There is also expected an early arrival of one hundred more of the "Ammonites," as they are generally called. There are only about sixty of this singular sect of Christians here at present; but no less than eight thousand are said to be making preparations to settle hereabouts. Claiming to be the faithful, *par excellence*, they style themselves Aymanites—deriving this denomination from the Hebrew word for faith, which is almost identical with the Arabic term *ayman*. Unlike the many low Italians and degraded wretches of various nations to be found in almost every nook and corner of Jerusalem, these Germans appear to be quite respectable as far as my observation extends, though they certainly entertain some very erratic notions in relation to the existing obligation of circumcision and the Sabbath or seventh day of the week, the non-inspiration of the Epistles of the Apostle Paul, and the advent of the Prophet Elijah, whom they maintain to be no other than a certain rather Quixotic personage who has recently disappeared quite mysteriously, but who, they allege, has merely gone to paradise for a while, and will re-appear, as he has done several times before, and will soon lead them into the land of Ammon! The term "Ammonites" is not therefore a misnomer, as might be supposed, though they usually denominate themselves Aymonites—the Faithful. But notwithstanding their extraordinary pretensions to Christianity, the privilege of interment in the English cemetery was unhesitatingly denied them by the Anglican Bishop on occasion of the death of one of their members a week or two ago, upon the express ground that they are not Christians at all.

It is not a little astonishing that besides this confident aspirant to the honors of the office of the "Elijah that was for to come," there are two others here, claiming, not only the *mantle*, but personal identity with the prophet, (one of whom greatly annoys the worshippers in the Anglican church, and the residents near his sanctum, by the continual blowing of the prophetic trump,) while a fourth has returned to the United States, and it is to be hoped—*to his senses too*.

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Time was when the name of "Mericanee" was a passport to favor and consideration in these ends of the earth; but I am sorry to say that American character has suffered a good deal of late at the hands of certain visitors and sojourners, amongst whom are not only divers "notables" of great celebrity, but presumptuous paupers, and parasites on the foreign residents. But begging, in high quarters, is carried on in a still more objectionable manner, much to the annoyance of travelers—more than £2000 being squeezed out of travelers by one mission alone, in a single season!

If prophecy does not point to such a strange state of things, is not the present state of Jerusalem a most inexplicable enigma! I may indite, in relief, however, by way of offset to the foregoing, the consoling fact that a well appointed Scotch mission is about to be established here in special reference to the educational wants of the rising generation of all castes—Jews, Christians and Gentiles—a great desideratum certainly.

A fearful storm swept over Syria a few weeks ago, by which, as I learn by letter just received from Beirut, five British vessels, besides other foreign craft, went to pieces in that port, though fortunately only three lives were lost. But besides the wrecks of the foreign vessels in the harbor, some forty or fifty of the small native coasters called falukas were wrecked in that immediate vicinity. By the by, observing a Beirut newspaper lying before me, I conclude to send it to you in proof of the improving condition of Turkey. Mayhap our beloved brother, that invincible champion of Truth, the accomplished editor of the Review, would like to favor his readers with a few extracts—though the fearful dearth of vowels may not be in exact accordance with his views of perspicuity, and may hence prove rather perplexing to him, as it certainly does to me—there being only three properly speaking, in all the language, and they not *expressed* more than once or twice in a score of lines!

The Germans undertook to establish a newspaper in this city a few weeks ago, but unfortunately the Arabs having taken it into their heads to relieve the editor of all his superfluous goods and chattels, in carrying out their benevolent intentions toward the "Khawager Namsowch," knocked all his type into a most inedible kind of *pi!* and had he made the slightest resistance, would have knocked the hated *Giaour* into eternity, for there were no less than ten of them, all armed to the teeth. And thus untimely ended the Jerusalem *Chronicle*, before it had fairly entered upon the infancy of its existence.

One of those sudden monetary changes, for which the Pashalic of Jerusalem is so famous has just occurred, and caught some of us—

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indeed all except a few privileged money jobbers who are in the secret—unawares. My loss is only about a thirtieth; but those who happened to have on hand coins of certain denominations lose much more. This sudden and arbitrary depreciation of the currency by public decree is said—but with what truth I undertake not to affirm—to be a game very profitably played off by a temporary combination of Bashas and bankers, when the public disbursements are completed and taxes are about to be collected. The present Basha, however, I can scarcely suppose, from what I know of him, capable of such collusion. He is far above the usual order of Bashas, and has twice most kindly laid me under special obligations to his excellency, and and every visitor as well as resident of the Holy City is indebted to him for his excellent sanitary and general municipal regulations. Among other very wholesome acts was the imprisonment of forty bakers, for selling bread below the legal weight; and to day he has excluded all milk sellers from the city for a late advance in their charges. Never perhaps since the era of the Frank kingdom have the streets of Jerusalem been so thoroughly cleansed. O that the time were come for the "cleansing of the sanctuary!"

Earnestly invoking a continuance of your intercessions at the Throne of Grace, believe me, dear brother, most sincerely and devotedly yours, in the endearing ties of faith, hope and charity.

J. T. Barclay.

Isaac Errett, *Cor. Sec., A.C.M.S.*

THE FINAL JUDGMENT.

Most men who have lived under the light of the Gospel and who die in their reason feel themselves compelled to pronounce a judgment upon their own character which either inspires them with the hope of the Gospel, or else leaves them to utter despair. Why, in any case, that judgment which an individual, under the light of the Gospel, and in the last moments of reason and of life, passes upon himself, should be reversed at the final judgment, must argue a degree of self-flattery and self-righteousness, that leave him as ignorant of himself and of the Divine love, as he is destitute of that holiness which alone can fit him for the bliss of Heaven.

The view of the final judgment which we have given us in the 25th of Matthew, represents all the nations of the earth assembled before Him who as the son of man, is both our Peer, our King, and our Judge. All nations, we see, are assembled before Him. Amidst myriads of angels he takes his seat upon the throne of his glory. And this vast assembly of nations, gathered before him, in the language of the metaphor used, he separates as a shepherd divides the

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sheep from the goats. The sheep he places upon hs right hand, but the goats on his left. In these grand divisions they stand, not as nations, but as individuals taken out of all nations, kindreds, tongues and people.

Reader, do you imagine yourself one of the vast multitude whom no man can number, and that you shall one day stand before the son of man, by whom you shall be judged, as by a peer. Be assured it is no vain imagination. It is a serious reality, as true as that you live. He has the fixing of your destiny. For all judgment is committed to the Son, that all may honor the Son as they honor the Father who sent him, and may be prepared to stand before the Son of Man.

In the judicial proceedings of that day, no mention will be made of the soundness or unsoundness of our faith, nor of the orthodoxy or heterodoxy of our creed, nor of our forms of church government. Nor will any be commended for his regular life and church-going habits; nor blamed for the lack of these moral qualities.

Nothing of all that now so much engages the intemperate zeal of men in defending their religious opinions and forms of faith and doctrines will then be considered, or enter into the great question, or constitute any part of the character, that shall determine and decide the destiny of every man. No systems of moral or religious reforms, not affecting the state of the heart and life towards God; none of the religious enterprises of the day, or of any day past or to come, that leave this great question out of view will avail aught in the eye of Him who sits in judgment upon the real character of men.

Men there are, and have been, who rank high among men, as philanthropists and religious reformers who shall then be found on the left hand of the Judge. They may have given their fortunes to ameliorate the temporal condition of man. They may have evinced much zeal in combating religious error. They may have achieved much in the cause of religion and humanity. They may even have wrought mighty works in the name of Christ; may have cast out demons, and may have sealed their testimony with their blood, who nevertheless shall be then found not entitled to a place on His right hand. But is it asked, why such characters shall ultimately have no inheritance in the Kingdom of God and of his Anointed, the answer to the why may be found in the fact that ambitious men, smitten with the mere love of distinction amongst men, can as well indulge their native vanity and pride in these ways as other men who seek the gratification of the same passions in the acquisition of worldly renown from riches, statesmanship, or military achievements. Self-gratulation in the acquisition of the adulation of the multitude constitutes them all alike idolators—self-worshippers.

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No man can have a just regard for his fellow man who perceives not his true moral and spiritual relations to God and his fellow men. But understanding these he can do much in the cause of God and humanity. The cause of God is, indeed, the cause of humanity. "For He so loved the world, dead in sins, that he gave his only begotten Son, that whoever believes on him, may not perish, but have eternal life." The intelligent and true believer has perceived this Divine love, and feels it operating on his heart, and evinces it to be a great reality by the fruits which it bears, prominent amongst which are those acts of piety and humanity that bespeak a heart filled with love to God and man. Such an one sees in every other man an object of the same Divine compassionate love. And for the reason that he was loved, he perceives that all men are loved. Therefore he loves all men. But as he loves the character of the Saviour above all others, he especially loves those who resemble him in character. And while a most benevolent feeling pervades his heart and actuates him towards all men, he loves with complacency those who most resemble Him whom he most loves. What pleasure then must such an one enjoy in works of humanity. Especially great must that pleasure be which is derived from ministering to the necessities of those who fear the moral image of One whom we love supremely.

And here, may we not say, is the culminating point in evidence of our discipleship. No mere nominal disciple ever affords such evidence. No lover of the world ever attempted it. For where no moral beauty is seen, there can be no admiration nor delight in beholding the picture. Hence the Saviour when he assumes the official character of a judge and gives the evidence upon which alone a just decision can be made, he omits whatever men might conceive to be of an equivocal character. Hence the infallibility of the test for determining the genuine character, which he has given us.

The ground of our final acceptance is thus stated by the Judge. To those on his right hand, he says, "Come you blessed of my Father, inherit the Kingdom prepared for you from the formation of the world; for I was hungry and you fed me: I was thirsty and you gave me drink: I was a stranger and you took me in: naked and you clothed me: I was sick and you visited me: I was in prison and you came to me. Then shall the righteous answer him, saying, Lord when saw we thee hungry and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And He shall answer, and say to them, Verily, I say to you, inasmuch as you did it to one of the least of these my brethren, you have done it to me."

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Alas for the present Christian profession, if this indeed be the true test of Christian character! Piety and humanity, evincive of love to Christ is, it would seem, the only test that can stand the scrutiny of the Judge, or the ordeal of that day. If such be not the fruit of our faith, the hope built upon it is all a delusion, and the testimony upon which it rests will be our final condemnation. The Founder of the Faith always intended that these fruits of it shall characterize his people in all the ages of time, and that nothing else or less shall be the ground of final acceptance. If, therefore, our forms of faith and doctrine, and church governments, and church doctrines, and ethics, and family worship, and private devotion, or any other religious service, rendered by way of afflicting our souls,—if they yield not the fruits of piety and humanity, from love to our adorable Redeemer, it is all Pharisaism, self-deception, an awful mistake, incorrigible. A. W. C.

QUEEN VICTORIA.

That Alexandrina Victoria should ever have ascended the English throne, is, perhaps, the only remarkable event in her life. George III. left five sons, the elder, of course, the heir, the others, in all likelihood, forever debarred from the succession. The heir, the Prince of Wales, reigned as George IV., and died childless; the second son, the Duke of York, died without reigning, and likewise childless; the third son, the Duke of Clarence, reigned as William IV., and died childless; the fourth son, Edward, Duke of Kent, died without reigning, but left one child, a daughter; and to her, thus remote from the inheritance, descended the patrimony of the Houses of Hanover and Brunswick.

When Victoria was six years old, her mother appointed the Rev. George Davys, her preceptor: and his fidelity and zeal proved the wisdom of her choice. The Baroness Lehzen was associated with him as instructress. Up to her eleventh year the Princess was totally unaware of her claims upon the succession, or of any possible concatenation of events by which her condition in life would be materially changed. In 1827 the Duke of York died, and in 1830, King George followed him. The accession of King William, whose two daughters, were already dead, placed her next the throne. Her education was now what would best fit her to wear the crown. Without overtasking her mental and physical energies, her instructors supplied her with every species of knowledge by which a Queen might profit. The read together the numerous treatises which had been written—for the most part in the Continental languages—upon the education of a Princess.

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She was familiar with the lives and actions of all who had conferred honor on the human race, whether as sovereigns, statesmen, scholars, inventors, discoverers, benefactors, poets or divines. While yet in her teens, she spoke English, French and German, with equal fluency; she read Italian and translated Virgil and Horace; she was a proficient in mathematics, and showed a decided talent in all branches connected with the science of numbers. Accomplishments were not neglected. The Princess danced, sang, and sketched from nature. She laid aside a portion of her pocket-money to aid in extinguishing the indebtedness of her father. A sound religious training lay at the base of the fabric thus reared, and Victoria was made to realize that, as she was to reign over a nation professedly Christian, she must prove, by her private conduct, and in her domestic life, her right to the glorious title of Defender of the Faith.

On the 17th day of July, Victoria made her first public appearance as Sovereign of the nation. She prorogued Parliament in person, addressing the members of the two chambers from the throne in the House of Lords. Her pallor betrayed her emotion, but her manner was calm and composed, and her bearing at once child-like and royal. Her voice was distinct, though tremulous. It was a proud day for Great Britain—the people unreservedly gave away their hearts, and became the prey at once of love at first sight. And they have never regretted the spontaneous, precipitate act.

Victoria I., was crowned in Westminster Abbey, on the 28th of June, 1838. The venerable pile was dressed with unusually unprecedented splendor. Every nation in Christendom, and several out of its pale, had sent their representatives, and the maiden Queen was "consecrated"—to use the solemn continental expression—in the midst of the most imposing and gorgeous assemblage which any country has witnessed, whether in Westminster Abbey, Notre Dame de Paris, or the Kremlin of Moscow. Victoria kneeled and devoutly implored the Divine guidance for herself and a blessing for her people. From that time forward she has discharged, with exemplary fidelity, every duty which has devolved upon her as a Queen, and sought to enlarge the sphere of her duties as a woman, that by discharging those also she might offer a model to the mothers, wives and sisters of her subjects. She felt how imperatively needed was an example of strict virtue on the British throne.—*Goodrich.*

Divine sovereignty shines in every believer's history, and a clear eye can discern it in every page of the history.

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THE MESSIAHSHIP.

THE MESSIAHSHIP, *or Great Demonstration.*—Written for the union of Christians, on Christian principles, as plead for in the current Reformation, by Walter Scott. Cincinnati: H. S. Bosworth.

Through the kindness of the much esteemed author, I have just received a copy of the above work. It is a handsome volume of nearly 400 pages, discussing, as announced in the preface, two great propositions, viz.; "1st. The ancient Scriptures prove their own Divine authenticity, by proving that their author is the Omniscient God. 2d. The New Testament also proves its own Divine authenticity by proving that Jesus Christ* is the Messiah, the Son of God."

This work, which has been anxiously expected for some time by those who are familiar with the previous productions of its author, will, I am persuaded, from even the cursory examination I have yet been able to give it, fully equal the high anticipations entertained in regard to it, and prove a valuable aid in the defence and dissemination of the truth. Every thing, indeed, which proceeds from a mind of so much logical acuteness and such far reaching analytical power, as that of Bro. Scott, connected, as these qualities are, in him, with the most sincere love of truth, must be worthy of the particular attention, not only of the Christian, but of the public in general. His intimate connexion with the present religious movement, and his agency in developing and defending its leading principles, of which his present offering shows him to be still a devoted advocate, should secure for his expositions of Scripture the most respectful consideration, even when these differ, as in some instances in the work before me, from those heretofore generally entertained amongst us. These will, no doubt, become, in due time, matters of public examination, and, if found to be in harmony with the Sacred Volume, will be accepted by all who desire to grow in grace and knowledge. Meanwhile, I trust that the work will have an extensive circulation, and receive that attention which the well-known ability of its author and the great importance of the subject treated justly demand.

Sold by H. S. Bosworth, Cincinnati. $1 per copy.

R. R.

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* The use of the word "Christ," though doubtless employed as a *surname*, is objectionable in this place on the ground of tautology. It may, possibly, however, be a typographical error.

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THE MOUNTAINS OF SCRIPTURE.

Mount Ararat, whereon, says Moses, the ark rested, consists of two peaks separated by a valley. The Great Ararat rises to a height of 17,210 feet from the level of the sea, and the lesser or Little Ararat to 13,000. The Great Ararat was ascended by Prof. Parrot, in 1829; probably then pressed by the foot of man for the first time since Noah.

Carmel, the scene of the trial hetween Elijah and the worshippers of Baal, as to whether Jehovah or Baal was God, is the general name of a range of hills, extending northwest from the plain of Esdraelon, and ending in a bold promontory on the shore of the Mediterranean, forming the Bay of Acre. The extent of the range is six miles, and the greatest height 1,500 feet.

Mounts Ebal and *Gerizim*, in Samaria, rise about 800 feet, having a valley about 250 paces wide between. On these hills was performed the grand ceremony, on the Israelites gaining possession of the land of promise, for which Moses had left directions. Six tribes were placed upon Mount Gerizim to bless the people, and six upon Mount Ebal to curse. In later times, the Samaritans built a temple on Mount Gerizim, and the Samaritans still regard it as holy ground.

Mount Hor, on the summit of which Aaron died, is situated in Arabia Petrea, on the confines of Idumea, and rises to the elevation of 3,000 feet.

Lebanon, whose renowned "Cedars" are many times alluded to, is the name applied in Scripture to both the Libanus and Anti Libanus mountains, two parallel ranges running from northeast to southwest, on the northern shores of Palestine. The average height of the range, is about 10,000 feet.

Mount Moriah, one of the hills upon which Jerusalem was built of old, and the site of Solomon's temple, and the present Mosque of Omar, is about 2,000 feet above the level of the Mediterranean, and separated from the Mount of Olives by the narrow valley of Jehoshaphat.

The Mount of Olives, sacred as the frequent resort of the Saviour for meditation and prayer, derives its name from the number and beauty of its olive trees. It rises about 500 feet above its opposite neighbor Moriah, and is the place of burial of the Jews.

Mount Sinai, where "the Lord descended in fire," and gave the commandments to Moses, is a wild, desolate region of granite peaks and precipices, deep ravines and water-courses. Its height is 7,000 feet, and the length of the whole range is three miles.

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Mount Tabor is a beautiful mountain, standing alone on the border of the plain of Esdraelon, south from Nazareth. To this hill tradition points as the spot hallowed by the transfiguration of our Lord, and this event is yearly celebrated there by the Latin and Greek churches.

Mount Zion, many times alluded to in Scripture as the "holy hill," "beautiful for situation," etc., was one of the four hills upon which ancient Jerusalem was built. It is rather lower than Olivet, surrounded by the valleys Hinnom and Jehoshaphat, and at one time formed the citadel or heart of the city.

PROSPECTUS OF THE CHRISTIAN QUARTERLY.

The undersigned takes this method of announcing that he will issue on the first Monday in January, 1860, in the city of St. Joseph, Mo., the first number of a Quarterly, bearing the above title, to be devoted to the promulgation and defence of Christianity as announced in the Old Testament, and distinctly and fully taught in the New.

Provided that two thousand subscribers, with the money actually paid in, shall be obtained between now and the time hereinafter designated.

Should this number not be obtained, then all moneys so paid in will be refunded, enough only being reserved to pay the price of exchange. A regular subscription book will be opened, and all money sent will be placed in Bank, on deposit, until the required number of subscribers is obtained, or a failure ascertained. The result will then be announced through The American Christian Review.

Arrangements have been made with a first class publishing house in the city of St. Joseph to assume the entire responsibility of getting out the work in the very best style.

It will be necessary that the number of subscribers above named shall be obtained, and the money forwarded, by the first day of November, that all the arrangements necessary may be made for issuing the first number promptly by the time designated.

Each number of the work will contain 112 double column pages, and the price per year, or for four numbers, will be $2, in advance.

All communications to be addressed to MOSES E. LARD.

ST. JOSEPH, MO., March 16, 1859.

An urgent call having been made upon Bro. Lard to undertake the establishment of a Quarterly Review amongst us, he has responded to the demand by the above Prospectus, which we present to our readers with much pleasure.

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There are many important subjects under discussion, and new questions constantly arising, which require, for their elucidation, more space than can be afforded consistently with the variety appropriate in a monthly or weekly publication designed for the public in general. To pursue such investigations in short detached monthly essays, is, by no means, agreeable either to the writer or to the reader. During the intervals, the train of thought is lost, or some partial view of truth has led to false conclusions, or some errorist, foreseeing the overthrow of his system, avails himself of the opportunity to misrepresent the views advanced, to alarm the ignorant with false prognostications of heresy, and thus mislead and prejudice the minds of the community, before the writer is allowed the opportunity to present his views fully and fairly before the public. In all such cases, a Quarterly publication, in a single number of which a subject can be treated at length, and all objections be anticipated, and refuted, affords a suitable medium of communication. Its utility is also very great, as a means of bringing to the notice of the public, all new publications of importance and discussing their respective merits upon just and true principles of criticism. The thoughtful and intelligent among the brotherhood have long felt the need of such a balance-wheel amidst our publishing machinery to quicken the movement of the tardy, and to restrain the rash and dangerous proceedings of bold adventurers and empty self-seekers, who occasionally make their appearance endeavoring to pervert the truth and to draw away disciples after them.

It is a matter of congratulation that Bro. Lard, already so distinguished for his logical acumen in defending the principles of the Reformation, has yielded to the solicitations of the brethren and consented to assume the editorship of a Quarterly Review. I trust the enterprise will be abundantly successful in promoting the cause of truth and the glory of God, and that it will be liberally sustained by the religious public. R. R.

From the New York Observer.

SCOTLAND AND THE BIBLE.

Mr. Printer,—Hume, Gibbon, Voltaire, and other blind leaders of the blind, wrote volumes to prove that the Bible is a curse to society. The history of the world, and in particular that of Scotland, is proof positive that exactly the reverse is the fact.

In 1320, when all Europe lay grovelling in the dust by kissing the Pope's toe, Scotland alone stood up for her independence. The Pope laid some burthens on Scotland, too grievous to be borne. The barons, earls, freemen, and the Scottish community, sent him a re-

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monstrance, declaring that neither the Pope, the Devil, nor the King of England, should reign in Scotland.

In 1505, John Knox was born, in 1555 he raised the standard of the Reformation in Scotland. Here, with no other weapon than the Bible, he contended with popes, priests, and cardinals, till he established religious freedom and independence. From that day, Scotland became emphatically the land of Bibles. It is the Bible that makes Scotchmen differ from all men under the sun. To be sure, the Bible is found in most houses between Montauk Point and the Rocky Mountains; but it is not read, even among the families of the sons the Pilgrims and the daughters of the Puritans, as it is read in Scotland. Here it is seldom read except in schools, and in some families on the Sabbath. In Scotland, rich and poor, bond and free, at morn and eve, assemble round the family hearth; the verses are sung, the chapter read, and prayers sent to heaven. Hence the children, like Timothy of old, know the Scriptures from their youth. Hence every man, woman and child read the Bible and write their own name. Hence, comparatively speaking, you don't find Scotchmen in the almshouse, the penitentiary, or State prison. Among the tens of thousands of Catholic peasantry who are landed yearly on our shores not one in a hundred ever saw a Bible or learned a letter of their own language. Never, since the days of Pope Joan the First, did a Popish peasant print a tale or compose a song to cheer the hearts of his fellows.

It was the sublime language of the Bible alone that inspired the song of Burns, at the plough, and the song of the Ettrick Shepherd, when "watching his flocks by night, all seated on the ground," in the heather hills of Scotland.

The third chapter of Habakkuk, and the thirty-ninth chapter of the Book of Job, contain more sublime language than you will find in all the orations of Demosthenes, Cicero, and Shakspeare put together.

I have seen the rise and fall of all the republics on earth, for the last seventy years. They were all strangled in the birth by an ignorant populace, led on by aspiring politicians. When the Bible shall be driven from our schools, colleges, and family firesides, the American republic will be numbered with them that were.

GRANT THORBURN, Sen.,

NEW HAVEN, March 28, 1859. Aged 86 years and 41 days.

Though a man were poor even to a proverb, yet if a vein of true godliness, sincere grace, be but found running in his heart, here is a rich mine that will lift him up above all the world's contempt. Such an one may possibly say that he hath no money in his house; but he can not say he hath no treasure, that he is not rich, and speak true. He surely is rich that hath a key to God's treasury.

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The Rev. J. A. James on Preaching.—God's harvest must be gathered with his own implement—a full, unadulterated, undiminished Gospel! Human nature may incessantly devise improved implements of labor. Our implement was invented by omniscience: 1800 years ago it was made perfect, and no room left for skill to alter it. No reaping machine of modern inventions can be supplied to us; the sickle of the Gospel of Christ is still in our hands, and the world cannot alter it! We hear much now-a-days of adapting preaching to the age in which we live, and if by that be meant the sterner and more rigid Christian system of bygone ages, I say let us have it; but if by "adaptation," be meant more philosophy and less Christianity, more mystic spiritualism and less Evangelical simplicity, may God, in His great mercy, save us from it! It is treason against Truth, and against the God of Truth; it will pull down our denominations, and every creed and free member of religion in them! You may as well attempt to reap a harvest with a lady's pair of scissors, or a razor, instead of a sickle, as to save souls by some men's preaching! It may have the polish of eloquence and all the keenness of wit, but be as nothing after all. And then a man may be sound in his creed, and yet be an idler and loiterer notwithstanding, just as the laborer may have a right good sickle in his hand, and yet not cut down the harvest through want of energy. We want men that labor in the closet, which must be the spring of all our labor; we should all be better preachers if we were holier men. We must sharpen our sickle on the whetstone of the Bible in our closet!

MEMOIRS OF THE LIFE OF ELDER THOS. CAMPBELL.

Materials are now being collected for the above memoirs, with a view to its publication at as early a date as possible.

As some of the last preaching tours of Elder Thomas Campbell were made through portions of Eastern Virginia, North Carolina, Western Pennsylvania, and Ohio, we should be pleased to receive any letters which he may have written to brethren during those tours, or at any other time, connected with the cause in the advocacy of which, he had spent so many years of his life.

We need scarcely say, that such communications would be thankfully received; and, should the contemplated work be executed, as we could wish, we shall hope to be able to return such documents to the donors in a less perishable form.

A. W. C.

"It takes a good many shovels full of earth to bury the truth." Bury it deep as men may, it will have a rising notwithstanding. They may roll a great stone, and seal the grave wherein it is laid, and set a watch upon it, still like its Lord, it comes forth again at its appointed hour. It can not die, it is of an immortal race. As the Spanish proverb nobly says, "Truth is the daughter of God."

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From the Christian Union.

PRESIDENT JAMES SHANNON.

There are but few of the readers of the Christian Union who are prepared to feel the extent of their losses by the death of President Shannon. He was one of the most zealous of the many ardent and devoted laborers who embarked in the enterprise of establishing the *Christian Union*, and his rare and finished learning, his high logical gifts, his profound and intimate acquaintance with the divine oracles, especially in their Greek life, eminently qualified him for a noble career of usefulness in the columns of the *Union*. He was actively engaged in these duties, when sickness arrested his labors. He lived long enough among us to enable many to acquaint themselves with his rich and varied endowments of mind and heart.

President Shannon was born in Ireland and was educated in Belfast University, in which he graduated with great honor, especially as a classical scholar. His knowledge of Greek was very profound, even when he was a young man, and he continued to devote himself assiduously to the cultivation of that language to the end of his life. He was not over nineteen years of age when he landed in America, and soon after his arrival he commenced his career as a teacher of the classics. He began the teacher's life in Georgia, where he won so much reputation in the chair of ancient languages, in the University of Georgia, that the trustees of the University of Louisiana, desiring to avail themselves of his superior abilities, called him to the Presidency of the University in their charge. He accepted the call and fulfilled his duties to the satisfaction of the friends of education in Louisiana. In the midst of his duties in this responsible station, his Christian brethren in Kentucky called him to the Presidency of Bacon College, in Harrodsburg, Ky., which appointment he accepted. He won a high distinction in this position, and largely extended his reputation and usefulness. He endeared himself to his Christian brethren by his rare abilities as a teacher of Christianity and by his earnest labors in that vocation. While engaged in these duties in Kentucky, he was induced to accept the Presidency of the University of Missouri. In this position he maintained himself with signal ability and success, the records of the University fully attesting the benefits of his labors upon the prosperity of the institution. But in the full tide of a successful career as President of the University of Missouri, Bro. Shannon resigned and was elected President of Christian University, located at Canton, Mo., the duties of which he discharged almost up to the day of his death.

We have known Bro. Shannon intimately for years, and a more pious,

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zealous, meek, and courteous Christian we have never known. He was as devoted to the exclusive teachings and practices inculcated in the Bible as any man could well be to any thing whatever.

He acted continually, as though

"ever in the great Task-master's eye,"

and always recognized God and his teachings in all his ways. He was as guileless as a child, as gentle as a woman, but as firm as a rock, on whatever he knew to be right and true. His judgment was remarkably clear, his understanding fully equipped, and his logical gifts of a very high order. As a Christian teacher, he was full, clear, and direct, and all his speech was so ordered as to conform to the speech of the Holy Oracles.

Bro. Shannon had been affected with asthma, which greatly impaired his physical vigor, but he had worn so well through the winter that we had reason to hope that the spring would open upon him healthfully, and secure him renewed health. His University labors were scarcely interrupted during the winter, and on the Lord's day before his illness he spoke to the congregation at Canton, in an animated style, nearly one hour. On Monday and Tuesday, the 14th and 15th of February, he attended to his duties in the University. He began to complain of difficulty in breathing about the 16th. He remained at home, but attended to his correspondence, and took an active interest in the affairs of the University.—No one seemed to have any apprehension that there was any thing serious in the case.

On the 23d of February Dr. Hatch called to see him and discovered the imminent peril of the case. Bro. Shannon felt no kind of apprehension, but the fears of Bro. Hatch caused a physician to be sent for, and when the physician examined the case, he announced that Bro. Shannon could not survive twenty-four hours. But, though the symptoms were of a very grave character, the sufferer rallied, and on Thursday and Friday his family felt greatly encouraged. But on the 26th, Bro. Hatch felt satisfied that Bro. Shannon was dying, and, upon consultation, it was deemed proper to communicate this fact to him. He received the announcement while laboring under stupor, but was roused, at last, enough to express his unshaken faith in the promises of the Gospel of Jesus Christ. At 9 o'clock he fell asleep calmly, not to awaken again until the first resurrection. His remains were taken to Columbia, Mo., and deposited in the new cemetery connected with that city.

Bro, Hatch, who was long connected with Bro. Shannon at Bacon College in this State, and who was a co-laborer in Christian University, at Canton, thus speaks of Bro. Shannon:

"Perhaps no one, outside of the family, will mourn the death of Bro. Shannon more than I do. He was a citizen of the United States forty years, and I knew him twenty, and during a long portion of this time our

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relations were most intimate and confidential. Neither during our association in the faculty of Bacon College for ten years, nor, indeed, at any time since, was there ever a jar in thought, word, or deed between us, and this, not because we agreed in sentiment on all subjects, for we differed often, but because, knowing each other thoroughly, we could impute no blame where the motives were pure and the purposes honorable. Very few persons are qualified to do justice to Bro. Shannon's character. Like most great men, devoted to the accomplishment of great public enterprises, he made few personal friends. Those who knew him only as a public man, were too apt to attribute his violence of manner and language in his public exhibitions to violence of temper, and he made enemies, not because he ever wronged any man, but because he would make no compromise with error, and, without hypocrisy or disguise, call men and things by their true names. His faults, if I may so express it, were the overflowings of his virtues. His temperament was too ardent, and sometimes, doubtless, defeated the wisest and best matured efforts.

"But his instincts were always right, his impulses noble and disinterested, and every pulsation of his heart was in unison with every virtuous affection. Whatever others may think, I know him to have been one of the gentlest and most amiable of men, and I could furnish the proof, if necessary, The most conspicuous feature in his character, and that which gave it color and form and dignity, was his uncompromising love of truth. In its advocacy, he exhibited the moral heroism of a Paul or a Luther.

"But I must close. O, how I miss the society of my dear and honored brother. I feel like the soldier whose nearest neighbor falls in battle, and I seem to hear, with increased emphasis, the solemn words, 'Be ye also ready.'"

MADAME D'AUBIGNE.

Letters from Geneva have advised of the protracted and dangerous illness of the estimable wife of the great historian; and now we have the sad intelligence from Dr. Merle D'Aubigne, that on the 12th of June she "fell asleep." She was the fit and honored companion of one of the most eminent Christian men in Europe. In person, intellect, and piety she graced the elegant and hospitable home, so often the resort of cultivated Christian travelers on the continent. Her Saviour's presence was richly enjoyed in her last days, and her last words were, "Lord, come! Come quickly." To the esteemed survivor, who has so often been bereaved, we would tender our warmest sympathy, and that of thousands on this side of the Atlantic, who are indebted for his valuable labors.

Venerate the good, and copy the example of the illustrious.

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PROGRESS OF REFORM.

ILLINOIS.—Bro. A. D. Fillmore, Paris, March, 29, '59, says: Within the past two months we have had 13 accessions to the church here; 9 at Franklin, and a new congregation constituted at Elbridge, with 17 members.

Bro. J. N. Mulkey, Tamaroa, March 28, '59, writes: On the 2nd Lord's day of this month Bro. Wheatly and myself commenced a meeting at Six Mile Prairie, Franklin co., which continued six days, resulting in 13 immersions and 11 memberships, making 24 in all. The congregation is now in a prosperous condition.

Bro. John M. Harris, ————, Adams county, April 13, '59. says: I have had a very interesting meeting at Marcelline, in this county, recently, which resulted in 31 additions to the army of the faithful. The Lord be praised for all his goodness.

OHIO.—Bro. D. M. M'Cann, Napoleon, Henry county, April 14, 1859, says: I wrote you in August last, that a Christian Church had been organized here on the 4th day of July last, numbering 26 members. Since that time the cause of the Old Gospel has continued to prosper here. During the time since we organized, brethren Vanvoorhis and J. H. Jones have made us a visit each, and our Master blessed their labors more in spreading truth than in gaining accessions. We number now, however, 58, and have the leading religious influence over the minds and hearts of the people of our county. Bro. J. H. Jones has promised us another visit this Spring. There are four members of the congregation here, that, as occasion offers, plead before the world the cause of original pure primitive Christianity, as taught to the world by the Lord and the Divinely inspired Twelve.

We bless our Redeemer for all his mercies; we pray him that we may all be kept by his power until his coming.

ARKANSAS.—Bro. E. M. Northum, Fort Smith, April 9, '59, says: I will visit the States of Illinois and Missouri, on a preaching tour, during the months of July and August, next.

PENNSYLVANIA.—We would say to Bro. J. M'Cluney, of Sharon, Mercer co., that, as Eld. A. Campbell will not return from his Southern tour for some four weeks yet, it is quite uncertain as to his being able to attend your Annual Meeting, including the second Lord's day in June next.

☞ The following, we have culled from the Christian Review:

MADISON, Ind., April 2, 1859.

Bro. FRANKLIN: During a protracted effort of weeks, just closed at Dayton, Ohio, twenty-seven were added to the Lord—twenty-four of them by baptism. The congregation at Dayton is in a very flourishing and healthy condition, un-

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der the pastoral and efficient labors of our beloved Bro. J. M. Henry. The fidelity and zeal of the membership during our recent meeting were very encouraging and commendable. May the lord abundantly bless and sustain them and the recent converts in the good work of faith and labor of love.

They have one of the best and largest Sunday Schools known to me. With their untiring and devoted superintendent, E. C. Ellis, and teachers, they bid fair to outstrip all other schools in the place.

My visit to Dayton was among the most agreeable and pleasant of my life, long to be remembered with devout thanks and gratitude to the Father of all mercies. In Christ yours, J. H. Lockwood.

Delta, Ohio, March, 21, 1859.

Bro. Franklin: At my regular appointment at Lyons yesterday, three noble souls confessed and obeyed the blessed Saviour. The week before, at this place, we had one confession, and four a short time ago; making eight additions at my regular appointments within a few days, all by confession and baptism. Of this number, four were members of the Methodist Church, and had had a little water sprinkled on them, called baptism, but because this does not fill the scriptural programme, people will become dissatisfied, and we rejoice to see them coming back to the old landmarks. To God be all the glory.

Yours in the common faith, L. L. Carpenter.

Russiaville, Ind., March 26, 1859.

Bro. Franklin: Since my last to you I have been to Jerome. I delivered three discourses and obtained three additions by confession and baptism, one of them from the Methodists. We had the use of the Methodist church: our audiences were large and very attentive to hear the news of salvation and deliverance from sin. Our Methodist neighbors are getting alarmed at this point, and called us Water-Christians! No wonder, we have immersed the flower of their church at that point. They stated in my presence that the Presiding Elder would be there and teach the people the true mode of Baptism, and expose this water salvation! D. Hodson, Sr.

OBITUARY NOTICES.

Died, in Jacksonville, Illinois, on the 13th of March, 1859, Sister Anna Cassell, wife of Elder Benjamin Cassell, aged fifty-eight years and nine months.

Sister Cassell embraced Christianity in the seventeenth year of her age, in the State of Kentucky, and lived some years in the communion of the Presbyterian church. After Bro. Stone commenced preaching in and around Lexington, Ky., she was one of the first who united with the feeble congregation, formed in Lexington, under his influence; of which she remained a faithful and zealous member until 1831. On removing to Illinois, she became one of the original members, forming the Christian congregation at Antioch, Morgan county, in 1839. In 1852, she removed to Jacksonville, and united with the brethren of this place.

In the dear sister whom we have lost, we had an example of one who had devoted her long life to the cause of Christ, and who gave continued evidence, through the many years of her pilgrimage, that she was walking with God, and that her citizenship was in heaven. She possessed that intelligent and liberal Christianity which is the legitimate fruit of a soul in continual communion

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with God, through his Spirit and his Word. The close of her life was in consoling and cheering harmony with the years of service that had gone before. Her illness was but for a few days, and, from the beginning, she seemed impressed with the thought that it was to be her last sickness. She, therefore, talked calmly with her husband and children about their family affairs, gave directions in reference to her grave-clothes, and the funeral services. Having thus set her house in order, she gently declined, retaining her mind clear to the last. She made frequent requests that prayer should be made for her—not, as she herself specified, that petitions should be made that her life might be spared, but that she might be submissive to God's will. A short time before her spirit departed, she said, "Lord into thy hands I commit my spirit." She then calmly went to her rest; sleeping sweetly in the Lord, after the weary years of her earthly service. W. S. R.

JACKSONVILLE, Ill., March 21, '59.

Having heard, a week or so since, of the death of Sister Mary R. Williams, I have watched our papers for some biographical notice of her, but having seen none, I feel that her departure from among us demands some fitting record of her life and labors. Miss Williams was an English lady. She came to this country in the year 1835, or the one following, a middle aged maiden lady. She was an Episcopalian, with some tendency to Independency or Congregationalism. She had an inquiring and self reliant mind, which, much improved by academic and æsthetic culture, ripened into high development by intercourse with some of the most celebrated philanthropists, scholars and officials of Europe—an intercourse which her knowledge of French and Italian greatly facilitated. Her masculine mind and decision of character, however, were associated with an undue confidence in those who had secured either her sympathies or her admiration. This misguided deference to overpowering minds, led her into misfortunes, both in this country and in Asia.

She loved truth with the simplicity of a child and the devotion of a martyr. The undersigned was thrown into her company the day of her arrival in Cincinnati, fresh from London, and, by degrees, the acquaintance, thus begun, ripened into intimacy. At my residence, she saw and admired Bro. Campbell, and felt confirmed in her determinations to change her ecclesiastical relations. I baptized her in the swollen flood of the Ohio, in the presence of a few select friends.

After I removed to Georgetown, Ky., she followed and taught music, painting and modern languages in Georgetown, in connection with Thorton F. Johnson. On my return to Ohio, she engaged with Bro. P. S. Fall, at Poplar Hill, and thence removed to Lexington, where she pursued similar avocations for a time. She spent some years in Philadelphia, and coming under the influence of Mrs. Minor, she left the West forever, taking England *en route;* and uniting her fortunes with that lady, and the celebrated Jew, John Meshullam, she settled in the valley of Artos, near Jerusalem. In her estimation, Meshullam proved himself more Jew than Christian, as she departed his premises *minus* the money with which she entered them. She complained bitterly of him and the British Consul Finn, who sheltered her oppressor. However, but little else could have been expected from an enterprise undertaken under the false notion that Providence will aid every well-meant action, be it planned as it may, or be it without plan. These zealous women, professing to trust the support of their mission to God, and starting with a small personal outfit, after the disaster at Artos, fell back upon their friends. This connected Sister Williams for a short time, with the Missionary efforts of Dr. Barclay, at Bethlehem. Ultimately, she settled in Jaffa, and opened an independent school, which she sustained with varying fortunes for many years, at the expense of the Christian Sisters of America. The Missionary Society being unwilling to expend its funds on a private school, Mrs. Burnet made a call upon the Sisterhood for aid to her praiseworthy efforts, and several hundred dollars were received and forwarded to Jaffa, in that way. Since we left Cincinnati, Sister Campbell has performed a similar kind office in placing Miss Williams beyond the fear of want.

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With the circumstances of our Sister's departure from Jaffa for glory last December, situated out upon the Western border, I am not informed. She had arrived at about the scriptural limit of human life, and I have no doubt was well prepared for her *exit*.

A great woman has fallen? I would have preferred that she had died among us, and once wrote her several reasons for her return to our country, one of which was, that while her labors must prove comparatively fruitless at Jaffa, she would soon need the supporting presence of friends to sustain the weight of declining years. Probably sharing in the delusion, that the personal appearance of the Son of God is near at hand, she chose to remain close to the spot where that notion led her to expect him to plant his feet. She always dared to live her doctrine, and the number is small that do it. But my paper is full. I am preaching to an overflowing house here. Yours fraternally,

Leavenworth City, K. T., March 21, '59. D. S. BURNET.

John P. Smith, of Hannibal, Mo., has fallen, but with his armor on. It is sad to have to record, in so brief a period, the death of two venerable public servants of our Lord, both from the northeast corner of this State! The reader of course understands me to refer to brethren Shannon and Smith. Of the former I have seen no fitting notice, and I have not the materials to write one; but were they in my possession, there are those, whose intimate relations with him, suggest the performance of the work by them rather than by myself. I cannot, however, deny myself the privilege of a tear in the general sorrow nor the greater pleasure of hope, arising from the spiritual legacy of well-tried virtue which he has left the cause he so sincerely loved. He was an honest, an earnest and a capable man. His dying testimony to the antiquity and divine origin of the name "Christian," touchingly appreciated his departure, with the fisherman Apostle's injunction, "If any man suffer as a Christian let him not be ashamed;" Pet. iv: 16.

Though John P. Smith did not so fill the public eye as the one we have just named, he was no less honest and earnest and faithful. From his son-in-law, in this place, I have obtained a few facts of his early history subjoined. He was born in Culpepper county, Va., Oct., 2, 1793, and dying March 23, 1859, lived sixty-five years, five months and twenty-one days. From Virginia, he removed to Green county, Ky., where he was a member of the Baptist Church, and where he espoused the views and practices of the Christian Church, because he found them in the Bible, about the year 1830. He was a reader of our first publications, and continued a subscriber of the Harbinger to the day of his death. He had been a professor of religion about forty years, during about ten of which time he was a Baptist, and after his secession from that body he was an active elder in the Mt. Gilead and Bethel churches in Kentucky. After living in Warren county from 1837 till 1854, he removed to Hannibal, Mo., because its climate seemed to deal tenderly with the asthmatic affection of which he was the victim. On a sightly elevation which commanded a sweep of the "Father of Waters," he lived among his family and brethren beloved and respected by all. There I visited him in 1855 and several times since, always finding a pleasant Christian home. His relict, the daughter of Father Sims, late of Nicholasville, Ky., still resides there, and though as need be, in much heaviness for this manifold trial, doubtless she sorrows not as those who have no hope, but believes that those who sleep in Jesus will God bring with him.

Bro. Smith was a pious, considerate and grave man, equally removed from austerity and frivolity. Of his gray hairs, Solomon's commendation could be predicated without violence: "The hoary head is a crown of glory if found in the way of righteousness." A remark made to me last year will show the bent of his mind. "My infirmities," said he, "admonish me of my end, but I would love to live to read such a New Testament as I hope the Bible Union will furnish us."

He was a great sufferer from the asthma and chronic diarrhea; of which latter complaint he died; but of the last scene, I am not informed, (though what is much better, of his living testimony I am.) Calvin Smith, of the same latitude, the Timothy of northern Ohio, has also gone to his rest. "Lord help, for the goodly ceaseth." D. S. BURNET.

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Died, in Clary's Grove, Menard county, Ill., in the 31st year of her age, on the 29th of Sept., 1858, Mrs. Mary M., consort of Eld. W. W. Linn, after a brief but very severe illness, which she bore with all the resignation of a Christian.

Sister Linn, (formerly Mary M. Houghton,) was married February 22, '49—was baptized in August of the same year, and continued a faithful and devoted member of the Christian Church untill the Lord called her away.

She was a relative of Spencer Houghton Cone, and the Houghtons of New Jersey and Kentucky. S. C. H.

Departed this life, February 27, '59, Bro. Reuben Beck, a Christian farmer near Gainesboro, Te., aged 59.

I have been acquainted with Bro. B. more than twenty years, and know what I say of him here is his true character among his numerous friends and acquaintances, both in Kentucky and in Tennessee. He was an humble, devout, industrious and liberal friend to Bible truth and the cause of religious reform, and a tender and affectionate husband and father.

Three weeks before his death, he remarked in the presence of his companion, two of his daughters and some of his neighbors, "I have given up this world for the last three days. This world is not my home. My home is in heaven. I have done many wrongs, but God. for Christ's sake, has pardoned my sins; and I am now ready to be offered up." At half past 5 in the morning, he called his companion to him and told her that he was dying, and that he desired her to exhort his children to prepare to meet him in heaven; and, from that hour, he was heard frequently to say, "Thy will be done, O, God," till he expired, at 3 o'clock in the evening. His path was that of the just, that shineth brighter and brighter unto the perfect day. We deeply sympathise with his amiable and highly esteemed companion and nine children, in their sad bereavement, but hope they will follow on in the bright hope that, through faith and patience we shall meet again. (March 28, '59.) A. Sallee.

Dear Bro. Campbell.—Another one of our number has fallen! It becomes my painful duty to announce to your numerous readers, and, thereby, to her numerous friends and relatives, the decease of our highly esteemed Sister M. J. Brown, wife of Mr. H. M. C. Brown, late of California. The deceased was the daughter of S. M. and L. M. Rutherford, both members of the Christian Church. Sister Brown became a member of the Christian Church in the fifteenth year of her age; graduated at Christian College, Mo., with all the honors the faculty could bestow, and, in her twentieth year, she gave her hand in holy wedlock to Mr. Brown, September 23, A. D. 1858. But, alas! how fleeting were the moments of her happy earthly pilgrimage. Little did I think, or any of her friends, that I should be called upon to write her obituary, so soon after hearing her matrimonial vows.

In a few days after her marriage she accompanied her husband to Fort Arbuckle, where she was taken ill, in the month of November, and after a protracted illness of something over two months, she bade adieu to all on earth, and, with resignation, and full assurance of immortality, closed her eyes in death.

She leaves a devoted, and almost broken-hearted husband, whose principal thoughts were how to contribute most to the happiness of the being whom he adored, and who has so soon been snatched away from his bosom, by the ruthless hand of death. Sister Brown leaves her relatives and friends to lament the loss of one whom they knew but to love. She was a lady of rare endowments. Indeed, she had but few equals of her sex, in the West. Hence, the more we feel our loss. But our loss is her gain. And all we can say, is, the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Fort Smith, Ark., Feb. 20, '59. E. M. N.

☞ Persons in writing "Progress of Reform" for publication in the *Harbinger*, should write in a plain legible hand, also, be careful to give the name of the town, county, and State in which they write.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *JUNE*, 1859. [No. *VI.*

SYNOPTICAL EXPOSITION OF SCRIPTURE.

No. VII.—ROMANS V: 1-11.

DEAR BRO. M.:—The student of the Bible cannot be too careful in his efforts to ascertain the precise office and bearing of every conjunction, preposition, and relative pronoun. These parts of speech are the hinges of composition; and hence, it is, that the meaning of a whole sentence or paragraph often depends on the force of a single particle.

This is obvious from the first word of our lesson. Your seniors in Grammar and Logic, will at once perceive that the conjunction "*therefore*" does not here retain its usual illative force; that is, it does not introduce a strictly syllogistic conclusion. It is rather *concessive* than *illative*; and what follows may, therefore, with more propriety, be called a *theological* than a *logical* sequence.

Having clearly demonstrated the truth of his great proposition, that "The Gospel is the power of God unto salvation, to every one that believeth it; because that in it, God's plan of justifying man by faith, has been revealed in order to faith;" the Apostle next proceeds to notice some of the most obvious and important consequences that flow from this scheme of justification, to every true believer. These are

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1. Peace with God, through our Lord Jesus Christ. This, of course, implies, that previous to our being justified by faith, we were all in a state of enmity with God. And this sentiment is abundantly sustained and illustrated by other parts of Scripture.* But "woe to him that striveth with his Maker!"† "For there is no wisdom nor understanding, nor counsel against the Lord."‡ And, besides, a state of enmity is most unnatural. It is a state of misery and of wretchedness, in which the malevolent passions of the depraved heart continually war against the soul. And hence, it is a most blessed thing to be at peace with God through our Lord and Saviour, Jesus Christ.

2. The second consequence of being justified by faith, is, that we have obtained access into a new state of favor, comprehending all the high and the holy relations, honors, rights, and privileges of the church on earth. We are no longer aliens, but fellow-citizens of the kingdom of heaven.§ God is now our Father; Christ is our elder brother; the Holy Spirit is our guest and advocate; holy angels are our attendants; and the mercy seat is our place of refuge. For we have not come to the mount that might be touched, and that burned with fire; nor unto blackness and darkness and tempest; and the sound of a trumpet, and the voice of words; which voice, they that heard, entreated that it might not be spoken unto them any more. But we are come unto Moun Zion; and unto the city of the Living God, the heavenly Jerusalem; and to an innumerable company of angels, and to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel.‖ And hence, we may all sing with joy and exultation,

"How happy is the Christian's state!"
His sins are all forgiven;
A cheering ray confirms the grace
And lifts his hopes to heaven."

3. The third consequence of justification by faith, is, that we are now permitted and enabled to rejoice in hope of future glory. Joyful as is the present state of favor wherein we stand, it sinks into comparative insignificance when contrasted with the glory that is about to be revealed, when this mortal shall put on immortality. For "then will be brought to pass the saying that is written, Death is swallowed up in victory."¶ Then will appear the great white throne in the heavens: then will we all hear the sweet words of our Redeemer, "Come

*Rom. viii: 7; Eph. ii: 1–3; Col. i: 20; Jas. iv: 4. †Isa. xlv: 9. ‡Prov. xxi: 30. §Eph. ii: 19. ‖Heb. xii: 18–24. ¶1 Cor. xv: 54.

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ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."* And then will we all enter into his everlasting kingdom, where is fulness of joy, and where are blessings forever more.

4. The fourth blessed consequence of our being justified by faith, is, that we can now rejoice even in tribulations. This is one of the most remarkable of all Christian paradoxes. Nothing seems to be more absurd, to the unbeliever; or to the man who has his portion in this life. To him no chastening seems to be joyous, but grievous. He estimates his happiness and prosperity by the degree of health which he enjoys; by the amount of wealth which he accumulates; and by the honor, power, and fame which he acquires.

But the Christian has a very different standard of comparison.—One of the plainest axioms of his system is, that "All things work together for good to them that love God, to them who are the called according to his purpose."† He looks upon this life as a state of trial: a state of necessary discipline. He knows that God does not willingly grieve or afflict any man. And hence, he is fully persuaded, that if required to pass through the furnace of affliction, it is because he needs it; it is for the purpose of purifying his heart and life; it is in order that these light afflictions which are but for a moment, may become instrumental in working out for him an eternal weight of glory, great beyond expression.‡

Such is the view that every true believer takes of the Divine administration, considered objectively. But he has, at the same time, within his own heart and in his own experience, the most satisfactory evidence of the truth of all that is revealed on this subject. He feels and realizes in his daily life, that tribulation produces patience; and that patience produces approbation; and that approbation produces and strengthens his hope. And hope springing up in the midst of all his trials, sufferings and afflictions, produces within his heart a joy that is unspeakable and full of glory. And hence, he can always say with David, "It is good for me that I have been afflicted; that I might learn thy statutes."§

5. The characteristic strength of this hope, or rather, a firm persuasion, that if we are only faithful unto death, we will surely be made partakers of God's eternal favor, is another blessed consequence of the gospel method of justification. The ground of this confidence is threefold. In the first place, it is the legitimate effect of the love of God shed abroad in our hearts by the Holy Spirit which is given us. The believer who has thus become a habitation of God through the

* Matth. xxv: 34. † Rom. viii: 28. ‡ 2 Cor. iv: 17. § Psa. cxix: 71.

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Spirit, has received the strongest possible evidence of God's continued fidelity. He has already in his possession an *earnest* of that inheritance which is incorruptible, undefiled, and that fadeth not away.* And, therefore, though his present tabernacle of clay may be dissolved, he can look forward with perfect confidence to the future occupation of a house not made with hands, eternal in the heavens.†

The second ground of our confidence in reference to the future, consists in the fact, that even while we were sinners, God so loved us as to give his only begotten Son for our redemption. This was, indeed,

"Amazing pity, grace unknown,
And love beyond degree."

There is nothing in human love or compassion that will compare with this. The nearest approximation to it is found in the few cases in which men of deep sympathetic feelings, have voluntarily laid down their life for the sake of a kind, merciful, and gracious benefactor.—But God commends his love towards us, in that while we were his enemies, Christ died for us. Surely, then, the favor of God will never be less to the reconciled loyal subjects of his government, than it was to a world of rebels. Surely, he will now withhold no good thing from them that walk uprightly. Surely every adopted son and daughter of the Lord God Almighty, may confidently exclaim with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."‡

The third element of our confidence is found in the *life* of the Messiah. If his death has been so efficacious in promoting our happiness, much more will his life secure our final and eternal salvation. All authority in heaven and in earth is now committed to him on our account. The Holy Spirit has been commissioned as his principal agent, not only to convince the world of sin, and of righteousness, and of judgment, but especially to be in the hearts of all his followers as a well of water springing up into everlasting life;§ while Michael and Gabriel, and myriads of other heavenly messengers are sent forth to minister to the heirs of salvation.‖ There can be no doubt, therefore, with respect to our personal security and final triumph over death, hell and the grave, provided only, that we continue to fight the good fight of faith, and lay hold on eternal life.

6. And hence, as another consequence of our being justified by

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* Rom. viii: 23; 2 Cor. i: 22; v: 5; Eph. i: 13–14. † 2 Cor. v: 1. ‡ Rom. viii: 38–39. § John iv: 14, and vii: 38–39. ‖ Heb. i: 14.

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faith, we may now always rejoice in God, through our Lord Jesus Christ by or through whom we have received the reconciliation. This is the peculiar privilege of the Christian. No Atheist can do this. No mere Deist can do it. Nor can any other class of skeptics do it. While there is enmity against God in the heart of any man, he cannot look with complacency upon either the being or the attributes of Jehovah. It is no pleasure to him to know that God made the universe, that he sustains it, and that he governs it: that he is omnipotent, omniscient, and omnipresent; and that he will finally dispose of all things, both in the heavens above and in the earth beneath, according to the eternal principles of justice and equity. He would much rather believe that there is no God; no future judgment; no righteous administration of the laws and government of the universe. His prospects of happiness are all confined to the present; and to the little, narrow, contracted sphere of his own earthly possessions.

But how very different are the views, the feelings, and the prospects of the Christian. His patrimony is the universe. And he knows very well that its safety as well as his own security, depends on the being, attributes, perfections, and government of Jehovah. And hence, he always rejoices in him as the only unwasting fountain of life, health and happiness.

What a rich cluster then of celestial fruit, we have here growing, as it were, out of the gospel method of justification. What a rich banquet is here provided for the hungry soul. True, indeed, this is, but the first fruits of the system. It is only a foretaste of what is to follow. But surely it is enough to allure all our senses: and to satisfy, for the present, all our desires. To feel conscious that we are at peace with God; to be allowed to approach his mercy-seat, and to address him as "Our Father, who art in heaven;" to know that Christ is our brother, and that the Holy Spirit is our advocate and comforter; to be able to look forward with entire confidence to "the glorious appearing of the great God and our Saviour Jesus Christ;" when the grave shall give up the dead which are in it, and when death and hades shall give up the dead which are in them; to be fully persuaded, that if we are only faithful unto death, we will all at last appear before the throne to receive the crown of life, the harp of gold, and the palm of victory; to know that the battle of life will then be over; that there will be no more sin, no more pain, and no more death; that Christ will then lead us to fountains of living waters, and that God will himself wipe away all tears from our eyes:—surely, my dear brother, this ought to be enough to captivate the soul of every rational son and daughter of fallen humanity.

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"A hope so great and so divine,
May trials well endure;
And purify our souls from sin,
As Christ himself is pure."

But the misfortune is, that many will not be persuaded to ponder and to study these things for themselves. Their minds are absorbed with the lusts of the flesh, the lusts of the eye, and the pride of life. They can read all that is written on the subject of wealth, power, and earthly fame, but they have no time to study the Living Oracles; no time to sit down with Apostles and Prophets, to drink from the pure fountain of God's own inspiration. Such is their plea; and such is their practice; and such, I may add, will be their destiny.

But there is more hope of the rising generation, provided only, that their religious education be duly commenced, and properly conducted. Youth is the time to form character. And hence, my great anxiety, that the students of your academy, as well as of every other school in Christendom, shall devote much of their time to the study *of* the "Holy Scriptures which are able to make them wise even unto salvation, through the faith in Christ Jesus." May God prosper you in this benevolent work, and make your institution a blessing to our age and nation. Yours in the blessed hope. R. M.

A WARNING TO DOUBTERS.

Courteous Reader,—What are your views, and feelings, and sentiments, with regard to Divine Revelation? Do you ever entertain any doubts and fears respecting the truth of what holy men of old spake, as they were moved by the Holy Spirit! Are you ever tempted to trust in your own wisdom? to make your own shallow philosophy the standard of revealed truth?

If so, let me entreat you to beware. Pause, I beseech you! pause, and think. Fly to the Cross for safety: and on your knees before God, pray that you may be diverted from a state of *heart* that has been the ruin of millions.

This is just where all infidelity begins. Here it was that Satan first attacked and overcome our mother in Paradise. "Yea," said this arch calumniator, "hath God said, Ye shall not eat of every tree of the garden?" Impossible! There must be some mistake here. Such a command would be unjust. It is most unreasonable. "For God doth know, that in the day ye eat thereof, *then* your eyes shall be opened; and ye shall be as gods, knowing good and evil."

Eve began to doubt. She then waxed bolder in her infidelity. And finally

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" ——————her rash hand, in evil hour
Forth reaching to the fruit, she plucked, she ate.
Earth felt the wound; and nature from her seat
Sighing, through all her works, gave signs of wo
That all was lost."

Such has ever been the policy of Satan. He begins by causing men to reject some portion of God's word. It may be a very small portion: perhaps a single fact, a single precept, or a single promise. But he leaves no resting place for the doubter. He leads him on, and on, and on, until he is completely bewildered in the darkness and gloom of universal skepticism. Read and carefully consider the following account that Hengstenberg has given of the origin and progress of Rationalism in Germany. "The Rationalists," he says, "began by giving up the first chapter of Genesis, as mythological. Soon, for the supposed greater honor of the New Testament, they gave up the whole of the Old Testament history, as mythological. Scarcely was this point reached, when they felt themselves under the necessity of giving up Matthew and Luke, with the sincere assurance that these scruples about the early history of Jesus, did not at all endanger the remaining portions of his life. Soon, however, beside the beginning, they gave up the end,—the account of the Ascension of Christ,—as fabulous. Even here there was no rest. It was not long before the first three Gospels were yielded to the enemy. They then retired on the Gospel of John; and loudly boasted that then they were safe: not without some secret misgivings, however, that they lived by the forbearance of the foe. He has already appeared, and availed himself of the same weapons which had already gained so many victories; and the Gospel of John is now no better than the rest. Now, at last, a stand must be taken: a choice must be made. Either men must give up everything, or they must go back to the point whence they first set out."

If you want a still more alarming and shocking illustration of the rapid growth and bitter fruits of skepticism, read the following extract from an address delivered some months ago, in the city of Philadelphia, by Joseph Barker. He said, as reported in Convention, that "he had no religion himself; not a particle. There was a time when he was full of religion, but now *he believed in no God, no Devil, no heaven, no hell, no soul or spirit, no resurrection, no immortality or eternal life; and he rejoiced that he was free from all of them.* * * * Even the best doctrines of religion are immoral. The belief in immortality is immoral, so is the belief in Providence. It makes us careless and indifferent to earthly duties. The doctrine of prayer is immoral. I have no longer any reputation to lose for religion. I am

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glad of it: for now I have a sense of security and peace which I never had before. Nothing worse can be said of me, than I say of myself."

Such is the man, spewing out his own shame, who has recently challenged the Senior Editor of the *Harbinger* to discuss with him the claims of Christianity! From the above extract, the reader will easily comprehend why the challenge has not been accepted. It is true that Bro. Campbell is now absent, and he may hereafter speak for himself on this subject. But I have no expectation that he will ever consent to pollute the pages of the *Harbinger* by publishing the foul blasphemies of such a man as Joseph Barker.

We must in justice, however, acknowledge that he is one of the most consistent of infidels. He has finally reached the ultimatum of every form of skepticism. So true is it, that we must either become Atheists, or take the Bible, the whole Bible, and nothing but the Bible as our only infallible rule of faith and practice.

Be admonished then, courteous reader, not to trifle with any part of God's word, whether found in the Old Testament or the New. The Bible, like the book of nature, is a unit. Nothing in it is superfluous. For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."* R. M.

BAPTISM UNTO REPENTANCE.

Cane Run, April 20, 1859.

Dear Bro. Richardson:—I will take the liberty to make a few remarks on Mark i: 4, which seems so much to perplex Dr. Campbell of Georgetown.

In the first place, I remark that we may place a Campbell against a Campbell—Dr. George against Dr. D. R. It is evident the words in Mark i: 4, cannot have a meaning different from those in Matthew iii: 11. This last place will easily explain the former. Our Common Version has it thus: "I baptize you with water *unto* repentance." Dr. George Campbell thus: "I, indeed, baptize you in water, that you may reform." How then stands the matter? The Greek of Matthew, βαπτιζω εις μετανοιαν, is equal to that of Mark βαπτισμα μετανοιας.—In English, Matthew would say, I baptize you in order to reformation. Mark would speak of John as preaching a baptism that obligated to reformation; literally the baptism of reformation. Let us now adopt

* 2 Timothy iii., 16, 17.

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Dr. D. R. Campbell's theory, which makes the words, "for the remission of sins," depend on μετανοιας, and we shall have the matter thus—"John preached the baptism which obligated the people to repent for the remission of sins. The conclusion is evident; the baptism obligated to repentance, (or, as Dr. G. C. has it, reformation,) and the repentance secured the remission of sins: therefore baptism precedes remission.

Such is the pit into which the by-paths of sectarianism lead the Georgetown Doctor. Infinitely better is it to follow the dictates of common sense.

It is manifest to any one, that the genitive "Metanoias" is a genitive of design. Why did the Pharisees and other Jews reject the baptism of John? Obviously for the reason already given; it laid them under obligation to reform their lives: and this they were resolved not to do. John said to them, "bring forth fruits suitable for repentance or reformation;" and again, "I baptize you in water *unto*, or into repentance, or in order that you may reform, Repentance was the design of the baptism; and the Pharisees knowing this rejected it. The baptism of John laying the receiver under obligation to reform, was followed by remission of sins. The expression in Mark i: 4, is one of great beauty, which a Baptist can never see. It may be asked why the genitive of design was used by him. The reason is at hand. The genitive used by Mark is equivalent to the εις μετανοιαν of Matthew, but βαπτισμα εις μετανοιαν εις αφεσιν αμαρτιων would have been too burdensome; for this reason, the more euphonious genitive of design is used.

For other cases of the genitive of design, compare John v: 29. Ανάστασιν ζωης, αναστασιν κρίσεως—resurrection of life, resurrection of condemnation—resurrection *to* life, resurrection *to* condemnation.

It is, indeed, marvelous to what blindness a sectarian spirit will lead a man. I am astonished at the matter and spirit of Dr. Campbell's letters. But the Lord maketh known those who are his.

Yours truly, H. T. Anderson.

P. S. Dr. Bloomfield, Whitby, Campbell, and Winer in his Idioms of the New Testament, sustain me in the above view. H. T. A.

LAY CHRISTIANS.

The Creole says: Our readers at a distance have but very little conception of the peculiar manner of doing things in New Orleans—many of the congregations being dependent during summer, upon such services as laymen can render, in the midst of their pressing business avocations. In this way, elders, vestry-men, class-leaders and deacons are steadily doing good service—with a quietness, diligence and efficiency which beautifully illustrate the dynamics of genuine Christianity—that force which is as still and silent, but as powerful as the dew. Here there is a continual exemplification of that text—"Not by might, nor by power, but by my spirit, saith the Lord."

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UNTAUGHT QUESTIONS.—*No. I.*

"Follow peace with them that call on the Lord out of a pure heart. But foolish and untaught questions avoid, knowing that they do gender strifes." 2 Tim. II., 23.

In reference to one of the principal objects of the present reformation, there are no injunctions in Scripture more pertinent or important than those just quoted from 2 Timothy. Nor are there any which possess a more obvious propriety in the view of sound reason and experience. It was the primary purpose of this religious movement to effect a union of the pious of all parties—or, in the words of the Apostle, to establish "peace with them that call on the Lord out of a pure heart," and, as an indispensable condition of the establishment and maintenance of Christian union, it was in the very beginning adopted as a fundamental principle that all should "avoid foolish and untaught questions," it being clearly perceived that these were the occasion, in almost every instance, of the existing religious strifes and divisions.

This principle was not designed as a prohibition of legitimate religious inquiry, nor was it intended to deprive any one of the liberty of forming or even expressing his opinion on any religious subject. It was agreed that every one should have the privilege of thinking for himself—the unquestioned right to entertain any opinions he thought proper, provided only, he would be content to hold them as *private property*, and not attempt to debate them, or impose them upon others. It would, indeed, have been futile to have denied to men the exercise of their reason, or even of their imagination, in reference to the things of religion. Men will reason upon the subjects presented to the understanding; they will frame conceits; they will construct for themselves such theories as seem to them best fitted to explain the facts which they believe, and no scheme can be devised by which men will ever be compelled to coincide perfectly in their trains of thought, or in the conclusions to which they tend.

It is the attempt to establish such uniformity of opinion, that is, in fact, the principal cause of partyism. The religious teacher who propounds a specious and ingenious theory, will find many who are willing to give a general assent to his views. It is rare, indeed, that there is perfect agreement, but there is, at least, a central point of influence created, around which individuals conglomerate, at different distances, and with varying adhesive force, until there is formed a distinct and independent swarm, which will have no communion with

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those who follow a different leader. The attempt is made to quash all free investigation, to repress all rivalry; to protect the community from the intrusion of strangers and to build up the interests of a separate party.

All works well for a time, and peaceful labors occupy the harmonious and prosperous colony. But in the midst of this apparent quiet, secret influences are at work, and separate interests are established, and when it is perhaps, least expected—when the day is calm and the sky serene, a new leader issues forth to lead away disciples after him. The opinions of no single individual can afford intellectual space enough to accommodate all the world, or even any considerable portion of it, and the attempt to confine men's thoughts, serves only to provoke resistance and create division.

To concede, on the other hand, an unrestricted liberty of opinion, is to preserve peace, by simply avoiding the cause or occasion of dispute. It is to remove every apology for schism, by conceding universal toleration. It is to obviate all necessity for revolt, by granting freedom. And all this without any extreme. For as to *opinion* in the proper sense of the word, and as it is constantly used in this reformatory effort, there can be neither bigotry nor latitudinarianism.—An opinion is, at best, a mere intellectual conception. It is not a fact. It is not a truth. It cannot be legitimately a matter of faith. It is something that is incapable of verification; something that is merely plausible; and, though it may sometimes be probable, it is always apocryphal. It is this just view of the position which religious opinions occupy, which at once relieves us from all difficulty in regard to them, and delivers us from their thraldom by divesting them of their usurped authority. It is this which restores to us Truth as our rightful sovereign, who rules by an inalienable divine right—the only *theological* Melchizedek—King of righteousness and of *peace*. It is in showing an unswerving fealty to the truth, and in avoiding "foolish and untaught questions," that we can alone "follow peace with them that call on the Lord out of a pure heart." Now, the word of God is the truth; and the "foolish and untaught questions," constitute the staple of men's opinions.

In order to determine, then, whether or not a proposition is a legitimate subject of discussion or of belief, it is only necessary to ascertain whether or not it be found in Scripture. If it can be found there, it can be produced without difficulty, and will be at once accepted as conclusively proved. If it cannot be produced as expressed or directly implied, in the terms of Scripture, it is at once evident that it is not a matter of revelation, and, consequently, not a matter of faith, but that it belongs to the chapter of untaught questions which

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occupies so large a space in all the editions of Popular Theology. We should, therefore, have nothing at all to do with it, as Christians and Reformers.

That there have been departures from this most wholesome restriction, and that some in our ranks have committed very grave errors in debating questions never mooted in the Bible, can be neither denied nor justified. Individuals have come into the reformation who seem to have no just conception of its nature or designs. Some of them, vain of even a superficial knowledge of the gospel, (though knowing scarcely any thing as they ought to know it,) and confident in their polemical abilities, seem ready at all times to discuss any and every question, with any one and every one. It matters not whether the subject be Calvinian or Arminianian; economical or doctrinal; deep or shallow, it is all the same to them, since it furnishes the occasion for their usual display of flimsy rhetoric, artful misrepresentation, and specious emptiness. They will boldly undertake to maintain propositions no where found in the Bible, but involving some favorite theory or opinion of their own, and they become thus the means of attaching to the reformation the discredit of doctrinal errors, which are not really held by us as a people, and which, upon our principles, it is impossible that we should ever believe.

I do not say that religious controversy is either improper or unnecessary. As long as error exists, truth must be free to combat it. It is enjoined upon the Christian to "contend earnestly for the faith once delivered to the saints;" but it is to be noted that this struggle is not to be for matters of opinion, but for the things of faith; not for the notions and idle reveries of human fancy or philosophy, nor for any modern style or modification of Christianity, but for "the faith formerly delivered to the saints." If thus confined to its legitimate sphere and purpose, religious discussion, properly conducted, is a benefit, and one, too, of so important and so desirable a character, that it is a thousand pities it is not oftener enjoyed. Such a struggle is for truth; undertaken for the love of truth; and not for victory, or for personal emolument or display. It is conducted with humility and love: with faithfulness and candor. It is, in fact, a process of investigation and of instruction, and differs, across the whole heavens, from that pert, self-sufficient lawyer-like advocacy, which, even when successfully employed on the side of truth, injures the cause of religion, in substituting self-conceit for humility, and logic for love.

As it respects opinions, these can never, with us, become legitimate matters of discussion. They are divested of importance, when it is known that they are incapable of proof, doubtful and variable products of the human brain. They can be entertained without injury as conjectures or hypotheses of greater or less probability, often agreea-

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ble to the mind, as bridging over by a fanciful structure, some wide chasm in the path of knowledge, or as picturing forth in pleasing visions, the possible modes in which one class of facts can be rendered harmonious with another, and the established truths of Divine revelation be reconciled with an ever varying human experience. They are not, therefore, to be proscribed, but tolerated. They are not to be repressed, but rather encouraged. It is only when the attempt is made to blend them with faith, to substitute them for faith, or make them terms of communion and tests of orthodoxy, that they become destructive of the peace of religious society.

As for us, we have adopted the only infallible standard of religious truth, and it is our duty to adhere to it with scrupulous fidelity. The Bible reveals the only way from earth to heaven. It is a narrow way —it is but a single track, and the car of the Reformation has been placed upon it. So long as we keep upon the track, we will go pleasantly and prosperously on our journey, however the road may curve amidst the hills or pass over the vallies and the streams. We may gaze with pleasure upon them as they flash upon us in the sun-light, and rejoice in our safe and rapid progress, and even should we be suddenly whirled, from amidst those scenes of light and life, into some dark and sepulchral mountain tunnel, we shall fear no evil so long as we are assured that the car is *still upon the track*, but shall hope to emerge at the proper moment to see again the living landscape, glowing, from contrast, in more than former light and beauty R. R.

FAITH *VERSUS* PHILOSOPHY.

In this age of Rationalism, it is gratifying to find such sentiments as the following in the editorial columns of a paper so widely circulated as the *New York Observer*. They are in the main the stereotyped sentiments of the *Harbinger*: and we, therefore, introduce them here not as a novelty, but for the double purpose of refreshing the minds of our readers on an important question, and also of showing them that something good may still come out of Nazareth.

The *Observer* has sometimes spoken unkindly of the *Harbinger*. But we have no disposition to retaliate. We love truth wherever we find it. And though dissenting from the position of the *Observer* on some important topics, it affords us pleasure to say, that it and the *Harbinger* are one on many of the great practical questions of the present age. So far then as we are agreed, "let us walk by the same rule, let us mind the same thing."

We have no sympathy with Rationalism, Naturalism, Pseudo-Spiritualism, Indifferentism, Formalism, Secularism, or any other

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form of practical infidelity, by and through which the Prince of demons is now attempting to undermine the foundations of our faith. We have, we think, sufficient respect for human philosophy in its proper place; but on all questions pertaining to morality and religion, we take the Bible, the whole Bible, and nothing but the Bible, grammatically and historically interpreted, as our only rule of faith and practice. To this broad platform we cordially invite, not only the *Observer*, but also all others who love the truth as it is in Jesus.

R. M.

THE QUESTION OF THE AGE.

In the religious world the question of our day concerns the integrity of that book which we call the Bible.

Is it the simple, literal, unmixed revelation of the mind of God or not?

There are all varieties of opinion on the subject, even among men claiming to be Christians, and orthodox Christians. Whoever has read the series of articles now in course of publication in this paper on Inspiration has learned that celebrated writers, great teachers in the Church, have held very widely different sentiments respecting the extent to which it may be affirmed that all Scripture is from God. They who have read the letters of Prof. Hitchcock, Rev. Mr. Van Dyke, and Rev. Dr. Lord in this paper have also had the best evidence that great and good men may disagree widely, while yet holding in common that the Bible is the word of God. If there is one question, more than any other, that needs a prophet to rise and answer it, it is this. Our religious newspapers, we mourn to say it, our orthodox religious newspapers, some of them, have and teach very loose views on the subject. Some of our pulpits are utterly in the fog. Some of our schools of theology give forth so uncertain a sound, that it is hard to say what the teachers teach or the pupils learn. Uncertainty, doubt, indecision, is the type of the prevailing sentiment, in many quarters of the American Church, at the present moment.

We say that the question of the age lies just here. This is an age of progress and reform. All our great moral revolutions are to be effected by bringing the truth to bear on the conscience. This is the divine instrumentality which divine power makes efficacious. There is no force in error to make men better, but the reverse always. Therefore to reform evil, the truth is the agent. But there are scores of reformers who find facts and principles in the Bible which do not help, but hinder, their views of reform. If the Bible is literally and integrally the mind and will of God, their principle of reform is not of God. This brings the reformer of our country to the same school

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with the Rationalist of Germany. The Rationalist has his disciples and believers in all Christian countries, and more among us than any where out of Germany. He holds that the morality of the Scriptures is subject to the test of human reason. Some of our most distinguished divines have taught substantially this doctrine. It is the root and marrow of infidelity. It takes the history of a miracle and denies its truth as history, or the supernaturalness of the event, if human reason fails to receive it as consistent and credible. It reads the teaching of an apostle, and rejects it, if human reason challenges the doctrine as unsound or inexpedient. The true disciple of God takes the Bible as humbly as a child receives his arithmetic, expecting to find RULES and PRINCIPLES, by which he is to be *governed* in all his future operations. When the school-boy becomes a man and a mathematician he may challenge the rules he was taught in childhood and make better ones if he can. But the scholar in the school of God is always a child. The more he knows, and grows, and becomes like God, the more of a child he is and feels. He is never to question what his Father says. Gabriel is not to quarrel with a divine command but to go when and where he is sent. It is our duty simply to ask, "what does the Bible say?" and then our faith and our duty are as clear to us as an angel's, when the Almighty bids him stand or fly.

And we have no great trouble in finding what it is that the Lord says. It depends very much on the frame of mind in which we read. If we want to know the mind of the Lord, we shall learn it easily. If we mant to make it mean our mind, we shall find it quite another thing, If we would form our opinions on the subject of temperance, or slaveholding, or the Sabbath day, we have only to read the Bible meekly as a child would read his father's letter, and when we have read, believe and do. But a neighbor comes in, with the rationalism of the schools upon his tongue, and says, "It is very true the Bible says so, but you must remember the Bible was written a great while ago, and under very different circumstances, and we must bring sound reason to its examination, and judge of it by the best light we can obtain." If any man or any angel talks so just turn upon him and say, "Get thee behind me, Satan, for thou savorest not of the things that be of God but of men." That neighbor is a *rationalist.* He may not be willing to admit it, but he is an infidel in his heart. He does not believe in God, he believes in man.

Is the Bible of God? Did holy men of old speak as they were moved by the Holy Ghost? Did they relate facts of real, actual, literal occurrence, and may we, full grown men, who have studied philosophy and language, and dug into the crust of the earth, and peered into the stars, and made systems of science that are not per-

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fect if the Bible is just right, may we take the Bible just as it is, and reject man's science when it cotradicts the Bible?

This is the question of the age. There is no blinking the matter.

Our own mind is made up. We are ready to take a stand upon it with the world or against the world—with the church or against the church—with our friends or without them. If we have devoted much space to the subject in our paper, we are willing to devote more. It may be discussed in the abstract; or the opinions of men may be handled freely in connection with their names and works. We are not unwilling that the thinking men of the age should discuss it in our columns, for a man may be a good Christian and be wrong on this point. Let men write freely, in the spirit of Christ, and we shall freely give them a hearing. But we hold a very decided opinion, and that is utterly at variance with every form of opinion that subjects the letter of divine revelation to the test of human reason. We consider the *ipse dixit* of God Almighty as better testimony than the united evidence of all the created things in heaven and earth.

We know the scorn with which many wise men and good men receive such a confession of faith in the words of God. We know that science points to astronomy and geology and demands that the Bible shall be so interpreted as not to come in conflict with their conclusions. But our faith was never staggered by a stone or a star. No *conclusion* has yet been reached by natural science that interferes with the faith of a believer in a supernatural. We admit all to be true that has been proved to be true, but the *inferences* from demonstrated facts are often as false as false can be. Take all that science teaches, and hold it; but what then? Is not God to be believed when he tells us how and when and why he does what he has done?

This is a very simple system. It requires us to read the Bible reverently and with docility. It finds nothing too hard for God. It *believes* when it cannot see. It believes because God says so, and that's enough. It delights in science, because that brings out more and more of what God has done, but when science and revelation appear to differ, the latter is believed and the former doubted until the discrepancy is reconciled. In this spirit the Christian student pursues truth, certain that at last God will be reached, the author of all truth.

I was once young but am now old, and this I have seen under the sun and proven it true. I have *seen*, that there is a *set time* to *number* the *people*. But the *time* to *number* one's *friends* is the *time of need*.

J. H. R.

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NOTES OF REFLECTIONS ON SUNDRY PASSAGES OF HOLY WRIT.—*No. I.*

If a man die shall he live again? Such was the question raised by one under great bodily suffering and much vexation of spirit. Though couched in language, as if of doubtful import, the question admitted of no doubt in the mind of Job. That he should live again was as clear to his mind as that he should die. But how different the testimony or evidence upon which his belief of these two facts rested.

All men know that they must die upon the evidence of sense. And some men know as certainly that they shall live again, but not on the evidence of sense, but on the evidence of the Word of God. Neither from the works of God in nature, nor from our reasonings upon these works, can we learn the fact that man after death shall live again.

Socrates and Plato, it is said, believed in, and taught the immortality of the soul of man. Whence were they taught it? Upon what page or leaf of the volume of nature did they, or does modern Deism find the immortality of the human soul, or the unity and spirituality of a Great First Cause uncaused inscribed? The Theist or Deist of the present century has no advantage over Plato or the Sages of Grecian or Roman antiquity, touching the above questions. Though better read and understood than formerly, this volume sheds not one ray of light more upon man's immortality or the spiritual nature and unity of the Great Author of all things, than it did two thousand years ago. True, we read the fact inscribed upon its pages, that every plant that grows has its germ or seminal principle that survives the decay of its parent plant, and that in process of time this germ will re-produce a plant of like form. But should we reason from analogy from the supposed resemblance of the human soul to the germ of a plant, both alike seminal or reproducing principles, it would not thence follow that the soul of man must be immortal, because the germ of a plant itself dies with the plant —and becomes a total ruin. But the question which Job proposes is not concerning the immortality of the soul, as many suppose, but with reference to the man himself, body, soul, and spirit. If a man die, shall he (the man) live again? Shall the same body, soul, and spirit united, live again? Nature nowhere teaches that the identical body, animal or vegetable, that dies or decays, lives again. But Revelation declares that what is sown an animal body, is raised a spiritual body. Reasoning upon what we see occurring in that order of things which we call Nature, we never could infer that the human

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body, which we see buried in the earth would come forth ultimately an immortal, spiritual body; or that it would ever re-appear in that physical beauty and life in which it expired. But when Revelation declares the fact of a future life—that man shall live again, we may then see many events in nature analagous to what revelation teaches concerning the resurrection of the human body; some of which Paul gives us in 1st Cor., xv.

But another reflection upon the above premises, we would here offer as worthy of particular note. Which is this: That whether we can or cannot arrive at the idea from nature, of the immortality of the soul, or of the unity and spirituality of the being we call God, such inferences are by far too vague and uncertain, and nature so perfectly silent upon the great questions upon which, we think, every one, would wish to know something certain, as to how, when, when, and where he shall exist. To suppose that nature would teach the idea of a future life and give us no light upon these great questions would be, to say the least, unkind in her. To awake in us feelings and longings after immortality and future happiness, and at the same time to be as silent as the grave upon the manner or qualifications necessary, if any there be, of attaining to it, would be, indeed, methinks, an argument against any such idea being taught us by any thing in nature cognizable by our five senses.

The Bible is the hand-book by which we are to read and understand the volume of Nature. How often does it send us to this volume to learn something of his power and glory. It bids us look upon the heavens and the earth. "The Heavens declare the glory of God and the earth showeth forth his handy works." "Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God (the great river) which is full of waters. Thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof. Thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Again it refers us to his power and goodness in providing for the wants of all his creatures. "He causeth the grass to grow for the cattle and herbs for the service of man; that he may bring forth food out of the earth: and wine that maketh glad the heart of man: and oil to make his face to shine: and bread which strengtheneth man's heart. The trees of the Lord are full of sap: the Cedars of Lebanon which he has planted. Where the birds make their nests: as for the stork

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the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointeth the moon for seasons, and the sun knoweth his going down. Thou makest darkness and it is night: wherein all the beast of the forest do creep forth. The young lions roar after their prey: and seek their meat from God. The sun ariseth, they gather themselves together: and lay themselves down in their dens. Man goeth forth unto his work: and to his labor to the evening. O Lord how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is the great and wide sea, wherein are things creeping innumerable: both small and great beasts. There go the ships; there is that leviathan, whom thou hast made to play therein. These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand they are filled with good. Thou hidest thy face, they are troubled, thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works. He looketh on the earth and it trembleth; he toucheth the hills and they smoke."

But this hand-book to the volume of nature never sends us there to learn the fact of one only living and true God—nor to learn the truth that man has an immortal spirit, nor, that the Creator of all is a Spirit, nor yet the doctrine of a future life.

The Bible reveals only what the works of nature cannot reveal. And when nature cannot suggest what the Bible reveals to man, it is not because that the thing or fact revealed is contrary to nature, but because it is beyond or above it. How beautifully consistent are the works of nature with that character whom the Bible reveals as the Author of all things. The Bible as the hand-book to this volume, gives us, as it were, the proposition, and then appeals to His works in nature for the proof.

Let the Deist or the skeptic read the 104th Psalm, and deny, if he can, the authorship claimed for the works there recorded. The many facts recorded in this Psalm are either in accordance with our experience, with what we see in nature, or if there be any facts here not observed in nature, they cannot be shown to be opposed or contrary to what we have observed, although some of them may be shown to be above or beyond what we have seen in nature. The unknown can be known only through what we know. That which *is* had a beginning and I know it, but not because I saw when it began to exist, but because I have seen the same kind of thing coming into being. I know that the heavens and the earth and their furniture

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and tenantry had a beginning, although I saw not when the Almighty stretched out the heavens like a curtain, and when he laid the foundations of the earth, that it should not be removed forever: when he covered it with the deep as with a garment: when the waters stood above the mountains. I know all this, for two reasons: first, because what *is* must have had a beginning; and secondly, because the Bible declares that it was thus brought into existence. But while the truth is evident that every creature must have had a beginning, it is just as evident that the Creator of all—TheGreat First Cause—must have been forever, and consequently uncaused, without beginning of days, or end of life. These sublime truths, though not comprehended by any finite mind, should never be rejected because not comprehended; for if we are not to receive as true what we cannot comprehend, we cannot admit the fact of our own existence as creatures composed of body, soul, and spirit; seeing we understand not how these several parts co-exist and form one being.

Job apprehended by faith what his reason could not comprehend. He believed that he would live again after that worms had destroyed his body. And that in his flesh he should see God. This faith was beyond his reason to comprehend, but not contrary to reason. Nor would his reason have discovered from what he saw in nature, that he would at some remote period live again; yet what he could not by his reason discover, nor understand how it could be, he nevertheless confidently believed, and so certain was the prospect to his mind that he rejoiced in it as an undoubted truth.

It is, indeed, folly in any man to think to repudiate faith as a principle of action; faith too in what is in its nature incomprehensible. The skeptic, as well as the Christian must believe and act upon what he does not understand; laugh as he may at what he is pleased to call Christian credulity. The man who believes the facts of the Bible upon the testimony therein given, honors his reason far more than the man who laughs at them unexamined, as false or absurd. And after all that he may say against what he calls the credulity of superstition, the skeptic is even more credulous and superstitious than the Christian, believing, as he often does, things incomprehensible upon far less credible testimony. "If weak thy faith why choose the harder side?"

A. W. C.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father, which hath sent me.

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MR. CHOATE ON POLITICAL PREACHERS.

And now, since I have mentioned this subject, my friends, may I be permitted, without presuming to complain of anybody, or to dictate to anybody, and still more without assuming to myself to preach *concio ad clerum*, or to preach at all, may I be permitted, on behalf of uninstructed and unprofessional laymen, to say one single word to serious clergymen, on the duty of a rigorous abstinence from politics and from any element which has been connected, in any way, with active party politics on the Lord's day. I need not say that I have a great deal too much personal respect and love for that profession in all its denominations, that I too perfectly appreciate the past and present transcendent good they have done to their country and to man, to wish, even if I had it in my power, to abate a tittle of the just respect that is due to them, or to impair in the least degree the just influence which they have acquired and which they possess in this community, still less to intrude into that secret and elevated circle of private judgment which is every man's right. But I say, I repeat, in behalf of laymen, once more, that it is exactly because we love and honor them, it is exactly because we would do everything we can, not merely to pay the allotted salary, but everything to preserve to them the influence which the selection of their field of duty has entitled them to exert, that I take the liberty, in the presence of some of them to say something. Permit me, then, to suggest, in the first place, that he who preaches on politics, or on any topic in the least degree connected with practical party politics, in the pulpit, lays himself under the suspicion, at least from many, *many* laymen, that his motives are not entirely unobjectionable, and that thus he does something, or does much to unfit him for the full and perfect performance of the great duty to which he has been solemnly called. I do not say that such a man is not a very bold man; I do not say that he is not as bold and sincere as an old prophet standing up before a king, and in the eloquence of an expiring nation, denouncing his sins and the sins of his people. But I mean to say, that he runs a great risk of being suspected not to be bold and not to be sincere at all. He runs the risk of being suspected, and he is suspected of denouncing a slaveholder, not because he hates a slaveholder, or feels that he has anything to do with the business, but because some rich man in his congregation hates slaveholders, and because he pleases him by denouncing them. He runs the risk of being suspected, not of being brave against a danger which is a thousand miles away, but of being

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a coward and bowing down before a supposed danger that is very near him. He runs the risk of being suspected, not of being bold, to challenge a man who cannot do him any harm, but of challenging that same man because he is afraid that another, who can do him harm, may be found within reach of his voice. He runs the risk of being suspected, not of braving a danger that may arise from a distant region, and a distant public sentiment, but of being afraid of a public sentiment at hand, that may take the form of a danger, that may risk his salary, or by possibility, induce the chance of calling a council of dismission. And thus it comes to pass, as I submit, and as I have heard it at many times remarked, that this suspicion unfits him to do the duty which we expect of a minister of the gospel, and thus is doing something to violate that great trust which he took upon himself with so much solemnity at his ordination, to let no man despise the ministry so far as he was concerned, and to preserve it for its proper influence in the noble speciality which has been assigned to it.

EVERY MAN TO HIS OWN BUSINESS.

Permit me to give as a second reason, in the pursuit of this same course of thought, that intelligent persons, and very many intelligent persons, are too apt to think that the preacher of politics in the pulpit really does not know his business, and that he is really above or below, or on one side of it, and does not understand his business. We listen to him as we ought to listen, to the utmost extent of the Protestant theory of independent private judgment, when he interprets the Scriptures, when he teaches us morality; when he testifies of eternal providence, and "vindicates the ways of God to man;" when he teaches us that we are all sinners; that our natures are alike degraded; that the retributions of a common eternity are before us all. We listen to him with respect; and with nothing less than reverence; there his studies and his profession have fitted him for it; there he stands upon his own ground, and within his own charmed circle; there he is master, and we are his implicit disciples; for that exactly we prize, and for that exactly we pay him. But when he has left that ground: when he has taken up the occupation of politics, is not his occupation wholly gone? is not his power of instruction substantially gone? The great concrete of practical qualities, the workings of our special confederated system, the laws and conditions of our very artificial nationality, will he permit me to inquire whether or not his deep studies, *aliunde et diverso intuito*, have enabled him to know anything at all of these? As an educated man, as a religious man, as a student of morals, he will know all about the obligations, origin, and general direction of the conscience. He will have learned from

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his Bible that the race of man is of kindred blood, all of it, and he will have learned from his Bible, or from Nature, that all men stand on an equality of right, and responsibility, and duty before God. But how far these glorious generalities are modified and controlled by civil society, of any description, which also is the work of God; how far these rays of light, as Burke beautifully expresses it, come to be refracted, when they go into such a medium as this; how far history shapes all systems, and has shaped our system; how far, for example, the acquisition of a territory—a new fact—by the common blood and common treasure, makes it proper to lay it open to all, or shut it up against some—does he know aught of this? These things pertain to practical statesmanship, and he is no practical statesman, although he is better, and holier, and higher.

In saying this in the presence of clergymen, do I disparage the clergy? No more, my friends, you will agree with me, than the honest schoolmaster, who was himself a clergyman, disparaged Frederick the Great at the time when the world was ringing with his victories, by expressing a doubt whether, after all, his Majesty could conjugate a Greek verb in *mi*—exactly because it was not his speciality. *Suum cuique sua in arte credendum est.* You remember how finely Goldsmith recognizes that rule in his "Retaliation." Speaking of Sir Joshua Reynolds, who stood at the head of his profession, the most tolerant, the most modest, the most inquiring of men—and Goldsmith describes him as exhibiting that same character at the Club, in society, everywhere; but he says that whenever any one who was conversing with him, began to talk

> "Of their Raphaels, Correggios and stuff,
> He shifted his trumpet, and only took snuff."

Let me ask my clerical friends, again speaking for laymen—whether they think it to be quite fair play between man and man, to catch a parishioner in his pew, silent and still, by custom, decorum, and the manners of New England, and turn upon him every eye in the congregation for the politics he practices and for the party to which he has attached himself? Is it quite right—as a clerical friend of mine expressed it in a sermon some time ago, in every word of which it gives me pleasure to agree—that he should find himself suddenly plunged—as a man finds himself in a snow bank—into a caucus? I put it to you if it is fair, manly, moral, honest? Is it not cruel, and cowardly, so to treat an individual man? But while I hate and despise all manner of cant in religion or in politics, and while I do not think the *ad hominem* argument a very good method for the discovery of truth, in logic or out of it, let me, in the hearing of some of the clergy,

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venture to suggest, that the preacher, of whatsoever faith, who thus overflows his banks upon any element connected in the remotest degree with the party considerations or organizations of the day, runs a great chance of hindering the salvation of that very soul which he has been ordained to promote and secure.

A PLEA FOR THE SOUL.

They tell us, every one of them, that the salvation of the soul is the highest concern of man; they tell us, every one of them, that nothing on earth or in heaven can be compared with it, to the individual, in its consequences.

There is sometimes upon their lips that tremendous expression—whatever it means in the original—"The salvation of the soul is precious, and it ceases forever." And yet do they not endanger their soul forever? The layman has no chance except on Sunday, and they rob him of that Sunday; through the week he has been anxious, busy, troubled, and he comes here on Sunday as a man goes into his house at night time for rest and instruction. The Sunday is all he has, and you take away that Sunday; it is for you of that profession to say, it is for us to say, on behalf of laymen, whether that is or is not consistent with the character of a preacher of Religion. Remember the very first word he hears in prayer, the very first word he hears in a hymn selected to be sung, however well it may be sung and by whatever choir, the very first illustration in the sermon to which he may listen, sends him away gloomy and irritable, turns the whole service into a political mockery, and awakens a train of reflection that renders him from first to last inaccessible to the truth, closes his ear to the voice of the charmer, charm he never so wisely, on that day. I repeat, then, Sunday is all that such a layman has, and the preacher of politics has robbed him of that Sunday.

THE ROCK THAT IS HIGHER THAN WE.

The world is, to Christians, a sea of troubles and temptations, from which they daily beseech God to deliver them, and to place them on the Rock of their salvation, which Rock is Christ. Founded on him by faith in his sufferings and exaltation, we may defy all the storms and tempests that can be raised against us by the adversary; while, as from the top of a lofty mountain on the shore, we behold the waves dashing themselves in pieces beneath us. God knows what is proper for him to do, and for us to suffer; we know neither. This conviction is an anchor for the afflicted soul, sure and steadfast.—*Horne.*

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LETTER FROM PHILALETHES TO EUSEBIUS—*No. III.*

The Elder's Office.

My Dear E.: Since our last interview, some six months since, I have thought not a little, upon what we then so freely discussed.—Our discussion was, however, rather an enquiry touching the organization and government of the Christian Church as planted by the Apostles.

As to its officers, the order in which you proposed to consider them, I still think is that which will best show the great work which the Founder of the Christian Church had in view to accomplish in behalf of the world.

The officers necessary to set up an institution, and those who are afterwards to perpetuate it, are not the same either in work or name. There are points of resemblance, however, both in the work itself and in the qualifications of those who are to perform it, that should not be overlooked by those who wish to understand the subject in all its relations and bearings.

In war to conquer a peace and maintain it; or to found a great national confederacy of States, like ours, of conflicting interests, so happily adjusted by compromise and mutual concessions, requires about the same wisdom, prudence, courage and firmness of purpose to maintain the acquisition, as it did to acquire it. The Founder of the Christian Institution proposed the erection of a great universal monarchy, called the Empire of Truth. The territory or field on which it is founded, is this earth, claimed by the Prince of darkness, the God of this world. The great fundamental truth and fact upon which this kingdom is based—is Jesus Christ crucified for the sin of the world. To carry this great truth in defiance of the enemy and despite his opposition, to establish it in the hearts and lives of men was the work assigned the Apostles.

To lay this foundation and establish it firmly in the hearts of their cotemporaries and of all succeeding ages, was the great object of the work which they accomplished in the erection and organization of the Christian Church. This was the peculiar work of their ministry, for which they were specially called and qualified. Their office and work both alike showed the divine original of the Gospel, and completely and forever established its claims to the regard of every intelligent and honest mind to whom they were presented. The facts of the Gospel sustained upon supernatural evidence constituted the corner or foundation stone which was first laid in Zion, the city of Jerusalem

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by the Apostles, and afterwards in other cities of the Roman Empire.

Wherever they laid this foundation and built believers thereon, there we find a Christian congregation composed of living, spiritual stones, and completely organized after a Divine model. Hence, we perceive that Apostles were the first in importance. They not only first preached the Gospel, but they also demonstrated its truth and certainty by the gifts of the Spirit with which it was accompanied. Next in importance were Prophets. Such an exposition of the Jewish Scriptures as the Messiah after his resurrection gave to his disciples relative to his mission and official relations to the church and the world was needful for those converted from Judaism to bring them into the unity of the faith, and of the knowledge of the Son of God.—Also such an exposition of the Mosaic Institution as Paul gives to the Hebrews. For these prophets were doubtless inspired with a full knowledge of the meaning of all the types and predictions of those Scriptures; and were necessary for the perfection of the saints in the knowledge of the Christian economy.

The Apostles were itinerant preachers. Their stay with the congregations which they planted was, in most instances, but short.—And as many questions would shortly arise in these congregations, of much importance to the building up of the brethren in the knowledge of the Jewish and Christian Institutions, and of great importance for the peace and prosperity of the Church, these inspired men, whose office it was to teach and expound the Scriptures by immediate inspiration rather than utter predictions with reference to the fortunes of the church in the world; we repeat it, that this class of teachers styled prophets was of indispensable service for the perfecting of the saints, or until they shall attain the measure of the stature of the fulness of Christ in knowledge—until they all shall represent a perfect man in the unity of the faith and of the knowledge of the Son of God. These prophets were, therefore, of eminent service to the apostles, as co-workers with them in bringing converts to the faith up to the requisite measure of knowledge to keep them steadfast in the faith. Their teaching was infallible, and must have settled the point of controversy in every instance, where there was an important truth at issue between the Christian and the Judaizer or Gentile philosopher. When, therefore, all the truth was fully revealed and taught, and all objections met and set aside, and all opponents silenced by the unerring Spirit of all truth, speaking by Apostles and Prophets, their work was accomplished, and their mission ceased.—They could have no successors. But not of so temporary a character was the office and work of Evangelists. Like love compared with

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faith and hope, this work must continue, and be commensurate, at least, with time. It was an element of the Apostolic office. It was, indeed, the great purpose of Heaven in giving such an office to men—and the end for which they received their extraordinary qualifications. To all intents and purposes the Apostles did the work of Evangelists. The former differed from the latter chiefly in this, that to the Apostles the Gospel was first committed as a treasure to earthen vessels; and was delivered by them to the people with the demonstration of the Spirit and of power, that the excellency of the power might be seen to be of God and not of man. Evangelists have this same divinely demonstrated Gospel committed to them. And it will ever be manifest to all, that there is an excellence of power in the Gospel, when preached by competent Evangelists, that belongs not to any of its imitations "made by art and man's device."

We have said that the office of Evangelists must continue, for the same reasons that moved the Divine philanthropy to commit it first to the Holy Twelve, until the last child of the second Adam shall have been redeemed. It is by Evangelists the church is to make its chief conquests over the enemy—the Prince of darkness. They are the missionaries of the congregations of Christ. Through them the church makes its accessions, and claims to be the pillar and support of the truth.

But if Evangelists have to proclaim a Gospel proved to be Divine, by the demonstration of the spirit and of power which accompanied it when first announced by the Apostles, upon whom does the work of the Prophets devolve?

But we have said that the Prophets could have no successors.—They certainly could not, as inspired teachers who had brought the Church up to the required standard, to that unity of faith and knowledge—to the full stature of a perfect man in Christ Jesus, in all wisdom and spiritual understanding of that good and acceptable and perfect will of God, revealed to them and fully taught by them—we repeat it, this class of teachers could have no successors. But what they taught by inspiration must be understood and taught without the immediate aid of that revealing Spirit by which the prophets spoke. These communications of the Divine Spirit must be made the special study of those who would teach them. And they must be taught for the same reason that they were revealed, that is, for the edifying of the body of Christ in the unity of the faith and knowledge of the Son of God. Hence, the office of Elders. Their office consisted in ruling and teaching the congregation. Teaching what the Apostles and Prophets had delivered to the congregations which they had planted and edified in faith and knowledge, together with the exer-

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cise of a wholesome discipline, was the extent of the duties of the Elder's office. They were designated Elders for the reason that age and experience, conjoined with knowledge, were necessary for a wise, prudent, and acceptable exercise of authority, as well as for the observance of that sobriety and temperance in their own behavior that would make them examples to the flock. Hence, no novice, or new convert, let his knowledge be what it may, can, in the absence of that sobriety and gravity which give dignity of character to age and experience, be at all considered an eligible person to fill so responsible an office.

There would seem to be, in conclusion, but another class of officers necessary for a complete supply of all that is needful for the well-being of a Christian congregation, that is, such as shall have in charge the temporal and secular wants of the congregation. This class of ministers is styled Deacons. Thus, my dear R., have I run over much space of Scripture premises, in sketching, as it were, but the outlines of these official characters, brought to view in the history of the founding and organization of the Christian Church.

Should I conclude hereafter, to attempt the filling up of these outlines, you may hear from me again.

UNTAUGHT QUESTIONS.—*No. II.*

"Follow peace with those who call on the Lord out of a pure heart. But foolish and untaught questions avoid, knowing that they do gender strifes." 2 Tim. II., 23.

There is no subject which at present seems to demand the attention of religious society more than the one to which we desire to direct attention in these papers. It is especially important to those who are the true friends of the present reformation, since it occupied a chief place in the minds of those with whom this movement originated, and its proper comprehension and practical application are indispensable to the successful attainment of the great ends in view—peace and union among those who profess the name of Christ.

Admitting that there has been, on all sides, a lamentable inattention to the above quoted injunctions of the Apostle, it is the part of wisdom and of genuine piety, to labor for such a Reformation as will secure their careful observance. In order to this, the subject must be understood, and a clear and impartial judgment must be rendered in regard to the extent to which these commands have been fulfilled or violated. It is proper for both individuals and communities to engage in self-examination, in reference to the manner in which they are fulfilling the responsibilities which rest upon them, and no pride

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of partyism, nor love of self-justification, nor personal and unworthy aims, should prevent that free and careful scrutiny which is always necessary to the discovery of truth. As the skilful navigator who knows that no ship pursues a direct line from port to port, but that it is often drifted aside by imperceptible currents, or driven far out of the way in long continued storms, will carefully take, at every opportunity, celestial observations to determine his exact position, and will vary his course accordingly; so every individual and every community, especially if they have been involved in the storms of protracted controversy, should, as often as in their power, consult their chart, observe the aspects of the heavens, and regulate their future movements by a just induction from the things of the past and of the present.

In entering upon such inquiries in relation to the religious movement now in progress, it would be important to consider if there has been a steady adherence to the principles and objects proposed in the beginning, and if there has been a regular and happy progressive development of Primitive Christianity in its original simplicity, purity and power. Have there been no deflections from the course proposed by its originators, and prescribed by Scripture! Has there been no drifting away from the true line of direction? Have no schemes or theories of human nature been introduced and adroitly blended with the things of faith? Have no untaught, or, as in the common version, "unlearned" questions been entertained and adopted, to become themes of perpetual controversy and strife? If not, then have we been truly fortunate, for even the apostolic churches, with all their peculiar advantages, failed to enjoy such immunities, or to judge themselves authorized to treat with neglect or scorn the pointed admonitions and exhortations in reference to these very things which they so often received from their religious teachers.

As, however, but little practical benefit can be expected to result from mere general statements or inquiries, I desire to direct attention to some definite instances of such aberrations on the part of some who profess to be engaged in this reformatory movement, and to express my conviction that a careful examination of the facts will convince any candid inquirer, that the attempt has been made, and with no small success, to merge, in a good degree, its noble plea for the Bible; for the primitive faith and practice of the church, and for Christian union, into a senseless and never-ending debate about "spiritual operations in conversion." Let any one compare the discussions and disquisitions which have taken place and are still progressing upon this subject in its various bearings, with the little that is said upon the great purposes and principles of the Reformation, and he will be surprised to see how small a proportion this will bear to the former. The truth is,

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that untaught questions about conversion have been started and debated to such an extent, as almost to equal the Arabian tales in number, though certainly not in merit, and theories about the power of the word and of the Spirit have been propounded, of which apostles never dreamed, but which are urged with as much earnestness and zeal as if the salvation of the world depended on believing said theories, rather than on believing the Gospel. Thus it is that the Reformation which was designed to put an end to all controversy, except with infidelity, is in danger of being turned aside from its legitimate aims, and that the freedom of opinion which it permits is converted into a license for a sort of universal polemical disputation.

As untaught questions in relation to this very subject of conversion are, at this very moment, creating "strifes" in certain quarters, I cannot, perhaps do better, for the elucidation and illustration of the whole subject, than present some of them to the attention of the reader, in order that he may perceive their entire irrelevancy in relation to the cause we plead, and realize that the discussion of such points can have no practical tendency either to convert sinners or to promote "peace among those who call on the Lord out of a pure heart."

Some there are, then, who, basing their views of conversion and their interpretations of Scripture, upon a certain theory of human nature, derived mainly from the writings of Locke, have diligently sought to establish such propositions as these: "The Holy Spirit can exert no influence over the human mind except by words and arguments, and there is, therefore, no converting power except that which is contained in the words and arguments of the Scripture." "All converting power is in the facts, arguments and motives of the written word." "The Scriptures are all-sufficient and alone-sufficient for the conversion of sinners and the sanctification of those that believe." Others, again, are found, who disgusted with the rationalism and empty human philosophy which underlies such propositions, and anxious to substitute their own favorite theories, furnish us with such propositions as these: "In conversion, there is an intimate co-operation between the word and Spirit, but their distinctness is not lost nor their respective portions of the work dispensed with. The preached or written word—the forerunner is indispensable." "The word is 'quick and powerful' only when it succeeds in arousing the slumbering conscience, and thus calling to its aid the 'quickening Spirit.'" "The word is the 'sword of the Spirit,' and is only efficient when the Spirit wields it." "The Spirit co-operates with the preaching of the written word in convincing the world of sin, righteousness and judgment." Thus we have two sets of opinions diametrically opposed to each other, each advocated with earnestness

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and zeal by well-meaning and pious persons, who urge them upon the attention of the brethren, and insist upon their adoption as indispensable articles of belief, and incontrovertible confessions of faith.

But where did these persons get their creeds? Not in the Bible, I am sure. No where in the Sacred Volume do we find such propositions stated. No where in God's Book do we find such questions discussed. They are things wholly unscriptural and untaught, with which, so far as faith or practice is concerned, we, as Reformers, can have nothing at all to do. If, indeed, any one chose to entertain such questions for his own enjoyment, or even to adopt such propositions as matters of private opinion, we have no particular objection, provided he do not make such opinions rules of action and grounds of controversy. It is strange that the just and conservative position we occupy in relation to such discussions, should not, by this time, be better understood; and that all our intelligent brethren should not have yet learned to make a practical application of the principles of the Reformation in the settlement of all such vexed questions, and the "strifes" which they create.

Let the reader take any one of the above propositions and consider for a moment into how wide a field of speculation it introduces us. It is asserted, for instance, that "all converting power is in the facts, arguments and motives of the written word." Now who knows what is meant by "converting power?" We do not read of it in Scripture, and must, therefore, seek elsewhere for definitions. To what source shall we apply except to human philosophy? Is "converting power," physical, moral, or, as some contend, spiritual power? On what is this power exerted—on the heart or on the mind? If on both, if not simultaneously, then on which of them first? and how? and why? With regard to facts, arguments and motives, how are they to be distinguished? and what "power" belongs to each? Do the "heart" and "mind" remain intact, or is there "contact" or "impact," or nothing but a *compact?* Or, after all, what do philosophers mean by "heart" and "mind," or moral and intellectual powers? etc., etc., etc.

Again, when it is said: "The word is quick and powerful," we have a proposition worthy of all acceptation, because it is expressly stated in the Scriptures. But when it is added—"only when it succeeds in arousing the slumbering conscience, and thus calling to its aid the quickening spirit," we have a statement not only foreign to Scripture, but one which directly proposes to decide and define the manner in which the word and the Spirit operate, and which introduces us to a large company of questions of a very martial aspect,

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and veterans in the wars of religion and philosophy, to whom fighting is a regular vocation. "What," it will be immediately asked by a crooked little figure with but one leg, called a point of interrogation, "What do you mean by a slumbering conscience?" "Who put it to sleep?" "How does the word sometimes succeed in awakening the slumbering conscience, and why does it sometimes fail?" "If the word can, of itself, awaken the slumbering conscience, for what more difficult task does it afterwards demand the aid of the Spirit?" etc., etc., etc.

In like manner, when it is said: "The word is the sword of the Spirit," all will be ready to consent to it, since it is so stated in the inspired volume, but when it affirmed in addition that "it is only efficient when the Spirit wields it," we have a most unscriptural proposition, which, I fancy, will find but few supporters in the Reformation, and which is refuted in the very passage in which the expression occurs, in which the Apostle commands the *Christian* to "take the sword of the Spirit"—a useless injunction, if the Spirit alone could "wield it." It is this very erroneous view of the relations between the Spirit and the word that is held by our opponents, who labor to show that the word of God is "a dead letter," until the Spirit, by some special influence imparts to it an additional energy—and who seem to take the greatest delight in convincing men that they are hence unable to receive the Gospel, and that it is an indispensable preliminary to their salvation *that they believe that they cannot believe.*

But it is not the present object of the writer to discuss any of these propositions on either side. He presents them merely to arrest attention to the fact, that they are unscriptural, and that, notwithstanding this, they have been suffered, in some shape or other, to occupy the time and the minds of the brethren: that they have been made matters of debate and strife; and have acquired an undeserved prominence and authority which entitles some of them, in the estimation of many, to be regarded as cardinal doctrines of a Reformation which utterly repudiates them, and the whole tribe of "foolish and untaught questions" to which they appertain. R. R.

THE SUNDAY SCHOOL.—When De Tocqueville (whose death was announced in the papers of last week) visited this country, and saw a Bible in the hands of almost every child in a Sabbath School, he said, "Is this common! What a *mighty* influene it must have upon the nation!" What a *salutary* influence, too.

The wise shall inherit glory, but shame shall be the promotion of fools.

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THE JAMAICA MISSION.

Bro. Beardslee, under date of March 7th, writes a letter of which the following is an extract. We wish to call special attention to it, and renew our appeal to the brethren for enlarged liberality, with a view to secure a suitable place of worship. It is more and more evident that, under God, the Jamaica mission can be made a success.—If it fails, it will fail through the indifference and neglect of the churches in the United States. We pray God to preserve us from this reproach. The Missionary Society is now in a condition to employ successfully all the money that the most enlarged liberality may entrust to its care. Money ought to come in by *thousands*, where we are only receiving *hundreds*. We ask the brethren every where to save the expense of agencies by making prompt individual remittances, or stated congregational contributions. I. E.

"I have nothing in addition to submit at this time respecting the locality for a place of worship, as I have just learned that the party to whom the correspondence with the proprietors in England was entrusted, did not write them, as I was made to understand he would do, and consequently there is no further information from that quarter. I shall now await the arrival of another packet or two with the hope of hearing from the Board, that I may be able to make a definite proposal for the premises. The most eligible place that offers at present is a late sugar refinery, a very central locality, with ample material for walls and frame-work for a large place of worship, but in their present shape hardly convertible to that purpose. I think the sum named by me on a former occasion, and paid in one or two installments, would probably be taken for the premises.

"Were we calculating upon a merely ephemeral work, or simply experimenting, we might be satisfied with a more secluded spot, and with temporary accommodations; but we make no such calculations; we know what *the gospel*, faithfully preached, can and will do, and would lay our foundations according to the measure of faith warranted by the immutable promises of Jehovah, and in view of that "kingdom that can not be moved." During the month of February we have had no additions. Some whom we had reason to believe would become early converts have been prevented attending our services by sickness, but I trust the seed sown will thus have better opportunity for maturing, and that our hopes will yet be realized. We have many proofs that the truth is doing its work—that many are talking of

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the things they have heard, and wondering whereunto they will grow, and some are saying to their bosom friends, 'they have the word of God on their side, and we can't deny it.'

"Yesterday, a very intelligent lady, a member of the Scotch Kirk in this city, came forward and made the good confession. She has already received much persecution for attending upon my preaching—has been besought with tears not to disgrace herself and the church by coming to hear me, but she has come out nobly in the midst of it all and declared for Christ. After addressing a very attentive audience on the subject of *individual responsibility in matters of religion*, I gave notice that any person willing to decide for Christ could manifest it by taking a vacant seat pointed out, while the congregation were singing. Without waiting for the hymn to be given out, this lady came forward. This is the first from the Presbyterian ranks, and will be the signal for an onset from that quarter. '*Implicit obedience to Christ*' is our motto, and on this point we give no quarters to any party.

"I have commenced a course of lectures on the Acts, on Wednesday evenings, announcing publicly that during these lectures opportunity will be given for any who desire it, to hear for themselves what are termed, 'our peculiar views.' A considerable interest has been awakened, and our attendance is on the increase. I have also invited any who may differ with the views presented to state their objections in writing, promising to give them a candid consideration. One letter of a very respectful character has been sent in, the consideration of which will, I think, elicit considerable interest.

"I have been compelled to discontinue our services in the country on Lord's day evening, as I found that three services in one day were too great a tax upon my strength. As I have no one to depend upon to conduct services should I fail, I thought best to slacken my hand a little before breaking down. Our Sunday school and week night service are continued as heretofore. I greatly need a helper in the work here, and hope that by another winter some brother who would like a change to the tropics for his health, may be induced to come and accomplish the double purpose of getting and doing good. I think by that time the way will be fully prepared for a protracted effort, when we might reap a glorious harvest. In the meantime we shall labor on as the Lord may give us strength, assured that our labor is not in vain in the Lord. I remain yours in the service of Christ.

J. O. Beardslee.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

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From the Western Recorder.

TRACTS ON REVISION.

From the origin of the Bible Union, the desire has been expressed by friends of the enterprize for brief tracts, which could be cheaply furnished for circulation. Occasionally some of this character have been prepared, and have been used with great advantage. But, as the institution has grown in age and experience the need has become felt of a complete system of short tracts, touching all matters of permanent importance. Twenty-four tracts are furnished in the February Quarterly, just issued. But they are separately printed, and put up in packages for general circulation. The subjects treated in this series are:

1. Manuscripts of the Sacred Scriptures, 2. State of Learning when the English Version was made. 3. Respect for the common Version. 4. Pulpit Revisions of the common Version. 5. Change in the meaning of words. 6. Obsolete words. 7. Words in the common Version mistranslated. 8. Words added in the common Version. 9. Division of the Sacred Scriptures into chapters and verses. 10. Punctuation of the Bible. 11. Ungrammatical forms in the common Version. 12. Correspondence between the Old and New Testament obscured. 13. Profane expressions in the common version. 14. Expressions in common version offensive to modesty. 15. Missionaries need a revised English Bible. 16. Correct versions for the Heathen, do not agree with the English version. 17. Sectarianism of the common version. 17. The Bible Union not sectarian. 19. Expenses of Revision. 20. Time spent in Revision. 21. Preliminary Revisions of the Bible Union. 22. The Final Committee of the Bible Union. 23. Effects of Revisions on Skepticism. 24. The Ancient and the Modern Greek Language.

To the foregoing series, others will be added as necessity may require. The design is to confine each tract to a single topic. It is not expected that the topic will be exhausted, but that it will be presented in such a light as will convince the judgment of the reader and induce him to examine the subject for himself, if he wishes for further information. For instance, the tract on "Words mistranslated in the Common Version," contains a few pertinent examples sufficient to quicken the curiosity of an intelligent reader; but these examples do not comprehend the hundredth part of the cases that could be collected. Even some of the most striking, such as the erroneous use of "charity," as the translation of AGAPEE, instead of *love*, the true meaning of the word, and FAITH, as the translation of *elpis*, instead of *hope*, its true meaning, have to be omitted in so contracted a space. It is not improbable that, in some instances, we may be obliged to occupy two or more pages with one topic, but if this can be avoided will be.

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Our plan is to make up these tracts into packages and sell them from the office,* or send them by mail, to all who wish to purchase and circulate them. It will be readily understood that when we mail and prepay the postage, this must be added to the price. It is designed to furnish them at the cheapest rate possible, without exhausting the means of the Union. The American Tract Society is believed to sell its tracts more cheaply than any other institution. They furnish 1500 duodecimo pages for one dollar. We intend to furnish 1500 tracts, each occupying an octavo page, for the same money.—Our terms will be:—

1500	Tracts, ...	$1 00
350	"	0 25
1500	" by mail, ...	1 20
350	" "	0 30

These tracts, we believe, if read consecutively, will convince any candid man, who loves the truth, of the necessity of revision, and of the excellence of the plans prosecuted by the Bible Union. The friends of the cause will then aid the Union greatly, and advance its objects, by circulating these tracts.

From the Western Recorder.

TIME SPENT IN REVISION.

A member of the Final Committee thus expresses his views of the time occupied in revision.

"I am much interested in the frequent and earnest expressions of impatience for the work to be sent forth. This is right. I should be sorry to see indifference. But there must be the exemplification of a wise impatience. Let the work be hastened, but not hurried. All necessary all reasonable time ought to be granted and taken. I have made but one answer to the question of time; it is always: 'Just as soon as it can be *satisfactorily* done.' That is time enough."

Time, and care, and skill are required to secure each shining particle of truth, and also to distinguish and remove the dross, which has hitherto passed with the people for fine gold. In some instances the laborers are rewarded by discovering large masses of the precious metal, which had not been brought to light by those who preceded them.

The result will repay a thousand fold all expenditure of means and labor. Every particle of divine truth is a precious gift from God to man. It is of greater value than all the gems and gold of earth. Brought into direct contact with the mind of man, it is made, by the power of the Holy Spirit, the means of his conversion and sanctification. Error is never employed for this purpose. If received into the

* American Bible Union, 350 Broome street, New York.

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human mind for truth, it always produces moral disease, tending to spiritual death. If, then, any particle of error is disseminated in a version labelled as the word of God, it is the poison of death, administered to the soul as the medicine of life. The ages of eternity only can reveal the amount of evil that may have been caused, of the amount of good prevented, by the errors and obscurities of our Common English version. It is this view that reconciles the friends of revision to the length of time unavoidably consumed in the work. The longing of the people to see it more rapidly advance is a cheering indication, but any measure to accelerate it, which may justly expose the final revision to the charges of haste and imperfection, would be wrong. Time, as it is diligently employed by the revisers, is merit and value transfused into the revision. The work is for the world, and every enlarged conception of its importance, imperatively demands that it should not be hastened.

It is worthy of consideration that those enterprizes among men, are least subject to change or injury from time, which have occupied most time in their accomplishment.

It would be unwise to regard the period thus spent, as confined to the preparation of a future publication. So great an object in prospect, ought not to draw the attention from the large amount of good constantly accomplished by the Bible Union. It is extensively engaged in the business of circulating the Sacred Scriptures in different languages, and, in various ways, it has already performed an amount of useful labor, in the home and foreign field, which would have been surprising in an organization of so few years, and so limited means, even if it had not so far advanced the revision of the English Scriptures.

One thing is certain. The completion of the work will not be delayed one day beyond what is indispensable to its highest merit. The Board are as anxious as possible to press it forward. No pains or necessary expense will be spared to accomplish it at the earliest practicable period. To urge it forward faster than it can be well done, would not be wisdom.

WHO SHALL BE GREATEST.

The object of ambition is too often the exercise of power for the sake of pre-eminence. Its history has demonstrated so clearly its foundation to be self-love, that it has almost become a term of universal reproach. In order to its gratification, a worldly, selfish and sordid ambition estimates no expense, considers the magnitude of no

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sacrifice, and disregards alike the most sacred authority and the dearest rights. In its first and original development, it invaded the sanctuary of God, entered into mad and unequal conflict with Omnipotence, disturbing the tranquil harmony of Heaven. When the seventy disciples were commissioned by the Saviour, and were allowed to exercise miraculous power for a short time to bless the people, and alleviate their distresses; "they returned again with *joy*, saying, Lord, even the devils are subject *to us* through thy name. And he said unto them, I beheld Satan, as lightning, fall from Heaven." A feeling of selfish delight seemed to manifest itself in the triumphs of their mission. But how forcibly is it rebuked by the words of the Saviour.

There was a higher and nobler object that should have filled the heart. There was a source of joy far above the exercise of any power, human or divine—a rejoicing "because your names are written in heaven." The very evils and afflictions over which they triumphed with so much gratification were only the fruits of that same ambition that brought sin into the world, like a resistless deluge with all its multiplied and dreadful results. In some form or other how often did the Saviour meet with the question—"Who shall be greatest?" and how faithfully did he as often rebuke it: "He called a little child unto him, and set him in the midst of them." Look at that sensible and living illustration! Behold the innocence of that child! How unsullied by ambition!—how regardless of distinction and pre-eminence! "Verily, I say unto *you*, except you be converted and become as little children you shall not enter into the Kingdom of Heaven." And again, "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

There is no other question that affords so faithful a revelation of the heart as the one before us. None that proves so clearly the need of conversion, and that the true nature of religion is misapprehended. It was in consideration of the question, "Who shall be greatest?" that Jesus said, "*except you be converted.*" The entire spirit of Christianity and of its founder was opposed to the question—for "whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." And it is written of Jesus Christ, "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient to death, even the death of the cross."—Phil. ii., 6, etc. The effect of a love for pre-eminence is not confined to one's self in using the means that nature and education have afforded us to become distinguished. But

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on the other hand it excites envy and jealousy in the hearts of others, while these give rise to evil speaking, detraction and blasphemy.

Under the influence of this unholy desire we are not satisfied to labor in our own sphere, for an unfading crown, in the prosecution of that work for which we are qualified—but are unwilling that others should share in those labors. Like one of old, we are ready to say, "Master we saw one casting out devils in thy name, and *we forbade* him, because he *followed not with us.*" They consider not the nature of the work, nor the authority by which it is done, but oppose for the significant reason—*he follows not with us.* There is, perhaps, no desire that takes possession of the heart so much to be dreaded as that involved in the question—Who shall be greatest? It is at once a denial of Christ—a rejection of the grace of God, and the base assumption that there is in our poor fallen nature, low down in sin and iniquity, and covered with the rags of transgression, something worthy of admiration. "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only." —John v., 44. It is self that occupies the place of all that is holy, just and good. The Great Teacher says, "except a man deny himself he cannot be my disciple." To deny one's self is to say, and say truly, "I know not the man." Like Paul, "to know nothing but Jesus Christ and him crucified." In assuming or desiring to be the greatest, we virtually reject the authority of God. "I wrote unto the church," says John, "but Diotrephes, who loveth to have the pre-eminence among them, *receiveth us not.* Wherefore, if I come I will remember his deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." Such are the legitimate consequences of ambition and self-sufficiency. How severely does the Apostle censure such a character! What a deep thrust in the words, "Whosoever abideth not in the doctrine of Christ hath not God." In opposition to this the true nobleness of the heart and of religion is in the path of humility. He that humbleth himself shall be exalted. What an example worthy of all imitation has our Saviour set before us! He humbled himself to a life of sorrow, affliction and death. He regarded not the person of man, but sought the fruits of righteousness. He showed us a living example, that it was more blessed to give than to receive—to do good than to get good, and that in blessing we shall be most truly blessed.

J. L. R.

Lexington, Ky.

Ye are my friends, if ye do whatsoever I command you.

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THE BEGINNING OF THE END.

"And the ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their Kingdom unto the Beast, until the words of God shall be fulfilled."—*Revelations.*

Had I lived in the days of miracles, I should surely have been a believer, exclaims the skeptic. Had I seen Christ or the Apostles, I should have undoubtedly had my skepticism removed. But, sir, you do live in a day of miracles! How so? You are yourself a miracle. The whole universe around you is one grand miracle, which your finite understanding is incompetent to solve. Besides, the prophecies recorded in the Holy Scriptures are being fulfilled every day and hour; and yet you clamor for miracles! I tell you, honest friend, you would not believe though one rose from the dead. You are blind. You are deaf. Your heart is callous and your conscience is seared. Now, the blind man sees not the signs in the heavens, or the beauties of the natural world; so neither does the deaf man thrill with joy at the sound of glorious music, and heeds not the warning voice which bids him beware of the concealed pit.

Shake off your stupor, O spiritually blind and deaf reader! and open your heart to see the wonders that God is doing and is hastening to do! The world moves; and the time has come when God will speedily judge those who in old times were drunken with the blood of Saints and Martyrs. Eighteen hundred years ago He lifted the veil of the future, and pointed out to St. John, in the Isle of Patmos, what is transpiring in Europe at this very hour. Eighteen hundred years ago He declared, that the nations should agree to give their help and allegiance to the Great City until the time of the end, when they should turn upon her in wrath; and then great Babylon should be cast down, even as a millstone is cast into the sea, and her place in the land should no more be found. The vengeance of the Almighty has tarried long: but judging from present appearances, it will be both terrible and lasting. Italy—poor, priest-ridden Italy—is one seething caldron of passion, and fury, and hardly suppressed riot and bloodshed! Menaced by the cohorts of Austria on the one hand, and the legions of France on the other, she has yet much greater cause to fear her own citizens, ripe as these are for rebellion, and anarchy, and atheism! With an imbecile old man in the chair of St. Peter: with a despot on the throne of Charlemagne, who scruples at neither perjury nor assassination; with a foolish young scion of the House of Hapsburg at the head of affairs in Austria, and an ambitious and unscrupulous King on the throne of Sardinia, the times are surely

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near at hand, when the curtain will rise on the first Scene in the last Act of the great Drama of Time.

Already the stage manager's bell has sounded, and I doubt not but the play will soon begin—may be, even before these pages shall meet the reader's eye. What the final *denouement* will be, is fore-shadowed in the prophetic declaration with which I have headed this article, but it would be presumption in any person uninspired to attempt to predict *how* the great consummation is to be achieved. It may be that France will take possession of Italy for the Prince Napoleon and the King of Sardinia; it may be, that Austria shall take possession of the Pope's dominions for herself; or it may be that the people of Italy shall overturn the chair of St. Peter—destroy the monkeries and nunneries—destroy Cardinals, and Bishops, and Priests—inaugurate a second Red Republic, with Reason for a god, and a lewd woman to personify their deity. But, let the event be what it may, alas for Italy! alas for the Great City! Her days are numbered, her winding-sheet is already woven, her pall-bearers named, her grave dug!

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God, who judgeth her. And the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning: standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come."

Blessed, indeed, are the men to whom it is permitted to live in this, and the succeeding generation. Blessed are the wise who having eyes see, and having ears hear, and having tongues confess, that God is Almighty, and Jesus is His Messiah, the righteous Lord of all the earth! O man, whose heart is unregenerate, whose thoughts are vanity, whose life is devoted sense and the pleasures of sense, what confusion threatens you—what dismay—what utter astonishment! O man, humble and believing, loving your Maker and doing good to your fellow men, working while the day lasts for the night cometh when no man can work, rejoice! for the hour of your triumph is at hand—even at the door. Verily, the fig tree already begins untimely to cast its leaves!

D. R. H.

Chicago, Ill., May 7.

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RELIGION IN COMMON LIFE.

The following is the conclusion of a Sermon on "Religion in Common Life," preached by Rev. John Caird, A.M., at Crathie Church, Scotland, Oct. 14th, 1855, before Queen Victoria and Prince Albert, and published at Her Majesty's Request. This excellent Discourse on a subject of such great interest, has been widely circulated, and been a blessing to thousands.

"But be the difficulties of a Christian life in the world what they may, they need not discourage us. Whatever the work to which our Master calls us, he offers us a strength commensurate with our needs. No man who wishes to serve Christ will ever fail for lack of heavenly aid. And it will be no valid excuse for an ungodly life that it is difficult to keep alive the flame of piety in the world, if Christ be ready to supply the fuel.

"To all, then, who really wish to lead such a life, let me suggest that the first thing to be done—that without which all efforts are worse than vain, is heartily to devote themselves to God through Christ Jesus. Much as has been said of the infusion of religious principle and motive into our worldly work, there is a preliminary advice of greater importance still—that we *be religious*. Life comes before growth. The soldier must enlist before he can serve. In vain, directions how to keep the fire ever burning on the altar, if first it be not kindled. No religion can be genuine, no goodness can be constant or lasting, that springs not, as its primary source, from faith in Jesus Christ. To know Christ as my Saviour—to come with all my guilt and weakness to Him in whom trembling penitence never fails to find a friend—to cast myself at His feet in whom all that is sublime in divine holiness is softened, though not obscured, by all that is beautiful in human tenderness—and, believing in that love stronger than death which, for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter curse of sin, to trust my soul for time and eternity into His hands—this is the beginning of true religion. And it is the reverential love with which the believer must ever look to Him to whom he owes so much, that constitutes the main-spring of the religion of daily life. Selfishness may prompt to a formal religion, natural susceptibility may give rise to a fitful one, but for a life of constant fervent piety, amidst the world's cares and toils, no motive is sufficient save one—self-devoted love to Christ.

"But again, if you would lead a Christian life in the world, let me remind you that that life must be *continued* as well as begun with

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Christ. You must learn to look to Him not merely as your Saviour from guilt, but as the Friend of your secret life, the chosen Companion of your solitary hours, the Depository of all the deeper thoughts, and feelings of the soul. You cannot live *for* Him in the world unless you live much *with* Him, apart from the world. In spiritual as in secular things, the deepest and strongest characters need much solitude to form them. Even earthly greatness, much more moral and spiritual greatness, is never attained but as the result of much that is concealed from the world—of many a lonely and meditative hour. Thoughtfulness, self-knowledge, self-control, a chastened wisdom and piety, are the fruit of habitual meditation and prayer. In these exercises Heaven is brought near, and our exaggerated estimate of earthly things corrected. By these our spiritual energies, shattered and worn by the friction of worldly work, are repaired. In the recurring seasons of devotion the cares and anxieties of worldly business cease to vex us; exhausted with its toils, we have, in daily communion with God, 'meat to eat which the world knoweth not of;' and even when its calamities and losses fall upon us, and our portion of worldly good may be withdrawn, we may be able to show, like those holy ones of old at the heathen court, by the fair serene countenance of the spirit, that we have something better than the world's pulse to feed upon.

But, further, in availing yourself of this divine resource amidst the daily exigencies of life, why should you wait always for the periodic season and the formal attitude of prayer? The Heavens are not open to the believer's call only at intervals. The grace of God's Holy Spirit falls not like the fertilizing shower, only now and then; or like the dew on the earth's face, only at morning and night. At all times on the uplifted face of the believer's spirit the gracious element is ready to descend. Pray always; pray without ceasing. When difficulties arise, delay not to seek and obtain at once the succor you need. Swifter than by the subtle electric agent is thought borne from earth to heaven. The Great Spirit on high is in constant sympathy with the spirit beneath, and in a moment, in the twinkling of an eye, the thrill of aspiration flashes from the heart of man to God. Whenever anything vexes you—whenever, from the rude and selfish ways of men, any trials of temper cross your path—when your spirits are ruffled, or your Christian forbearance put to the test, be this your instant resource! Haste away, if only for a moment, to the serene and peace breathing presence of Jesus, and you will not fail to return with a spirit soothed and calmed. Or when the impure and low-minded surround you—when, in the path of duty, the high tone of your Christian purity is apt to suffer from baser contacts, oh, what

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relief to lift the heart to Christ!—to rise on the wings of faith—even for one instant to breathe the air of that region where the Infinite Purity dwells, and then return with a mind steeled against temptation, ready to recoil with the instinctive abhorrence of a spirit that has been beside the Throne, from all that is impure and vile. Say not, then, with such aid at your command, that religion cannot be brought down to Common Life!

"In conclusion, let me once more urge upon you the great lesson on which we have been insisting. Carry religious principle into everyday life. Principle elevates whatever it touches. Facts lose all their littleness to the mind which brings principle and law to bear upon them. The chemist's or geologist's soiled hands are no sign of base work; the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the noblest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific, becomes the Christian life. Live for Christ in common things, and all your work will become priestly work. As in the temple of old, it was holy work to hew wood or mix oil, because it was done for the altar-sacrifice or the sacred lamps; so all your coarse and common work will receive a consecration when done for God's glory, by one who is a true priest to His temple.

"Carry religion into common life, and your life will be rendered useful as well as noble. There are many men who listen incredulously to the high-toned exhortations of the pulpit; the religious life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply it to the infallible test of experiment; and, by suffusing your daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly-mindedness, are something more than the stock ideas of sermons.

"Carry religious principle into common life, and common life will lose its transitoriness. 'The world passeth away!' The things that are seen are temporal. Soon business with all its cares and anxieties—the whole 'unprofitable stir and fever of the world—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things; it finds in them the seed of immortality. No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all of the results of the world's business that are worth the keeping.

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The river of life sweeps on, but the gold grains it held in solution are left behind, deposited in the holy heart. 'The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.' Every other result of our 'diligence in business' will soon be gone. You cannot invent any mode of exchange between the visible and invisible worlds, so that the balance at your credit in the one can be transferred, when you migrate from it, to your account in the other. Worldly sharpness, acuteness, versatility are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, tact, worldly wisdom, by a lifetime devoted to politics or business, is not, by such attainments, fitted to take a higher place among the sons of immortality. The honor, fame, respect, obsequious homage that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These advantages are not to be despised; but if these be all that, by the toil of our hand, or the sweat of our brow, we have gained, the hour is fast coming when we shall discover that we have labored in vain and spent our strength for nought. But while these pass, there are other things that remain. The world's gains and losses may soon cease to affect us, but not the gratitude or the patience, the kindness or the resignation, they drew forth from our hearts. The world's scenes of business may fade on our sight, the noise of its restless pursuits may fall no more upon our ear, when we pass to meet our God; but not one unselfish thought, not one kind and gentle word, not one act of self-sacrificing love done for Jesus' sake, in the midst of our common work, but will have left an indelible impress on the soul which will go out with it to its eternal destiny. So live, then, that this may be the result of your labors. So live that your work, whether in the Church or in the world, may become a discipline for that glorious state of being in which the Church and the World shall become one,—where work shall be worship, and labor shall be rest,—where the worker shall never quit the temple, nor the worshipper the place of work, because 'there is no temple therein, but the Lord God Almighty and the Lamb are the temple thereof.'"

Kindness is known to be a specific for many forms of disease, and kind nursing for many more. Christ's whole ministry was one of personal kindness. Charity is the great lever of Christianity; by it the messengers of the Gospel can open the eyes of Pagan blindness; by it the ears of the most obstinate and hardened can be unstopped; by it reason can be restored, and life saved.

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From the American Christian Review.

LETTER FROM JERUSALEM.

JERUSALEM, March 1, 1859.

MY DEAR BROTHER: I have the extreme pleasure of acknowledging the receipt of your very acceptable favor of Dec. 20th, for which please accept my warmest thanks. Did you but know how highly we appreciate such favors, I am sure you would not deem your time misspent in conferring them. It is peculiarly gratifying to hear of the success with which the labors of our much endeared Bro. Beardslee in behalf of the West Indian Mission have been crowned, and of the cheering prospect of an increasingly manifested spirit of missions amongst the beloved brotherhood at home. May the time to favor the Zion Mission—the *set* time—soon arrive; for the time is set, if the Lord's "servants favor her dust and take pleasure in the stones thereof."

I am alternately cheered by encouraging prospects of flattering success, and depressed by the discouraging issue of disappointed hopes. Had I written to you some days ago, I might have related the case of a penitent believer who was so much concerned as earnestly to sue for baptism; of two others fully convinced and no little concerned, but "afraid of the Jews;" of two more that were knocking at the door for admission; of a sixth for whom sanguine expectations were raised, and of the favorable disposition of several others. But had I done so, it would only have been raising expectations which would now appear to be of very doubtful realization; for a positive veto was immediately pronounced in relation to the first case lest the vindictive ire of a certain Institution should be visited upon a near and dear relative of the applicant; the two next cases have been rather indefinitely postponed to a "more convenient season," and the others are not very sperate at present, to say the least. All this is quite disheartening, and not a little disgusting, as you may well imagine; yet I can but look forward with some degree of confidence to a better state of things—though such a prognosis may be thought to savor much more of the mere hopefulness of hoping against hope than the full assurance of well grounded confidence. You will, of course, readily infer—without any special allegation—the existence of obvious ground for impugning the motives of those above alluded to who were not admitted even on continued knocking. Assured that nothing short of the details of a volume, or a personal acquaintance with the state of matters in this sin-smitten city, can sufficiently evince the necessity of guard-

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ing against building improper materials into the temple of God, I shall refrain from entering into details at present, trusting that you will not suppose me capable of arbitrarily sitting in judgment on such cases.

You will doubtless be surprised to learn that in addition to the numerous dispensaries, hospitals and hospices with which this city is so abundantly supplied, the Russians are establishing another; and that not only are the Rothschilds greatly enlarging their well sustained hospital, within the city, but that Sir Moses Montiford has just sent over an architect to erect another hospital and various other buildings outside the walls. The effect, if not the design, of these astute Israelites is so to increase the despotic sway of the Jewish hierarchy as effectually to paralyze all proselyting efforts of the hated "Nazarenes."

I lately had the pleasure of delivering the introductory lecture before a highly respectable, and (for this latitude) large audience, at the rooms of the "Jerusalem Literary Society," on the "duties, responsibilities and pleasures of the denizenship of Christians in the city of the Great King;" and am invited to address it again two weeks hence. This excellent institution, having for its leading object the illustration of the Scriptures, was founded by her Britannic Majesty's Consul (Mr. Finn) several years ago in conjunction with some eminent co laborers abroad, and well deserves to be better known and more liberally patronized abroad. Numerous as have been the innovations on oriental customs of late, nothing perhaps has more astonished the citizens of Jerusalem than the introduction of vehicles into some few of the streets that happen to be large enough to receive them; and although as yet they consist merely of a few timbrel carts, introduced by the Austrians for the more ready carriage of building material, yet there is now a reasonable prospect that the construction of a road to Jaffa will put in requisition regular four wheeled vehicles.—Nothing could more unequivocally evince the onward march of the spirit of toleration than the fact that *pork* has been openly sold in the shambles of this great centre of Jewish and Moslem faith, without let or hindrance!

So little rain has fallen this season compared with the usual quantity, that very serious apprehensions of famine are already entertained, and what considerably aggravates the matter is that the wily Fellahin have baffled and out-generalled the Basha in his high-handed, but well meant prohibitory efforts to bring down the present high prices of provisions and other articles of country produce.

The Jews of Hebron are very much oppressed at this time, and unfortunately the Basha having taken it into his head that they meditate

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evil against the Moslem, the consuls are unable to accomplish any thing for their relief. Poor down trodden Israel! They are still "in evil case," their "back bowed down always," oppressed every where, and no where more so than on their own soil and around the sepulchres of their "Fathers," to whom the land was given by an irreversible decree of the Court of Heaven. Most sincerely yours in the faith and hope of the Gospel. J. T. BARCLAY.

To Eld. I. Errett, Cor. Sec. A.C.M.S.

AMERICAN BIBLE UNION.

The Board of Managers of the American Bible Union met on Wednesday, April 6th, at 4 p.m., in their rooms, in the First Baptis- Church, corner of Broome and Elizabeth streets, New York,—the Rev. Dr. Armitage (President) in the Chair. The meeting was opened by reading a portion of the Scriptures by Rev. Dr. Armitage, after which Rev. J. Q. Adams offered the opening prayer. The Rev. C. A. Buckbee (the Secretary) read the minutes of the previous meeting, which were approved by the Board. The report of the Treasurer, Dr. E. Parmly, was read, showing the gross receipts since the anniversary in October last, $18,718,05; the expenditures for the same period being $18,503,66.

Letters were read from Rev. Dr. Hackett, of the Final Committee of Revisers (now in Greece), who was stated to be prosecuting the work of the Association with much zeal and eminent success.

Rev. Mr. Lehman, of Berlin, Prussia, requested assistance to carry on the work in his field.

The Chairman followed, with an announcement that the Committee on Versions were making ample preparations to ascertain the wants of missionaries among the races using the Spanish language, in order to supply them with the Revised Scriptures in that tongue.

Rev. Mr. Oncken, in a letter from Hamburg, Germany, requested a donation of $1,000, to carry on the work in his field of laborr.

Dr. N. W. Kingsley, of New York, addressed a brief note to the Board, presenting to the Union the bust of Rev. Dr. S. E. Shepard, one of the primary revisers of the Bible Union. The bust was a work of his own hand. It occupies a suitable position near the portrait of the first President, the late Dr. Cone. It was pronounced a life-like presentment of the face of the "original," and was received with the thanks of the Board.

Volume 2d of the Documentary History of the Union is now issued. The Gospel of St. Luke is now being printed, as revised for the examination of the Final Committee.

The meeting adjourned to meet on the first Wednesday in May.

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CORRESPONDENCE.

MARION, ALA., April 2, 1859.

BRETHREN,—Please notice through the *Harbinger* that the churches of Christ in this part of the Lord's Vineyard, some six or eight in number, are entirely destitute of an Evangelist. They desire to procure one of some experience, of approved piety, and who wishes to work, and will compensate him liberally. Address me at this place.

Kindly yours, P. B. LAWSON.

FRANKFORT, ALA., April 9, 1859.

BRO. CAMPBELL—*Dear Sir:*—Presuming that you and your readers take a deep interest in every thing immediately connected with the progress of the cause of the Redeemer, I have concluded to give you a short history of the church at this point, leaving it to your judgment, to decide whether it shall be published or not. I commenced sowing the good seed in this place, about three years ago; found thirteen disciples in a disorganized condition. We organized; and, since that time, our number has gradually increased to sixty-three. I have also attended a church in Itawamba county, Miss., about ten miles from Fulton, numbering sixty-seven. I have likewise attended, during the same time, a church in Marion county, Ala., numbering fifty-six.

There is a great deal of opposition manifested in this country, to the ancient order of things, especially by the Missionary Baptists. One of their preachers challenged me to meet him in a public discussion of some of the most prominent differences between the Christians and the Missionary Baptists. I accepted, and we agreed upon these propositions; namely: 1st, Faith, Repentance and Baptism are pre-requisites to remission of past sins. This I affirmed, and Mr. Rahauf (the Baptist preacher, denied. 2d, A man can know that his sins are pardoned, outside of the Holy Scriptures. Mr. Rahauf affirmed, and I denied.

In the discussion, it was acknowledged by Mr. Rahauf's own brethren that he made a total failure on his part, and they asked that, at some future time, another and more able man, might be substituted for Mr. Rahauf, which, being acceded to, we met, at the Court House in the town of Frankfort, on the 22d of February last, and debated four days, and I consider that the second man also made a failure, and backed out.

The propositions for debate were the following: 1st, "We plead that all the converting power of the Holy Spirit is exhibited in the Divine Record." I affirmed; and Wm. Alexander, who was the Baptist preacher denied. 2d, "The principles set forth in 'Christianity Restored,' are Bible principles." I affirmed; Alexander denied.

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The first three days were taken up in discussing the first proposition. In my opening speech, I showed that the Holy Spirit operates upon the heart, in conversion through the word. In reply, it was said that the Baptists had never denied this—"there was not a Baptist on earth, who did not believe it." But, still, something more was necessary; there must be a Divine, supernatural operation of the Spirit, *independent* of the word.

In my second speech I attacked the word *independent*, and called for one single passage of Scripture, showing that the Holy Spirit ever had, in conversion, operated *independently* of the word; and I asserted that the Holy Spirit never did, in a supernatural manner, enter into any man to make him a good man or a christian, and I called upon Mr, Alexander to controvert it if he chose; and he could not, or at least did not do so. In reference to his assertion, that there must be an operation *independently* of the word; his reply was, that he did not mean that this took place *in conversion*. This, I conceive, to be tantamount to surrendering the whole proposition. With the exception of what I have above stated, Mr. Alexander employed his time, during the first two days of the debate, in abusing Alexander Campbell, for having (as he maintained) caused a schism in the (Baptist) church. Affirming that he (Campbell) had done more harm than any man in the World; and that he (Alexander) had paid out of his pocket one dollar to get hold of "*Christianity Restored*," that he might expose it; and that he was anxious to get on the 2d proposition, that he might do so. His first objection to "*Christianity Restored*," was against the title page; because, he maintained, it intimated that the ancient Gospel and order of things had been LOST, contrary to the prediction of Christ. My reply was that the church had *apostatized*, and departed from the simplicity of the ancient Gospel, and that the object of "*Christianity Restored*," was to induce a return to the original Gospel, as preached by the Apostles, and to that order, instituted by them at Jerusalem and elsewhere. To this he made no reply, but said he was satisfied. His second objection was against this position laid down in "*Christianity Restored*," "The Holy Spirit calls nothing personal regeneration except immersion." Upon this objection I spoke for half an hour. He made no reply, but said he was satisfied.

His third objection was against the tenth proposition under the head of Remission of Sins—namely, That "Immersion and washing of Regeneration are two Bible names for the same act." On this, also, I spoke for half an hour. Again he made no reply, but declared himself satisfied.

His fourth objection was against the following sentence, taken from "*Christianity Restored*"—"If immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are thetsame thing." This I disposed of, by a short explanation, with which he said he was satisfied.

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There was a third proposition agreed upon between myself and another Baptist preacher, who acted between me and Alexander in getting up the debate, which, when it came for the debate, Mr. Alexander refused to discuss.

The general impression, on the part of the brethren is, that I sustained fully every proposition; and on the non-professing part of the community the impression so far as I have been able to ascertain it is, that I sustained the cause I plead, triumphantly. I subscribe myself your brother in Christ,

JOHN TAYLOR.

LEXINGTON, MO., April 18, 1859.

BRETHREN EDITORS,—Since my very pleasant meeting at Camden Point, which I think I reported to you, and at which there were nineteen additions, I have labored at Weston, Leavenworth city, and this place, realizing a few additions at each point. The plan of labor which I have adopted imposes upon me, in some instances positive hardships, as I make it a point, if possible, to preach every day, so as to reach the largest number of places and the widest usefulness. This involves the necessity of taking weather, mud, and moonlight as they come, and a new country does not always furnish an agreeable variety, in this climate about the vernal equinox.

But the most pleasant meeting I have recently enjoyed I closed last night at Dover, in this county. The weather and the condition of my throat were both unfavorable. We had ice, snow, rain or hail eight out of the nine days during which I preached. Yet, at a short notice, I had a good audience, which increased much beyond the capacity of the commodious place of worship. Sixteen confessed the Saviour, greatly to the joy of the brotherhood. All denominations gave me a patient hearing, generally consenting to the truth and the spirit in which it was delivered. Considering the general hearing which I have had in Missouri, from all classes of professors, and especially the Ministry, I was a little surprised that the resident custodian of the John Knox theology, without hearing for himself, should pour out the vials of his righteous ire upon one, who, unconscious of his existence, had done nothing to stir his bile. I have enough to do in preaching the Gospel, and have neither time nor inclination to interfere with others. This county enjoys the labors of Brethren McGarvey and Thos. Haley, now in their strength, and the younger Brethren H. H. Haley and H. S. Earl. The Lord give them a long life of usefulness! Imploring the blessing of Heaven upon our common cause, I am, yours in the Lord,

D. S. BURNET.

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THE CAUSE IN BALTIMORE.

April 25, 1850.

I have just returned from a visit to Baltimore. The names of Austen, Dungan, Morling and Farquharson, had long been familiar to me; but it had never been my privilege to form a personal acquaintance with them, nor to meet with a church whose name as associated with the late WM. CARMAN, had been familiar to me from childhood. During a stay of three and a half weeks, *fifty-six* were baptized, and two reclaimed. The hearing was the largest ever had by our brethren in that city; and the interest steadily increased to the last. Had it been possible to continue the meetings a few weeks longer, it looked as if hundreds might have been gathered into the fold.

The church in Baltimore has in it all the elements of success, and with wise management ought soon to double its numbers. In point of religious worth, it stands high in that city. As regards liberality and devotion to the cause, it is equal to any church in my acquaintance.

The faithful labors of years in the Sunday school, Bible class, and congregation, did much to prepare the way for the recent joyful ingathering—and certainly a preacher's efforts to call sinners to repentance were never more heartily seconded and sustained by the undivided sympathies, prayers, and exertions of a whole church, than in this instance. It was with extreme reluctance that I yielded to the imperative demands of duty, calling me from a harvest field so ripe for the sickle. It is due to a noble band of brethren, struggling alone against a mighty tide of opposition, to make a statement of more than ordinary fullness as to their doings and prospects. They deserve the sympathy and prayers of all the saints.

Allow me to say farther, that they at present enjoy the pastoral labors of Bro. A. Anderson, formerly a Scotch Presbyterian Minister, who studied Theology under Dr. Chalmers. He is a gentleman of good attainments and large experience, and possessing that downright honesty of heart, which led him promptly to break every association of his youth, and every ecclesiastical bond of his manhood, for the sake of truth. He is yet a stranger to our American modes of speech and habitudes; but we doubt not that he will prove an acceptable and useful laboerr.

At the close of the meetings, without any special appeal, a discourse on Missions was promptly responded to by the brethren, in Life Memberships and Life Directorships, to the amount of $550; I. ERRETT.

As a cheering item of news I may state that in Northern Michigan, the labors of E. Regal, H. Reeves, R. Faurot, and the writer, have been blessed of God in the conversion of about one hundred souls, and the organization of four new churches. Bro. Regal is at present laboring very zealously, and with great success in Ionia county. Nearly all the converts are persons of mature years, and many of them of the first standing for intelligence and moral worth. I. E,

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LOUISVILLE, KY., April 28, 1859.

BRO. CAMPBELL—On the 6th inst. I left home, but in consequence of some detention at, and delay on the Missouri river, I did not get here until Sunday morning the 10th inst. I was much pleased to find my daughter, as well as I expected, after her protracted confinement and suffering, and the recent sad affliction in the death of her little nephew,—my only grandchild,—and who had been her constant companion from the death of his mother. Very soon after my arrival I was informed by Bro. Johnson, of Jeffersonville, Indiana, that an appointment had been made for me in that city, in anticipation of my arrival. I accompanied him *over* the Ohio, and spoke in the forenoon and at night, and also on Monday and Tuesday nights to good audiences; there were three additions during the meeting. They are a faithful "little flock" in Jeffersonville, and deserve the attention and labors of teaching brethren. On Tuesday, the 16th inst., I went to Lexington, to be with my old friends and brethren once more in that city. Bro. Jno. I. Rogers, their regular preacher, was absent on a visit to Missouri. I was received and greeted with great cordiality and affection by these warm hearted and generous friends, who have known me long and well. I spoke to a large audience at 11 o'clock on Lord's day, and Bro. L. L. Pinkerton spoke with his accustomed ability at night. I also addressed a good audience on Monday night. Tuesday morning I visited the cemetery, and in walking over the beautiful grounds of this city of the dead, I saw the names of many of my old acquaintances and former associates, inscribed on their beautiful monuments, indicating the place where they quietly rest—free from the storms, sorrows and cares of life. I also stood by the spot where three of my dear children lie, who died before my removal to Missouri,—they are in the same lot with my only sister and her husband, the late Col. T. A. Russell, and other members of his family. They are not far from the graves of the lamented and beloved Bro. J. T. Johnson, and his companion. While viewing the long resting place of my children and other relatives, I could but think how quietly and peacefully they rested in their graves, free from the storms, troubles, and afflictions incident to those who still lingered this side the tomb. The handsome "Clay Monument," erected to the memory of that noble patriot and statesman, stands in a beautiful part of the City Cemetery, and is already towering upwards of one hundred feet in the air. In the afternoon of Tuesday I returned to this city to be with my daughter, with whom I remained until Saturday the 23d inst., when I went to Georgetown, and reached there in time to address a good audience at night. I also spoke there on Lord's day morning and at night, and the two following nights, and Wednesday morning; I likewise preached to a full house at Berea on Cane Run, six miles from Georgetown, at three o'clock on Sunday evening. We had interesting meetings; one young lady confessed the Lord, and was immersed by that noble veteran Elder

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John Smith, who was with me after Lord's day, as zealous and efficient as ever. On Tuesday, in the forenoon, I preached the funeral of old Brother Stark Taylor, of Fayette county, one of my old neighbors. He died the Lord's day previous. My companion and former associate, Brother Wm. Conn went with me from Georgetown to the funeral. I truly sympathized with his aged companion, Sister Taylor, and her sorrowing children, and gave them all the comfort I could from the word of God. After addressing a large audience, we then followed his body to the grave, and saw it placed in its long home. On Monday I accompanied Bro. Conn to Bro. John A. Gano's, and I spent the day with him and his pleasant family; Brother Gano is confined and suffering very much from a severe injury, recently received, but I trust it will not be long before he is in the field of active labor again. After preaching yesterday morning I came to the "Falls City" in the evening, and am once more with my dear Mary. Next Lord's day I expect to preach for the congregation on Hancock street, as Brother Sewell, their pastor, is absent on a visit to Tennessee, and on Monday I expect to start for St. Louis to attend the A. C. M. S., which meets there on Tuesday next.

Pardon the length of this letter, which you will please insert in the *Harbinger*, that my numerous friends may hear from me, and learn, that although I am not in Missouri, I am nevertheless trying to keep the Gospel flag flying. Affectionately your Brother, T. M. Allen.

NOTICES.

Circular *of the Executive Board of the Central Kentucky Christian Union, to the Churches composing the Union, and to all the other Sister Churches of the Counties of Lincoln, Garrard, Boyle, Casey, Pulaski, and Wayne.*

Dear Brethren,—Feeling assured that there is a common conviction among us of the importance of united effort for the advancement of the truth of the Gospel, as the Executive Board of the Central Christian Union, we address to you this Circular, as explanatory of our object, with a hope that you will award to us a sincere desire, not to carry out any unworthy aim, but to advance the interests of the Redeemer's Kingdom.

The Constitution which was framed at Danville in 1855, though unanimously adopted by that Convention, was considered faulty in its most important features; and such was the opposition which it met when returned to the Churches for their approval, that only three Churches adopted it, and they not unanimously. Two other Churches afterwards joined the Union, and one other came in under certain reservations, making only six in all. Such also was the opposition of the minorities of these several churches, that but little could be accomplished. Anxious to conciliate, and to enlist the co-operation of all the brethren, the first busi-

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ness, therefore of the Union which met at Hustonville last September, was the appointment of "a committee, composed of M. Helm, J. White, E. Powell, Dr. Campbell, and W. L. Williams, to take into consideration the expediency of altering or abolishing the present Constitution." This committee, after calm consideration, reported the next day, as follows:

"1st. In order more effectually to secure the united action and co-operation of the Christian churches, we recommend that the present Constitution of the Union be abolished.

"2d. That the Union shall be composed of Ministers, Elders, and such other brethren as may be chosen by the several churches as their representatives."

This report was unanimously adopted, and after a free conference among the brethren, the following declaration was proposed, as embodying the substance of the committee's report, and also unanimously adopted, viz.:

"There shall assemble, as often as may be judged necessary, a meeting, to be styled '*The Central Kentucky Christian Union*,' and which shall be composed first, of all the Ministers of the Gospel in good fellowship with, and residing within the bounds of the churches composing this Association; second, of all the Elders in each church; and third, of one representative for every twenty-five members in each church, which representatives may be either Deacons or private members. And we proclaim THE HOLY SCRIPTURES *alone*, to be our *Constitution*—the rule of faith and practice of our Union."

We have, therefore, dear Brethren, adopted most distinctly and unequivocally the great leading principle of the present Reformation, and we confidently appeal to all the churches in convenient distance to unite with us in carrying out the principles, not of any human, but of the *Divine Constitution*. Is not all cause of offence now removed? And will not our brethren, who urge other denominations to abandon all human devices and unite on the Word of God alone, be willing to prove their faith by their works? We again appeal to you, and in much confidence, that no false imputations shall prejudice your minds to the great detriment of the cause committed to our hands.

The first item in our declaration is nothing more than a statement of the elements composing the Union, making an equitable arrangement for the representation of the churches, which arrangement may be modified whenever the number of representatives shall become too great for the proper dispatch of business; but the *Constitution* is unalterable. It is the work of the Lord, His own infallible Word, and that alone. And we have laid no other restrictions upon ourselves, believing that our appeal in all cases and on all occasions, should be to its authoritative teaching. If, therefore, any proposed measure is sanctioned by that Word, we are bound to support it. If opposed to that infallible authority, such measure must be abandoned. And in judging these points, we are as free as when acting as members at home in our respective congregations. We may possibly err in our action in the Union, as we often err in our

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action in the congregation; but henceforth, we demand—who shal gainsay our *Constitution*, THE HOLY SCRIPTURES *alone?*

Our next meeting is to be held at Stanford, Lincoln co., commencing on Friday before the first Lord's day in May, 1859, at 11 o'clock, a. m. And all churches in convenient distance, are invited to associate with us in doing good. Such as may be disposed to unite with us, are requested to prepare a statistical report of their numbers, officers and general condition.

And we invite brethren, whether Preachers or Elders, from a distance, who may instruct us in the better understanding of our *Constitution*, to aid us by their counsel.

W. L. WILLIAMS,
MARQUIS HELM,
J. M. HOCKER,
GEO. C. RIFFE,
E. W. BROWN,
JOS. SMITH,
Ex. Board of C. K. C. U.

March, 1859.

PROSPECTUS OF THE JOURNAL OF EDUCATION.

The undersigned propose to publish a paper of thirty octavo pages under the above name, devoted exclusively to the cause of education. The first number will be issued about the first of May next. The objects of the Journal will be:

1st. To awaken in the minds of the people generally a just sense of the dignity of man's intellectual and moral powers, his sphere of action and influence, and the vast importance to the happiness and prosperity of the people and their institutions, of a full development of all the faculties of our common humanity.

2d. The second object of the Journal will be to establish a medium through which the teachers and friends of education may hold converse with each other upon all questions relating to the interest of their profession and the advancement of Science and Literature. Teachers of the South have long felt the need of a Journal through which they might communicate with the public—where everything pertaining to the Government of Schools, Discipline, best plans for imparting Instruction, Text Books, best modes of creating interest in schools, of arousing the sleeping faculties of the indolent, restraining the more impulsive energies of the precocious, reclaiming the vicious, confirming the weary, and presenting to all high and honorable motives of action, might be amply discussed.

It is the purpose of the Journal to furnish to the public such a medium as this. It will advocate a reform in the common School System, a high grade of qualification for Teachers, an improvement in the location and construction of School Houses, and present the relative duties of Parents, Teachers, and Students. Post-masters, School Officers, Teachers, and the friends of Education in general, are earnestly solicited to act as agents.

THE JOURNAL will be published monthly at $1 50 per annum. All orders addressed to C. L. Randolph, Richmond, Tennessee.

C. L. RANDOLPH,
H. H. HARRIS.

March 21, 1859.

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We congratulate the friends and patrons of Education in the South West, that a paper of the aforesaid character is about to be published in their midst. It is certainly very much needed; and if properly conducted, as we have every reason to believe it will, it cannot fail to be an important auxiliary to the cause of education in the Mississippi valley.

One of its Editors, Bro. C. L. Randolph, is a regular graduate of Bethany College, and is already favorrbly known to many in Tennessee, as a very laborious and successful educator of youth. With his colleague we have no personal acquaintance, but presume that he is well qualified for the work. We sincerely hope that the Journal will be taken and liberally supported in the South West. R. M.

BIBLE *vs.* MATERIALISM—In which the errors and sophisms of modern Materialists are detected and fully exposed, and the true teaching of the Bible exhibited. By William M. Roe. Published by H. S. Bosworth, Cincinnati.

I have just given the above work, of 172 pages, a hasty perusal. I would like to have all, who are afflicted with a desire to believe that man is a simple compound of body, blood, and breath, or electricity, read this effort of Bro. Roe's.

If not cured by the facts and suggestions gathered from the word of God, they might at least pause and review their positions.

The heads of his chapters are—

I.—The Soul of Man. II.—The Spirit of Man. III.—The Intermediate State. IV.—Exposition of the principal Texts cited to prove Materialism. V.—Sheol and Hades. VI.—The Final Destiny of the Wicked.

Inclose *Fifty Cents* to H. S. Bosworth, Cincinnati, Ohio, and obtain the work by mail, postage prepaid.

Such, at least, is the advice of one who believes in the spiritual nature of man W. W. EATON.

SUNDAY SCHOOL LITERATURE.

Messrs. James Challen & Son, Philadelphia, have just issued a new *Question and Answer Book on Matthew.*

This is is the first of a series greatly needed in our Sunday Schools and families, as there is much that is decidedly objectionable in the *Union Question Book* now in general use.

The Publishers design issuing Question Books on the entire New Testament, as rapidly as the means afforded them will permit. Send for a specimen copy, price 15 cents.

They have also just issued two new books for Sunday Schools, entitled "Pearl of Days," and "Heaven's Antidote," and have in press eighteen additional volumes to complete their 50 volume Library. Price 25c. per vol., or $10 for the 50 vols. Orders, with the cash, will be filled from this office. A. CAMPBELL, *Bethany.*

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PROGRESS OF REFORM.

ILLINOIS.—Bro. Francis Apperson, Vermont, Fulton county, 20th April, '59, says: Last month there were six persons added to the Church here; four of them by faith and baptism, and two by relation. Bre. Royal and myself did the preaching. We have *two* weekly prayer meetings: one on Tuesday evenings and one on Thursday evenings, and also a good Bible class which meets on each Lord's day afternoon.

We held a meeting of ten days in Whetsell's Schoolhouse, in McDonough county, the first part of this month, and the result was nine additions, who, like the converts at Corinth, heard, believed, and were baptized. These, with nine others, who had been members of the Disciples' Church, were organized into a Church. And, according to the custom of the Disciples, two of their number were voted into the office of a Bishop, and two into the Deacon's office. A Church Clerk and Treasurer were appointed. It was decided to hold a monthly Church Business Meeting, and thus avoid doing business on the Lord's day, as too many churches do.

Since I have commenced preaching for them, they have started a prayer meeting and Sunday School. They have no minister at present, but intend to have preaching once a month regularly this season.

May the Lord bless them abundantly.

P. S. What is the best method which each church can adopt to support a competent and permanent Pastor?

Bro. J. M. Harris, Mendon, May 4th, 1859, says: I have closed, a few days since, a very interesting meeting at Mill Creek, this county, 4 good citizens, and one of them a man of great moral worth, made the good confession.

TEXAS.—Bro. Henry Thomas, Hallettsville, Lavacca co., April 1, 1859, says: I left Austin for this county on the 23d ult., arrived here on the 27th, closed a meeting yesterday of six days, with 30 additions and prospects good. Commence to-morrow at Lyons, Fayette county.

MISSOURI.—ANNUAL MEETING IN 2D DISTRICT,.—The Annual Meeting of the churches in the 2nd Congressional District, State of Missouri, will be held at Louisiana, Pike county, commencing on Friday before the 3d Lord's day in August, next, at 11 o'clock, A. M.. Each congregation is earnestly requested to send her delegates, with contributions to aid in the spread of the Gospel.

Brethren John and Samuel Rogers of Kentucky, have promised, the Lord willing, to be present. J. J. ERRETT, *Cor. Sec.*

MAINE.—Bro. George Garraty, Gardiner, May 2nd, '59, says: I have just returned from a tour of ten weeks, in the Queen's dominions, and in eight weeks preached seventy-six set discourses, besides many exhortations and baptised sixty-nine believers for the remission of their sins. To the Lord be the praise.

OHIO.—Bro. W. A. Belding, Mentor, Lake county, April 1859, says:—Will you notice in the M. Harbinger that the Yearly Meeting for Lake and Geauga counties will be held in this place, commencing on the first day of July, (Friday,) 1859, at 2 o'clock, P. M. Can you not be with us?

I have had the pleasure of baptizing 172 persons during the past Winter, in this region of country. To the Lord be all the praise.

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OBITUARY NOTICES.

Died, Benjamin Franklin Broadus, of the county of Howard, and State of Missouri, in the City of St. Louis, on the 7th day of March, A. D., 1859.

The deceased was a native of the State of Kentucky, but removed with his father to the State of Missouri, when he was quite a youth, and remained a citizen of the latter State, up to the time of his decease. The deceased was born on the 3d day of November, A. D., 1812, and consequently, was in his 47th year, when he died. Few men who have not figured prominently, in some one of the public walks of life, gave more evidence of possessing enduring worth, and those solid and practical traits of character which are essential to the usefulness and success of life. At a very early age of life—sometime before he had attained his majority—he set out upon a tour through Mexico, as a trader; and, though exposed to temptation, in every form, he passed through the terrible ordeal without hurt, and even under such circumstances, formed for himself a character for firmness, decision, and correct general bearing, which was distinguishingly displayed throughout his life. As a man of business, he was always prompt and energetic in his actions, while his course when adopted, was sure to be marked with calm and deliberate consideration—the result of a strong and well directed judgment and mind. As a private citizen and friend, he was frank, kind, courteous and affable in his intercourse with his neighbors, while in all enterprises and schemes for the improvement of society, and the advancement of correct principles, none felt a greater interest than he. In his more private relations—as husband, father, and master—if we might venture to tread upon that hallowed ground—no one was ever more appreciated, no one will be more missed, by those most interested in his presence. For he was kind and generous to a fault, seeming to have no other care or object of life, but to render those dependent on him happy and comfortable.

At the time of his decease, he was returning from the State of Louisiana to his home in Howard county. While in Louisiana, he was violently attacked with pneumonia, and was confined to his bed for some weeks. Recovering somewhat, and thinking, perhaps, he might reach that home for which he so much sighed in his last moments, he started out and reached St. Louis on the 1st day of March. He soon became so feeble that, under the advice of his kind friends there, he called in two physicians, whose skill seemed to be baffled in every effort for his relief.

The hour had come when he was to bid an adieu to the scenes of life, and to enter upon a new and an untried existence. He retained his senses up to a very short period of his decease. Death, under any circumstances, is terrible and appalling. But to die far away from one's family—to close the eye forever upon the scenes of life, with no farewell—no last look upon those who are dearest to us in life, can but add, if possible, a bitterer pang to the occasion. Under such circumstances, the deceased was, by an inscrutable Providence, called on to take his departure from the world. In this trying moment, the severest test of human sensibility, the deceased displayed and added but another testimony to the power and the value of religion. For though desiring to live long enough to see his family, he was wholly resigned to the will of God, and willing to depart when the summons should be made. A short time previous to his decease, he was visited by a Christian minister—the Rev. Mr. Proctor—who, some years since, had baptized him, and who, on this last occasion, prayed with and for the deceased.

The deceased leaves a wife and an only child (a daughter,) to mourn his departure. In their hour of distress they have much to cheer them. For while their dearest earthly benefactor has been taken from their midst, yet they have a well grounded reason for hoping that he is in a far better estate, where no more pain or sorrow will afflict him, and where they, also, may again behold him, never again to be parted.

A Friend.

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With sorrow we are called upon to record the death of Sister Lucy E. Prewitt, consort of Dr. Robert C. Prewitt, at Louisville, Mo., on Lord's day, 17th of April, 1859.

It is due to the memory of this dear Sister, to record her virtues. and commend her example as worthy of imitation. She was born on the 26th of June, 1833; confessed the Lord Jesus, and was baptized into his name in March 1855. She was open, kind-hearted, frank and generous to all; pious and devoted as a Christian, and faithful in all the relations of life. Beloved by a large circle of friends and acquaintances, who mourn her loss, but rejoice in the assurance of her happy change. For several years she has been familiar with bodily affliction, and lived for a long time in expectation of death. Her patience under suffering, her exemplary life, and her unwavering confidence in the power and faithfulness of the Great Redeemer, lead us to "sorrow not as those who have no hope." "Blessed are the dead who die in the Lord."

J. J. E.

Died, of Typhoid Fever, at his father's residence, in Tyrone Tp., Fayette county, Pa., on the 23d day of April, A. D., 1859, John S. Galley, just entering upon the 22nd year of his age.

A promising youth is thus cut down at the threshold of life. He was immersed upon a profession of his faith in Christ, in the winter of A. D., 1855; since which time he has kept on in the even tenor of his Christian course, a consistent law-abiding member of the Church of Christ meeting at Bethel.

He has left five brothers and four sisters, as well as a large circle of friends to mourn his loss. To his unconverted associates, this is a reiteration of that solemn warning, "Prepare to meet thy God." To his Christian brethren, a stirring admonition, "Be ye also ready to meet him in peace." A. S.

Died, on the 2nd of May, at the residence of Dr. Torrence, Columbus, Ill. his mother, Sarah Torrence, who was born at Plum Point, Maryland, on the 3d day of May, A. D. 1776. She was converted under the teaching of Walter Scott, and immersed by him, uniting herself to the Christian Church, of which she has ever been an exemplary member. J. T.

ANNOUNCEMENTS.

The Exhibition of the A. L. Institute will be held on the evening of June 30th.

The Exhibition of the Neotrophian Society, on the evening of July 1st.

The annual meeting of the Board of Trustees of Bethany College will be held at the Steward's Inn, on Saturday, July 2nd, at 11 o'clock, a.m.

J. A CAMPBELL, *Sec. of the Board.*

Programme of the exercises at the next anniversary of the Alumni Society of Bethany College. July 2, 1859:—ORATOR, *John W. McGarvey*, Missouri; ALTERNATE, *Isaac D. Stone*, Kentucky. LECTURER, *J. S. Lamar*, Georgia; ALTERNATE, *Thos. N. Arnold*, Kentucky. ESSAYIST, *R. M. Messick*, Kentucky; ALTERNATE, *David L. Irvine*, Missouri.

F. H. PENDLETON, *Secretary.* A. E. MYERS, *President.*

The Annual Commencement will be held on the 4th of July.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

Vol. II.] BETHANY, Va., *JULY*, 1859. [No. *VII.*

AN ADDRESS,

On the adaptation of the Bible to the wants of man; delivered before the Adelphian Society of Bethany College, April 30th, 1859, by R. Milligan. Published at the request of the Society.

Young Gentlemen of the Adelphian Society:—It is now a well established principle in all sound philosophy, that every effect must correspond with the nature and character of the cause which produces it. If the cause is perfect, the effect will be perfect: but if the cause is in any way or measure inadequate, then the effect will also partake of the same marks of imperfection.

For the proof of this proposition, we may appeal to every effect in the universe, human and Divine. Man is imperfect; and, therefore, so are all his works. I know there are many ultra views taken of the philosophy of human nature. The mind of man is a pendulum, always vibrating between extremes on this, as well as on every other subject. Manicheism produced Pelagianism; and this again reacted in the school of Augustine. But without attempting to define the precise limits of human depravity, we may safely affirm, that fallen man has never yet accomplished any one thing, which, when weighed in the Divine balances, has not been found wanting.

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And, hence, man has always been experimenting: always aiming at perfection and never reaching it. Sometimes advancing, and sometimes retrograding: but never reaching the goal of the infinite. If the Scotch system of Metaphysics is better than the Grecian, it is because Reid, Stewart, Brown, and Hamilton were permitted to sit at the feet of the Great Teacher. If Iowa has improved on the educational system of Virginia, it is because she has learned wisdom from the experiments of her sister Republics.

But God makes no experiments. His works are all perfect. When he had finished the drama of creation, he looked upon the earth and its tenantry, and pronounced all "*very good.*" There was not a blemish—not a single imperfection in heaven, earth, or sea. The morning stars sang together, and all the sons of God shouted for joy, when they beheld this new-born earth rise out of chaos, and roll on majestically in the very identical orbit which the great Engineer and Architect of the universe had marked out for it, when he set a compass on the face of the deep; when he weighed the mountains in scales and the hills in a balance.

The light was divinely adapted to the eye of man; the melody of nature to his ear; the atmosphere to the vital current and pulsations of his heart; and all the tenantry of Eden contributed to the enjoyment of Adam and his lovely bride, till stretching forth her hand, she plucked, she ate

> "Of that forbidden tree whose mortal taste
> Brought death into the world, and all our woe."

Then it was that

> "Earth felt the wound; and Nature from her seat
> Sighing through all her works, gave signs of woe
> That all was lost!"

I will not now attempt to refute the vain speculations that some have entertained respecting the origin of sin, and the alledged imperfections of the Divine arrangement. It is sufficient for our present purpose, to know that God is not the author of confusion; and that the most gifted son of Adam's race, has never yet imagined any thing that will compare with the universe that God has created. Even the abuse of their most exalted privileges by men and angels, is but a shade in the picture; the permission of which was, no doubt, necessary to the perfection of the Divine plan.

> "Cease then, nor order imperfection name;
> Our proper bliss depends on what we blame.
> All nature is but art unknown to thee;
> All chance, direction which thou canst not see.
> All discord, harmony not understood,
> All partial evil, universal good."

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This is just as true of the Bible as it is of nature. Let the Divine authenticity of the Scriptures be conceded, which, for the present, we will assume, and it follows with all the clearness and force of demonstration, that they are perfectly adapted to the end and purpose for which they were given to man. To suppose that it could be otherwise, would be contrary to all the analogies of nature. It would imply that He who made the eye, cannot see; that He who organized the ear, cannot hear; that He who formed the heart of man, is ignorant of its powers and susceptibilities: that Omnipotence could not meet the wants of a fallen creature; or that He who so loved the world as to give his only begotten Son for its redemption, could and would tantalize his own offspring, by giving them stones for bread, and the bitterness of wormwood for the water of eternal life.

For what purpose, then, was the Bible given to man? This is the great question. To man as he *is*, it involves considerations of the very highest practical importance. I say emphatically, to man as he *is*. For there was a time when he had no Bible; when he needed none; when no cloud intervened between him and his Creator: when God spoke to him, face to face, as a friend speaks to a confidential friend; when all was light and life, and love in Eden's holy bowers.

But sin destroyed that happy union. It separated man from the source and fountain of his being and blessedness. It severed the ties that bound humanity to Divinity. And, had God not mercifully interposed in his behalf, man must have wandered, as an outcast, in the blackness of darkness forever and ever. The past and present state of the heathen world, is, indeed, a partial, though an awfully impressive illustration of what all men must have become, without the Bible.

But God had graciously provided a remedy. Forseeing the end from the beginning, and knowing that man would forfeit his birthright to all the joys of both the terrestrial and the celestial Paradise, he had made the scheme of redemption a part of his original plan — It was, no doubt, perfectly arranged and adjusted in the mind of Jehovah, before his creative voice first broke the silence of eternity.

Ages rolled on. Ten thousand suns lighted up the vast vault of creation; the planets revolved in their respective orbits; the morning stars sang together; and myriads of myriad of happy spirits re echoed the praises of Jehovah from the centre to the circumference of this vast and stupendous universe. But no ray of light from the Sun of Righteousness, yet illuminated these heavens. In the unnumbered pages of nature's immense volume, there was not found one syllable on the scheme of redemption. No created eye had yet penetrated its depths; no human or angelic ear had yet been charmed with its Divine harmonies. It remained a secret—a most profound secret in the

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Divine mind, till after the conception and development of sin; till Adam and his disconsolate bride were about to bid farewell to all the pleasures of Eden. Then it was, in that dark and gloomy hour, when the poison of death was diffused throughout the entire constitution of that once happy pair; when despair filled their hearts; when they were about to look, for the last time, on the tree of life,—on the groves, and flowers, and crystal streams of Eden; and when all the galleries of heaven were filled with sympathetic spectators;—then it was, that Jehovah uttered that most mysterious and awfully sublime oracle, "The seed of the woman shall bruise the head of the serpent."

This, I presume, was the most astonishing revelation ever made to Heaven, Earth, or Hell. It could, indeed, scarcely yet be called a revelation. It was rather an index of mercy pointing to some scheme of philanthrophy in the Divine mind; which, however, no seraph yet understood; and which was for ages after, by way of eminence, called "The Mystery."

Time glided on. A font of types was cast to illustrate this greatest of all wonders. Prophecy, too, was added for the same purpose. Moses, Isaiah, Jeremiah, Ezekiel, Daniel, and other prophets spoke in the most eloquent strains concerning a glorious system of things, which, however, they saw but obscurely in the far distant future.

At length the Messiah appeared; God manifest in the flesh; the wonder of all wonders! He became a prophet; and for three and a half years he instructed the people in things pertaining to the kingdom of God. But finally the vail was rent; the new and living way was opened; and the Great High Priest of the Christian Instution entered once into the Holy of Holies; and there, in the presence of adoring millions, he demonstrated through the offering of his own blood, how God can be just, and yet the justifier of all who believe in Jesus.

The mystery was then revealed to all the cherubim, the seraphim, and the redeemed in heaven: and ten days after this, it was also made known by the apostles to the inhabitants of Jerusalem, through the inspiration of that Spirit that searches all things, yea, the deep purposes of Jehovah. From Jerusalem, the apostles went to Samaria; thence to Antioch; and thence to the uttermost parts of the earth.—Every where they proclaimed the mystery revealed; and the condition on which all men might become citizens of Christ's kingdom and obtain an abundant entrance into his everlasting kingdom hereafter.

The Bible, then, is a perfect revelation of a perfect system of Divine philanthropy, designed to promote the present happiness, and to secure the eternal felicity of all who will believe it, receive it, and

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obey it. And, hence, says the beloved John, in the close of his narrative, "These things are written that ye may believe; and that believing ye may have eternal life through His name." And, hence, says Paul in his letter to the Romans, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." For in it, says he, God's plan of justification by faith, has been revealed in order to produce faith. For "Faith cometh by hearing, and hearing by the word of God."

It is not necessary to say anything here about the Mechanical, the Dynamical, or any other theory of inspiration. This is not required by our conclusion. Whether we know how God operates or not, of one thing we may be always certain: that whatever He does, is done perfectly. And therefore it follows, "*a priori*," with all the certainty and force of demonstration, that the Holy Scriptures are divinely adapted to the nature, the capacity, and the present condition of fallen man.

By this, I do not of course intend to say, that the Bible contains a full and complete revelation of all the plans and purposes of Jehovah: nor that it contains such a revelation, even of the whole system and economy of redemption: nor that it is all perfectly intelligible to any and every one who reads it. Such a book, however perfect in itself, would not be at all suited to the present wants of our fallen race. It is not merely the amount of knowledge contained in the Bible, nor the simplicity of its language that makes that wonderful Book what it is. It is the perfect harmony between means and ends; it is the Divine adaptation of it as a system to the entire wants of our nature that makes the Bible infinitely more perfect than any work ever composed by an uninspired man.

The sun might have been so constituted as to impart ten times the present amount of heat and light to the solar system: but such an increase of these imponderables would certainly not have contributed to our enjoyment. The atmosphere might have contained a much greater proportion of the element that supports life and combustion; but this would soon have exhausted the vital energies of the animal economy.

There is a relative beauty, fitness, and adaptation in every atom, sun, and system of the physical universe. And these elements of Divine harmony, are just as perfectly preserved and as gloriously displayed in all parts of the Bible. The same Omniscient Being that created the oxygen, the hydrogen, the nitrogen, the carbon, and the other elements of our globe; that arranged and compounded them, in reference to each other, and to the wants and capacities of every

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species of organized being, has also most benevolently framed the Holy Scriptures and adapted them to the entire moral, social, and religious wants and circumstances of the whole human race.

This is not a mere theoretical inference. An analysis of the Book itself, brings us to the same conclusion. Where, for the sake of illustration, will you find another volume beneath the broad heavens that is so well adapted to the capacity of the old and young, the wise and the unwise? The very child is often led by the simplicity of the Bible narrative, to believe its Saviour, to love its Saviour, and to rejoice on a bed of death as it would on a bed of roses: while, at the same time, the philosopher labors in vain to comprehend the full import of its meaning. He has, peradventure, exhausted the stores of human learning; he understands all that Leibnitz, La Place, Locke, and Newton ever wrote; he has found nothing in human philosophy too profound for the genius and capacity of his mighty intellect. But he has read the Bible; he has re-read it; and a hundred times has he pondered, with equal profit, every word on its sacred pages: and yet he dies with the confession on his lips, that he has never exhausted its rich treasures of wisdom and knowledge; that in fact the great ocean of Divine truth lies before him still unexplored.

If anything more is necessary to the full and complete demonstration of our proposition, it may all be found in the historical development of Christianity. Even in the Patriarchal age, those who followed the star light of the Gospel, were made holy and happy. "Enoch walked with God, and he was not; for God took him." Abraham was constituted the father of the faithful, and honored above all the sages and philosophers of antiquity, simply on account of his profound reverence for the Word of the Lord. The wilderness of Arabia was a dark and gloomy solitude; but the Israelite who kept his eye on the pillar of cloud by day, and on the pillar of fire by night, was in no danger of falling into snares himself, nor of enticing others to forsake the narrow way that led to the land of promise. The Tabernacle, like the New Jerusalem, received no light from the sun, moon, or the stars. A fourfold covering of fine linen, goats' hair, rams' skins, and badgers' skins, excluded every external ray from the inner courts of that symbolic edifice. But the priest that walked in the light of the golden candlestick, had no need of the light of nature. The seven lamps and the eye of reason and common sense, were a sufficient guide.

Still more glorious, however, was the illumination of the Sun of Righteousness. Looking down through the long vista of future ages, Isaiah beheld the wilderness and the solitary place rejoicing under the genial and renovating influence of that most glorious luminary of

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the moral universe. The eyes of the blind were opened; the ears of the deaf were unstopped; the lame man leaped as a hart; the tongue of the dumb begun to sing; and the way of holiness became perfectly plain to the eye of the astonished Prophet.

The last object seems to have in a very special manner attracted his attention; and, therefore, he very narrowly and carefully considered whatever he saw upon it. The passengers were all very select. There was no lion there, nor any other kind of ravenous beast: and no unclean person polluted it. But there were the pious of every rank and order. There was the true philosopher; and there was one of the very weakest intellect; one

> "——— who never had a dozen thoughts
> In all his life, and never changed their course,
> But told them o'er, each in its customed place
> From morn till night, from youth till hoary age.
> Little above the ox which grazed the field,
> His reason rose: so weak his memory
> That the name his mother called him by he scarce
> Remembered; and his judgment so untaught,
> That what at evening played along the swamp
> Fantastic, clad in robe of fiery hue,
> He thought the Devil in disguise, and fled
> With quivering heart and winged footsteps home.
> The word philosophy, he never heard,
> Nor science: never heard of liberty,
> Necessity, nor laws of gravitation:
> And never had an unbelieving doubt."

And yet that man was one of the redeemed: he was one of the ransomed of the Lord who were returning and coming to Zion with songs and everlasting joys upon their heads; and who shall hereafter walk the golden streets of the New Jerusalem.

This glorious vision of the Prophet was fully realized by the Primitive Church. In Jerusalem, for example, through the simple instrumentality of the Word of the Lord, and the demonstration of the Holy Spirit, three thousand persons were on one day translated from darkness to light, and from under the power and dominion of Satan into the Kingdom of God's dear Son. No doubt was then entertained respecting the Apostle's meaning. The way of salvation was so plain, that all did understand it. The people simply heard the Word; they believed it; they obeyed it; and, on the same day, they were added to the congregation of the saved.

But they did not stop there. They continued steadfast in the Apostles' teaching, and in the fellowship, and in the breaking of the loaf, and in the prayers. And great grace was upon them all.

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Why, then, has not this happy state of things always continued in the Church? Why has not Christianity triumphed over all opposition? Why have the kingdoms of this world not yet become the kingdoms of our Lord and of his Anointed? Why has not every city on earth become a Jerusalem? And why has not every succeeding day of the reign of Heaven, been a new Pentecost?

It is not because the Gospel has changed. It is not because the Bible is now less adapted to the genius, wants, and circumstances of human nature, than it was eighteen hundred years ago. But it is simply because the followers of Jesus Christ, have not always, like the Primitive Christians, CONTINUED STEADFAST IN THE APOSTLES' TEACHING. Like the ancient Jews, they have committed two great evils: they have ignored the Bible; and they have substituted for it, the vain and empty dreams of human philosophy.

These are certainly strange phenomena in the history of human nature. We might reasonably suppose that the children would have learned more wisdom from the experience of their fathers: that four thousand years of darkness, superstition, misery, and crime, would have taught mankind the folly of attempting to solve the great problems of human happiness and of human destiny, without the aid of Divine Revelation: and that no one who had once beheld the full-orbed glories of the Sun of Righteousness would ever again be bewildered by the *ignis fatuus* of a deceitful and false philosophy.

> "When the young eagle, with exulting eye,
> Has learned to dare the splendor of the sky,
> And leave the Alps beneath him in his course,
> To bathe his wings in morn's empyreal source,
> Will his free wing from that majestic height
> Descend to follow some wild meteor's light,
> Which far below, with evanescent fire
> Shines to delude, and dazzles to expire?
> No! still through clouds he wings his upward way,
> And proudly claims his heritage of day."

But the eagle has never suffered, from the pernicious influence of a false education. It has never felt the enslaving power of prejudice. This is one of the evil demons that are found only in the human heart; and it is the very last of the legion, to relinquish its dominion over the powers and susceptibilities of the soul.

The Apostles were certainly as free from its influence as are most other men. Their occupations, habits of life, and idiosyncracies of character, were all favorable to at least an ordinary degree of mental independence. But a term of three and a half years in the school of Him, who taught as man never taught, was not sufficient to free their

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minds from the obnoxious biases of a false education. So great, indeed, was the power of prejudice over their whole intellectual and moral constitution, that they did not, and could not understand some of the plainest and most important oracles, that ever fell from the lips of their Divine Master. What, for example, could be plainer, than the language of the commission, "Go ye into all the world, and preach the Gospel to every creature?" But the demon of prejudice whispered in their ear, "This means every creature of the elect world." And when, on the day of Pentecost, Peter said to his inquiring auditors, "The promise is to you, and to your children. and to all that are afar off, even to as many as the Lord our God shall call;" the broad and comprehensive terms of this proclamation, were at once in his mind, restricted to the narrow limits of his own sectarian creed.

The Apostles had yet no idea that the Gentiles should be fellow-heirs with the Jews: the mystery was not yet revealed to them in all its length, and breadth, and fullness. And, therefore, it was necessary to convince Peter, by a special miracle, that God is no respecter of persons, but that in every nation he that feareth him, and worketh righteousness, is accepted of him, before he would consent to proclaim the good news and glad tidings of life and salvation even to the family and friends of the devout Cornelius.

But, while he was speaking, "The Holy Spirit fell on all them that heard the Word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues and magnify God."

This was, of course, sufficient to satisfy Peter and the six brethren that accompanied him. But the prejudice of the multitude was not yet removed. The report was, doubtless, soon circulated far and wide, that Peter—the bold, courageous, and heroic Peter—had transcended the limits, not only of the great commission, but even of the Divine benevolence itself. And, therefore, when he came up to Jerusalem, he was summoned to appear before his Jewish brethren to answer to the grave charge, "Thou wentest in to men uncircumcised and didst eat with them." But when they heard Peter's defence, "they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Henceforth, the extension of the commission was a settled question: but its comprehension was still a subject of earnest debate, and of bitter controversy. The Hebrew converts were exceedingly zealous for the traditions of their fathers: and many of them still said to the people, "Unless ye be circumcised and keep the law of Moses, ye

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cannot be saved." From their very infancy their minds had been thoroughly moulded in their own Rabbinical traditions. They saw everything through a false medium: and therefore, they never could enjoy the pure sun-light of Heaven's own effulgence. Like their fathers, they continued to make void the law of the Lord, by associating with it, the doctrines, the precepts, and the commandments of men.

The influence of Gentile prejudice was equally pernicious. If the Jewish mind was fettered by the false theology of the Scribes and Pharisees, the Gentile was equally enslaved by the tenets of Plato, Aristotle, Zeno, Epicurus, Zoroaster, and other party leaders.

It is true, indeed, that for a short time, the power of the Gospel seemed to neutralize everything else. Under its potent influence some of the very worst forms of human nature were moulded into the image and likeness of Him, who became flesh and dwelt among us. Many of the Egyptian, Persian, Grecian, Roman, and other idolatrous nations, renounced their superstitions, destroyed their idols, and consecrated themselves, in body, soul, and spirit, to the service of the Lord.

But the early impressions of a false education were not yet wholly eradicated. Nothing less than a special miracle could have done this. Evil habits are a second nature; and, therefore, it was an easy matter to revive old associations. Soon the old leaven began to work. The Bible was neglected. And from that hour, the rites and ceremonies of Heathen Mythology, have been more or less associated with the pure Gospel in every society on earth, that claims to be the church of Jesus Christ. Rome is full of them. And even Protestantism has not yet been wholly purified from the leprous contact of Pagan and Papal abominations.

By this remark, I would not detract one iota from the honor that is due to the great and good Reformers of the sixteenth, seventeenth, eighteenth, and nineteenth centuries. They have turned many to righteousness, and will, therefore, shine as stars of the first magnitude in the firmament of God's everlasting kingdom.

But if the Apostles, under the influence of plenary inspiration, did not for some years understand the full import of their own commission, surely it is not wonderful, that men, educated in the lore of mystic Babylon, should fail to comprehend, at once, the length and breadth, the depth and height of the truth as it is in Jesus. If with an honest heart and a good conscience, Peter could say to the people, "the promise is to you, and to your children, and to all that are afar off," and, nevertheless, continue to regard and treat the whole Gentile world as unclean; surely it is no marvel, that Luther should declaim

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against the errors of Popery. while he was himself celebrating the Mass; that Calvin should expose the persecutions of Rome, and at the same time, cause Michael Servetus to be put to death for opposing the doctrine of the Trinity; and that Chillingworth should proclaim "The Bible, the whole Bible, and nothing but the Bible," as the religion of Protestants, and yet consent to fetter the minds of the rising generation, with the absurd formulæ of an uninspired creed.

Nay, verily; let us rather wonder that since these fathers fell asleep so few have risen to advocate the paramount claims of Divine Revelation. It is true, that much has been done for the Bible cause, within the present century. But how much remains to be done, in order to restore the Holy Scriptures to their proper place, as the only infallible and authoritative standard of Christian education, Christian faith, and Christian practice! How many parents in every community, pay no regard whatever to the religious education of their children! How many still continue to mould the minds of their infant offspring in the patent forms of Edinburgh, Westminster, or Philadelphia! How little Bible training, or even Bible reading is now practised in the church, in the school, or in the family circle! And even in our Theological Seminaries, how often is the Bible laid aside and treated as a mere book of reference, while the minds of the students are thoroughly cast and moulded in the Institutes of Calvin the Divinity of Dwight, or the Theological system of some other uninspired man! And as a consequence of all this neglect, how seldom is the Bible made the theme of conversation in any of the public, or private, or social circles of modern Christendom!

Such, then, are in brief the reasons why the last eighteen centuries have not been one continued and uninterrupted season of refreshing from the presence of the Lord. It has not been owing to any defect in Heaven's appointed means; but to the general neglect of them. The Bible cannot produce a change where it is not. It must be received by the understanding, and cherished in the heart, before it can reform the life.

No one ascribes imperfection to the sun, because it does not impart color to the flower that blooms in the dungeon. It is sufficient evidence of its perfection that it gives health and vitality to every thing within the sphere of its influence. This is all that we claim for the light of Divine Revelation. And this much we have proved, *a priori* and *a posteriori*.

But the historical argument may be indefinitely extended. Every successive period of the Christian era, furnishes some new proof, that the Bible is divinely adapted to the wants and genius of human nature. Even during the world's midnight, when darkness covered

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the earth, and gross darkness the people, the few who followed the Star of Bethlehem, safely navigated the sea of life, and found a calm and sure repose in the haven of eternal rest.

As we pass from the eleventh to the sixteenth century, the light gradually increases. And since the beginning of the German Reformation, facts have so accumulated, that the historical evidence of this period alone, now amounts almost to demonstration. Indeed the present map of the world is enough to satisfy any one who honestly seeks for the truth. What is it, for example, that has so far elevated Protestant England over Catholic Spain and priest-ridden Italy? Why are these United States so far superior to Mexico and the Republic of South America, in all that adorns, refines, and purifies human nature? The primary cause of all this, can be found only in the Bible. You cannot find it in the fertile soil of these countries. You cannot find it in their balmy atmosphere. Nor, can you find it, even in their civil and political institutions. But you can find it in the relative use that the people have made of that Divine Magna Charta in which God has revealed to us all things that pertain unto life and godliness.

I know, this is only an approximation towards the point at which we aim. But if the natural philosopher can justly infer that a ball rolled on a plane surface would forever move in a straight line, were it not opposed by some external forces; which forces, however, he can never remove; then may not the Christian philosopher conclude with equal certainty, that, if all things that now oppose the truth were taken out of the way, and the Bible were permitted to assert its whole Divine influence on the human soul, it would, with the blessing of God and the energy of the Holy Spirit, in a very short time, reunite all the scattered fragments of the Protestant world, and cause the moral deserts of the earth to rejoice and blossom as the rose?

Such, indeed, is the attractive power of the Living Oracles, that all the obstacles of a false education and the inventions of modern priestcraft, are often not sufficient to keep apart the purest and most enlightened members of sectarian churches. Ever and anon, the artificial bonds of these associations are burst asunder, and like drops of heavenly dew, their kindred spirits mingle into one. This has often happened within the last twenty years: and such events will become more frequent just in the ratio of our progress in Biblical education. If such is the plastic nature of the infant mind, that it may, during the process of its developement, be easily cast into the the mould of Mahometanism, Brahmanism, Budhism, Catholicism, or any of the numerous forms of Protestantism; it would, indeed, be remarkable, if a system framed by the finger of God, and divinely

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adapted to all the wants, capacities and circumstances of the human soul, should fail to unite in the bonds of Christian affection, all who have been properly educated in its provisions, and who honestly seek to know the truth as it has been revealed by the Holy Spirit sent down from Heaven.

I have now, by a long and circuitous route, reached the *object*, if not the subject, of my address. The practical bearing of all that I have said, is to demonstrate the great importance, or rather the absolute necessity of a more general, thorough, and systematic course of BIBLE TRAINING.

By this, I do not mean merely, that we need more preaching, more teaching, or more exhortation. All these are, of course, necessary; but none of them will supply the want of Bible training. It is one thing to impart knowledge, and a very different matter to train, discipline, or educate the human mind. Many a youth, ten years of age, now knows more about the Christian system, than did Abraham, Moses, Isaiah, David, or even John the Baptist. But it would be very difficult to find a youth in the nineteenth century, who had received a better religious education than any one of these ancient worthies.

The mind, then, must be developed and thoroughly moulded in the Living Oracles. We would not, of course, exclude all other books and sources of information; but we would regard and treat them all as subordinate to the Bible. The Book of Life has too long been laid on the shelf as a mere work of reference. We would take it down from its neglected position: we would wipe away the accumulated dust of days and weeks, of months and years. We would substitute it for the novel and every other form of corrupt literature in the family circle; for all human systems and bodies of Divinity in the Theological Seminary; and in every school, academy, college, and university, we would make it a subject of as profound study and as rigid examination, as the Logic of Aristotle, the Geometry of Euclid, or the Fluxions of Newton.

Let this mode of instruction be generally adopted in every department of education: let the minds and hearts of the rising generation be thoroughly moulded in the Institutes of Heaven's own appointment; and soon the religious aspects of society will be very greatly changed: soon—very soon, "The wolf will dwell with the lamb, and the leopard will lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child will lead them. And the cow and the bear will feed; their young ones will lie down together; and the lion will eat straw like the ox. And the sucking child will play on the hole of the asp, and the weaned child will put his hand on

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the cockatrice's den. For then the knowledge of the Lord will cover the whole earth, as the waters cover the sea."

My Dear Young Friends:—You have the premises before you. And now, in view of these important facts and principles. I submit to you individually, to say what is your duty to yourselves, to your country, and to your God. You are all looking forward to some calling that will be at once both honorable and useful. Some of you will soon engage in the active pursuits and business of life. In a few weeks, we will be separated; perhaps never all to meet again, until we meet around the great white throne.

Let me, then, remind you, with all the solemnity of a final farewell, that just in proportion as you study the Holy Bible yourselves, and induce others to study it, just in that proportion will you succeed in all your attempts to promote the glory of God and the well-being of humanity. But remember that faith without works is dead, being alone; that theory without practice is like the body without the soul; and that it is only the man who hears these things, and who does them, that builds on a sure foundation; and that erects for himself a monument that will stand

> " ———— amidst the war of elements,
> The wreck of matter, and the crush of worlds."

UNTAUGHT QUESTIONS.—*No. III.*

"Follow peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes."—2 Tim. III., 22, 23.

The distinction between faith and opinion was clearly drawn at the very commencement of the present effort at Reformation. It was evident to those with whom this movement originated, that the strifes and divisions of religious society were owing, not so much to differences in regard to the great facts and principles of Christianity, as to the theories and speculative opinions according to which men attempted to construct their religious systems. It was hence especially insisted on, that a broad distinction should be made between the things of direct revelation, and those remote inferences, conjectures, possibilities or even probabilities which depended upon mere human reasonings. The former alone were to be received as matters of faith. The latter were to be dismissed as unworthy of entire confidence, and as constituting no just ground either of Christian fellowship, or of ecclesiastical censure.

At first view, nothing could seem more simple than this method of resolving religious controversy; of disentangling the perplexities of

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interminable discussion, and of establishing universal peace and brotherhood amongst all who sincerely profess the name of Christ. It was so easy to make a direct appeal to the Scriptures; it was such a relief to know that their express teachings were to be decisive of every question treated in the Bible, and that any question not there treated and thus decided, were to be avoided as foolish or untaught, that there seemed to be no longer any room for disagreement or discouragement, or any apology for schism. Certainly, nothing could be more reasonable than such an overture for peace. Certainly, nothing could be devised so likely to end dissensions among Christians, as a return to the precise ground occupied by the Apostles of Christ and the primitive Disciples, before such dissensions had ever originated.

However just the method thus proposed, and however reasonable the hopes of peace which it inspired, there was needed, nevertheless, but a short experience to show how much more easy it was to devise than to execute, and how very unreasonable it was to expect that any effort to restore primitive Christianity should be exempted from the difficulties and drawbacks which attended its introduction in the beginning. The same perversity of human nature was speedily apparent, and various weaknesses and errors, contentions and defections have accompanied this movement, similar to those that attended the Gospel when it was first preached among the nations. We have still "disciples," so ignorant of Christianity as not to know "that any Holy Spirit is received" by the believer. We have still those who "teach things which they ought not," and "strive about words to no profit, but to the subverting of the hearers." We have still, it is to be feared, those who "seek their own things and not the things of Christ," and labor to promote their own popularity and interests, rather than the real advancement of the cause of truth. There are still found those who "will not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," but who are "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth." In a word, there are still those who, in open violation of the principles which they ostensibly advocate, and in contempt of all the lessons of experience, refuse to "follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart," and to avoid those "foolish and untaught questions which gender strifes." It is, hence, profitable to recur to the teachings and warnings of the Apostles upon these subjects, not only for the instruction and correction they afford, but that we may derive

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from them the encouragement which a similar experience warrants, as well by its example of a continued advocacy of truth even amidst the treachery of friends, as by the evidence it furnishes that while such aberrations may attend the best and noblest efforts, they detract not, in the slightest degree, from the value and importance of those immutable and eternal truths which God has revealed for our salvation, and which will ever command the support and the suffrage of his people.

How beautiful, how precious is Divine truth! What strength it imparts to the soul!—what a solace to the heart! And how delightful is the thought that God's truth is *free*, that the word of God is not bound, and that, however men may seek to confine it by unrighteousness, or clothe it with the fetters of false glosses and interpretations, it will, nevertheless, burst all its bonds, and continually reassert its Divine unconquerable power! Let no one, then, flatter himself that he can succeed in establishing permanently anything that will not bear the test of Holy Scripture. The word of God is as a fire that will try every man's work. "It is as a hammer that breaketh the rock in pieces," and will most assuredly accomplish the destruction of error, and the final overthrow of every structure which has error for any part of its materials.

We readily admit that some opinions may be true. The future may show this in regard to many conjectures and hypotheses of pious men, which admit of no such verification *now*. But it matters not, even if they were *all* true. They form no part whatever of the structure of Christianity, which consists alone of divinely revealed facts and truths, which are ever to be held sacred, and kept separate, by a wide interval, from the very best conclusions of the very best of men. The learned and honored Apostle Paul, gifted and privileged beyond his fellow Apostles, presumes not on these, nor on any other accounts, to combine his own judgments with the teachings of the Spirit of inspiration. What a lesson he teaches, (if our opinionative scribes could only learn it), when he so carefully distinguishes what are merely his opinions as a man, from his teachings as an Apostle! "This," says he, "I speak by permission and not by commandment" but to certain others, "I command, yet not I, but the Lord." Even in regard to matters of mere expediency, with what scrupulous delicacy he inhibits an undue reliance upon the advice he gives, or the possibility of its being mistaken for a Divine injunction! Concerning a certian matter, he says, "I have no commandment of the Lord, yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I suppose, therefore, this is good for the present distress," etc. And how pointed a reproof is administered by John to such as presume to replace the words of inspiration, by the inter-

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pretations they put upon them! When Jesus said to Peter concerning John, "If I will that he tarry till I come, what is that to thee?" there went forth, we are told, this saying among the brethren, that that Disciple should not die; yet, adds John, with beautiful simplicity, "Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?" It is with "what the Lord hath spoken"—and with "what the Lord hath answered" that we have to do in Christianity, and not with the inferences, the glosses and the guesses of fallible mortals, whether these be learned or ignorant, wise or simple, inspired or uninspired. However true their opinions may be, they are to be carefully separated from the materials of our religion, and denied any place in the Divine edifice of Christianity. We do not need them here, for it is God that furnishes every thing from the "tried stone," the "foundation corner stone," to the topmost finishing stone, alike the gifts of the Divine grace and the means of the Divine mercy.

If our first parents had kept close by the word of God, and refused to hearken to opinions, they could have continued to dwell amidst the bowers of Eden. Satan was the first who tried his hand at interpreting the word of God, and it was his commentary that became at once the *unwritten* creed, and the ruin of our race. It was he who first introduced untaught questions, and tempted the human soul to go beyond the boundaries of Divine revelation, and to add to the knowledge of good, the knowledge of evil. It was he who first infused into the human mind that criminal curiosity which lures its victims into the snares of Death;—the lawless ambition to "be as gods" in knowledge, rather than to resemble God in goodness. He, himself, "abode not in the truth," and in seducing our first parents from the truth, he acted in harmony with his own character, as he continues still to act, turning men away from the faith to fables, beguiling unstable souls, and leading them away captive by means of their vanity and their lusts.

It was by keeping close to the word of God, that the second Adam foiled this insidious foe. It was by a direct appeal to what was "written," that he repelled every assault, and triumphed in his terrible conflict with the Prince of darkness. He lived not by "bread alone," but by "every word that proceeds out of the mouth of God," and when Satan sought to delude him, as he has deluded many, by false quotations and false applications of the Scripture, he knew how to overcome by the majesty and simplicity of truth, truthfully and faithfully uttered. It is this example that his Disciples should ever imitate. "I have written unto you, young men," says John, "because ye are strong, and the word of God abideth in you, and ye have over-

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come the wicked One." "If that which ye have heard from the beginning abide in you, ye also shall continue in the Son and in the Father."

It is a most fearful thing to know that Satan employs even the word of God itself as the means of temptation and delusion, and that there is no crime so great and no error so damnable, that he cannot and will not attempt to sustain it by "it is written." How careful, then, this should render every disciple of Christ, in hearing and handling the word of God! How watchful he should be to avoid false applications, false renderings, false glosses and interpretations, and all the foolish and untaught questions which false teachers thus adroitly introduce to lead the mind away from the truth and turn men aside to fables! Let every true disciple, then, hold fast the faithful word as taught by Christ and the Apostles, and endeavour by sound teaching to confute those gainsayers, and empty debaters, who would convert the truth of God into a lie, and who, instead of prayerfully and humbly seeking to learn the way of the Lord more perfectly, are not ashamed to appeal from the Scripture itself to the authority of men's opinions in order to bolster up their theories. R. R.

LETTER FROM THE SENIOR EDITOR.

New Orleans, May 10, 1859.

Bro. James A. Campbell.—*My Dear Sir:* Your favor of April 29 was duly received at Jackson, Mississippi, a few days since, from which we were much gratified to learn that you all at Bethany were in the enjoyment of your usual good health, and, that all things were moving on in their wonted channels, both in the church and in the college. We, too, have been on the wing, peregrinating portions of Tennessee, Alabama, Mississippi, and are now in Louisiana, whence we are about to proceed to Columbus, in Mississippi. Thence we intend to direct our course homeward.

We have delivered many discourses on the great themes of the Christian Scriptures, not forgetting the claims of Bethany College. For, indeed, Christianity and Christian education are kindred themes and inseparably connected and co-operative in the full development of each other.

In the Universities of Great Britain, at least in my Alma Mater, the studies of the Greek and Roman tongues were called "*humanity*" —and those classes were not unfrequently called "*Humanity classes.*" Poets say,

> "Tongues and sciences happily combined
> Soften the rude and calm the boisterous mind."

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Education, as contemplated by a Christian philosopher has, at least, and at most, four distinct departments. These are the literary, the Scientific, the Moral, and the Religious. These constitute its four cardinal points. We have arranged them in this location in their proper order. They are severally and essentially distinct from one another. And yet they may be from boyhood to manhood simultaneously conducted and prosecuted.

In this order we are rationally and scientifically compelled to contemplate the great elements and themes of *human* education. The religious element, we are sorry to say, while admitted by Christians of every creed as all-essential—transcendently important, is the least understood, the most mismanaged, and the most neglected by all.—The reason most obvious is, that not a tithe of the so-called teachers were, in the proper sense of the word, themselves *educated*. The stream cannot rise above its own fountain. Learned men are comparatively few; but educated men are still fewer.

I sometimes hear learned men saying to their pupils—"I *will learn* you a lesson." I would travel a hundred miles on foot to hear one of these pedagogues "*learning his pupil*" *a lesson!* It would be a full-orbed miracle. The Great Teacher himself never *learned* one of his pupils, or disciples, a single lesson. *Pupils learn, and teachers teach!* "Jesus *taught* his disciples." He merely taught them. They themselves learned. This only by the way.

But the Great Teacher himself never propounded a theory. The word *Christianity* is not once found in any Holy Writ. It is a *speculative*, or, as we now use the word—a *philosophical* term, incompatible with the diction of the Holy Spirit. No inspired man did ever propound one speculative view. Hence, the absence of the term *Christianity* in the inspired diction, of which we now have so many theories. We might as rationally expect to meet with the terms *Calvinism*, *Arminianism*, *Trinitarianism*, *Unitarianism*, or *Sabellianism*, in the Inspired Scriptures, as the word *Christianity*. Such terms are the mere monuments of obsolete philosophies.

Was any man ever healed of any malady by admitting a theory of his own malady? *Doctors* study theories of diseases and sometimes teach them; but *patients* are healed by taking medicines congenial to their case and their constitution, and not by assenting to any orthodox theory of their disease or of the *modus medendi*—or the manner of treating it.

Now, as the Great Physician alone understood the true theory of sin and its cure, he, alone, could prescribe for it, and he alone has rationally and wisely prescribed for it.

He has given us no theory to propose to saint or sinner. He has

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given to us in person, and by the Holy Spirit in matters of fact—palpable, demonstrable, and Divine, the whole necessaries and comforts of spiritual and eternal life.

These, too, are presented and adapted to the reason, the conscience, and the heart of man; and so demonstrate themselves by their fruits and effects, in every form and condition of humanity, to be worthy of God and of the universal acceptance of man, all potent to renovate and beatify all who cordially embrace it.

Philosophy or theory, according to Paul, "puffeth up, but love buildeth up." Faith too, has to deal with facts and realities, with positive precepts and veritable oracles of God, and with no theory whatsoever.

One veritable fact, moreover, if it be a pleasing one, is worth more in all matters of human interest, than the most plausible idea or imagination ever uttered concerning it. Such is the experience of all mankind, and, therefore, it needs no proof. "He that believes and is baptized shall be saved," is an express oracle of Jesus Christ; and "he that believes not shall be condemned," is another oracle of Jesus Christ, and just as true as the former. But the belief of this last oracle never gave one pleasing emotion to any one in a state of unbelief and consequent alienation from God. While the former rejoices with joy unspeakable in his faith and hope in God, the latter is crushed in spirit, cheerless and foreboding endless misery and woe.

It is not believing, but that which is believed that produces joy or sorrow, hope or despair. Nor is it disbelieving, but that which is disbelieved, that produces joy or sorrow, hope or despair. The power of faith is, therefore, in its object—*in that which is believed*, and not at all *in the act* of believing.

How much darkness, doubt and bewilderment in the absence of a clear appreciation and of a positive assurance of faith in the sublime, glorious and blissful objects presented to us in the stupendous developments of the love of God, of the grace of the Lord Jesus Christ, and of the sanctifying and consoling influence of the Holy Spirit which, when seen in their own true and proper light and fully appreciated, give us "a joy unspeakable and full of glory!"

There is nothing in the whole area of thought, or vision or imagination that can meet and satisfy the cravings of humanity but the well attested facts of the Gospel of Christ; and, therefore, it is truly said to be "the power of God unto salvation to every one that believes" and entertains it in his heart.

And what should or could profit a man did he gain the whole world and lose himself? And why substitute for the Gospel any theory, speculation, or imagination of man? What has Paganism, Mahom-

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etanism, Skepticism, Atheism or Deism achieved for man! They have, in fact, done nothing. They can do nothing. They are worse than nothing. They delude, they bewilder, they destroy.

And why should not all sectarisms, discords, and their alienations be sacrificed and consumed on the altar of "one Lord, one faith, one baptism, one body, one spirit, one hope, one God and Father of all, who is above all, through all, and in you all?"

It is never said in any passage of Holy Writ, on the subject of union or communion amongst Christians, that there is but one opinion, or one theory, or one orthodoxy. Opinions, theories, speculations, orthodoxies are not once named in Holy Writ, in Old Testament or New, as a bond of Union or a term of communion. And, in all reason, faith, and conscience, why substitute any one of these, or all of them together, for any one of the seven pillars which the Holy Spirit, under the mission of the Lord Jesus, has propounded, sanctioned, and sealed by the Lord's Apostle to the Gentiles.

My wife unites with me in her affectionate regards to yourself and family.

A. C.

Mobile, Alabama, May 11, 1859.

P. S. The great amount of rain that has fallen in the Valley of the Mississippi, covering very many plantations, has operated considerably against our journeyings and against our success in raising funds for the rebuilding and replenishing Bethany College. The Mississippi has been, in its overflow, as reported in the Newspapers, in many places, over forty miles wide. Immense damages have accrued to many planters in the loss of fences, live stock, and in deposits of sand, injurious both to the soil and to the prospective crop. It will, meanwhile, be a considerable entrenchment upon their liberality, though we have succeeded better than we could have anticipated under such circumstances, and, in some cases, much more liberality has been shown than we could or did expect, and we have yet many promises which we expect to realize within another year or two.

A. C.

From the Christian Union.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The Saviour designed that the renovation of humanity should be accomplished by "His body," and he committed the entire work to that divine fabric. The congregations, which were to make up that "body," were composed of members which were called branches, the Christ, himself, being the vine, and upon these congregations, as a unit, cemented in "perfect oneness," was placed the responsibility

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of "converting the world," by which the earth was to be rid of sin. Everything was to be done by "the body" under the direction of the Head, so that the entire work should redound to the Christ, through the fidelity of the body. As soon as the fatal work of "sectioning" began, all this glory departed, and while division prospered in its wickedness, the human mind necessarily lost the vitalities of revealed truths, those truths ceased to pierce the understanding, and men began to grope in that darkness which they called light. Divine truth is so pure, so ethereal, so perfectly *sui generis* that it will not mingle with humanisms; hence the absolute necessity that every mortal is under, to abide alone in God's truth. There is a test, an *experimentum crucis*, indeed, by which any one may determine the difference between divine productions and the devices of humanity. All the parts and parcels of divine organisms dove-tail into each other in perfect homogeniety; all the parts run forever in parallel lines and can never clash. The mind that may study the teaching of Jesus, the Christ, His parables, His miracles, His precepts, His example, and the utterances of the Holy Spirit through the Apostles, with a view to ascertain whether there is a perfect harmony and unity of all the parts, and an utter absence of all inconsistency will be rewarded with masses of the richest fruits that ever were garnered in the understanding or in the reason. We know of no other method of measuring the mind of the Holy Spirit that is at once so edifying as this. To start with a proper appreciation of its immeasurable value, let any one endeavor to manufacture a record of a miracle or a parable that shall harmonize as perfectly with all revealed truth as each miracle and parable of the New Covenant does, and he will discover that he has undertaken a labor that is beyond the utmost powers of humanity. All the boasted intellect of man, even in the models of the miracles and parables of the New Institution to work by, cannot accomplish what we have proposed. The work of man must partake of his nature. The organisms of man always betray their origin. They are imperfect, as a matter of necessity, because a stream cannot rise higher than its fountain. Hence in all the schemes that men have devised for carrying on God's work, or that they may devise, we easily find inherent evils, clashings and inconsistencies that form no part of divine plans. God has declared that "His ways are not man's ways, nor are His thoughts as man's thoughts," and reason says at once that this is an essential truth. If a man could have devised anything for his spiritual welfare, he could as easily have devised all that was essential to it. Hence, there could have been no necessity for any divine interference, if man himself had been equal to any part of the renovating forces.

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God's plan for redeeming the world, for renovating all humanity, for promoting and prospering *the universal salvation* of the whole human family, for Divine love has never indicated a desire that any ONE member of the human family should be lost, is through the perfect oneness of all the members of the body of Christ. Nor is there any other device for this grand and glorious result. God abundantly furnished the means for the removal of every particle of wickedness from the earth, and the united apostles and saints, all being as ONE, were rapidly developing the all-conquering power of this device, when division, sectionizing schism stepped in to show their handy schemes. The divine work was thwarted and arrested by "sectionizing" just as the plans of Yahveh toward the elect race in Canaan, were thwarted, arrested and scattered towards the winds of all the earth, by rebellion against God's ways. That which the Christ of the New Institution gave as the responsibility of his one body, was never given, nor could it possibly be given to "sections of the visible church." Those "sections" could as easily create a planetary body similar to the sun and endow it with the sun's agencies in the universe, as they could perform any part of the work of the body of Christ. Finite things can only seem to approach the infinite; the reality is ridiculously absurd. Take an example: The united body in the Apostolic age destroyed wickedness and worked righteously as a compact unit in Christ—drunkenness, lasciveousness, theft, murder and all other forms of iniquity were destroyed within the range of the ample power of that unit. That body formed no temperance societies outside of its own paths of duty, because it was within itself an all-powerful temperance society, such, indeed, as the earth has never seen since party divisions began, such as cannot possibly ever be seen again until all the branches are once more in the vine, until the body of Christ shall again present that unity that was its essential fitting for its work, its whole work. Every thing that was appointed for the labors of that body was based upon its unity, and without that its labors are comparatively profitless—they are a show of work, without its results. Hence, in exact keeping with what we have said of the test between divine and human organisms, what has the divided, distracted "Church of God," as it is profanely called, what have "the sections of the visible church" done in our day and generation with the wickedness of drunkenness and its multiple evils to society? In their divided condition they were powerless over public opinion, and vast numbers of their members were deeply involved in portions of the crimes. But "the sections of the visible church," knowing their utter incapacity to accomplish what the Christ had ordained to be accomplished only by his body, and in utter repudiation,

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of their claim to be considered his body, did not dare to attempt, as the Church of Christ, to promote temperance movements, but formed alliances with "worldlings" in order to succeed! Is this the body which Christ was to present to himself, without spot or wrinkle? Answer, ye "sections of the visible church;" from the utmost altitudes of your "orthodoxy," from the loftiest platitudes of your "evangelicalism," was this the exhibition of the power and labors of the body of Christ in ridding the world of only one of its greatest vices! An Apostle, any of the saints taught by the Holy Spirit, would have hung his head at such a deed as this. But "the sections" worshiped ed this "golden calf" rapturously for a while, "but INTEMPERANCE has triumphed over "the sections of the visible church" and their "unholy alliances;" drunkenness is a fixed institution and will remain a fixture until all who desire to be members of Christ's body shall be once more a unit.

All the various human organisms of the day for religious purposes have the same features that we have described as the organism of "the sections" for conquering intemperance. The Tract Societies, the American Bible Society and all their various congeners are of the same school. They are of the earth, earthy; they are an effort at an amalgam of brass and clay. The gross inconsistencies among the several parts of each of these institutions tell palpably what their origin was, that their labors must be, what their end will be.

These remarks are preliminary to the obsequies of one of these pretentious bodies, which undertook to do God's work, after a pattern of their own manufacture.

In some of the recent debates among the active men of the American and Foreign Bible Society, this fact was announced: "How can any society expect to prosper that stand upon such an inconsistency as marks the action of this Society. It proclaims the necessity of having faithful translations of the Holy Scriptures for all people except those who use the English language. This Society refuses to make the English version faithful." This was a home blow, made by one who was not inimical toward the American and Foreign Bible Society. In May, 1836, steps were taken to organize the American and Foreign Bible Society. This organization was made at a convention of numerous delegates from different States in the Union. The first article of the constitution of this new society, declared that the "single object" was "to promote a wider circulation of the Holy Scriptures, *in the most faithful versions that can be procured.*" This principle was dear to all the members and was often proclaimed. In 1838 provision was made for the distribution ofthe Scriptures in the English language, in the commonly received version, *until other-*

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wise ordered by the Society. Thus the friends of faithful versions served this Society until 1850, when the Society reversed all the constant expectations of most of its early friends and repudiated all thought of fidelity in an English version. This conduct drove Drs. Cone and Armitage, Rev. Wm. H. Wyckoff, Deacon Colgate and others from this Society and inaugurated the American Bible Union. The American and Foreign Bible Society became a bitter and unrelenting persecutor of the American Bible Union, and in its rejoicing strength laughed in scorn at the puny efforts of the American Bible Union as Sanballat scoffed at Nehemiah's wall around Jerusalem. But its hour of retribution has come.—It is now regarded by the Baptists as a piece of misplaced furniture that is neither useful nor ornamental to anything. It had an anniversaay meeting a few days since and Dr. Dowling congratulated it upon its vitality, usefulness and prospects. But alas! the sword of Damocles was then suspended over its head, and when the Baptist Consolidation Convention met, on the first instant, the sword fell with a telling blow. The movement in that Convention, to turn over the decaying remains of the American and Foreign Bible Society to the Baptist Publication Society was regarded as a death blow. The friends of the Society pleaded for its life to be spared. The Rev. Dr. Fish, of Newark, was earnest in trying to save it from going into Coventry, into undignified retirement, but Dr. Fish declared that "the light of the Society went out when they said, 'we will not change the version.'"

The *Baptist Examiner* says that this American and Foreign Bible Society expended sixteen thousand dollars in collecting eighteen thousand. The Rev. Mr. Taylor, one of the former champions of the Society, wished to save it from utter annihilation by squeezing it into the Baptist Publication Society, at Philadelphia. Mr. Taylor "cited cases where agents had been sent into new fields, and for $500 collected in one case, only $10 50 were paid into the treasury; in another case $700 were collected, and only $5 75 came into the treasury, and so on."

The Rev. Mr. Corey said:

"There is no use of disguising the truth. The American and Foreign Bible Society has ceased to have a mission in this world. When Spencer H. Cone, Wm. Colgate, Thomas Armitage and Wm. H. Wyckoff, went out from us, they carried away with them *the* light of this society. Ever since then we have been trying to galvanize life into a dead carcass. We thought to do this in building for it the 'Marble Palace,' but the glory was not there. Then we thought to do it by means of 'Colportage,' but this was *the* life of *another body*, and could not be transfused into this. Some talk as though we

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were trying to kill the Society. But they mistake the facts. It is already dead, and it is our work to bury the body."

The Rev. Mr. Westcott implored the brethren not to lay rash hands on the Society, but he could not save it. As a preliminary to the funeral obsequies, old Father Maclay was elected one of the chief mourners. He has been denouncing the Society for years, and now receives an office as pall-bearer to the effete body. Poor old man!

A terrible retribution has overtaken this American and Foreign Bible Society. The past week was a stormy one in the city of New York among the Benevolent Societies. The Baptist Consolidation Convention met on Tuesday, in the Oliver Street Church. Ex-Gov. Briggs, presided. About eight hundred delegates were present from the various Northern and Western States. The exciting subject was, "*What to do with the American and Foreign Bible Society.*" Nearly two days were taken up in the discussion. The Bible Union brethren took no part in the discussion. Those persons who, in 1850, put out the light and glory of that Society, by stamping it as a "circulating" corporation, and not a body at liberty to "*procure* and circulate a revised English version," were now ready to bury the institution as a useless concern. Their eyes have been opened. Nine years' warring against the principles and work of the Bible Union have taught them a sorry lesson. Excepting about thirty men, such as Drs. Welsh, Dowling and *Maclay*, with Rev. Mr. Crowell, of St. Louis, and Wescott, of New York, with some of the acting Board of Managers, the entire Convention, and afterwards the Society itself (100 to 30) voted to instruct the Board to unite the Society with the Baptist Publication Society, at Philadelphia, under one Board, if practicable.

Nine years ago the American and Foreign Bible Society had death and life set before it. It chose death rather than life. It defied God and man in its attempt to make faithful versions for the heathen, and to force an unfaithful version on the English race. It drove forth from its midst a feeble band of faithful praying men, and it scorned and reviled them. It was then in the zenith of its glory. There seemed to be no end to its dominion. It had possessed a noble name and a glorious history. Its receipts were large and its work was extending. The Bible Union was weak, was scoffed at and despised. Judson had said: "The attempt to make a faithful version will raise a storm of bitter persecution at the beginning, but truth is mighty and will prevail." The American and Foreign Bible Society took special delight in showing that Judson was a true prophet as to the first part of the prediction; the American Bible Union has "bided its time" and is now enjoying the fulfilling of the second

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part of Judson's prediction. The American and Foreign Bible Society has been steadily going down, losing its friends, cutting itself loose from public confidence, diminishing its resources, and now, some *eight hundred* delegates from the Baptist denomination in the Northern and Western States, to the Baptist Consolidation Convention, the great mass, *with* four hundred members, vote for laying the effete concern quietly away, where it may cease from troubling.

And what is now the condition of the American Bible Union? The life and light which became its own by the suicidal act of the American and Foreign Bible Society, in 1850, have given to it an amazing strength. In these nine years it has touched and passed the highest point of the financial prosperity of the old Society, in its brightest days, in its career of twenty-three years. It has gathered to itself friends in every clime. The earth rejoices that such a Society exists. To-day, it has thousands of hearts to pray for it—thousands of as pure men and women as this earth has ever known, and tens and hundreds of thousands ready to respond to every needed call for help. Its final revisors are honored throughout the world as men whose learning is unchallenged. Errorists turn pale as they see the Union moving steadily on the path of its destiny. And well they may. Its friends are sometimes impatient at its apparently slow progress. But behold what a mountain of prejudice it has overcome. See what respect it has gained. See how the very opposition to it has turned to its advantage. Has it not done more than could have been anticipated? If the treasure is perfected by delay, may we not hope rejoicingly and wait patiently?

God moves usually slowly but surely in the great purpose of his love. And we may rightly infer, we think, a grander result from the labors of the Union, in what at first might seem to be slowness in working out its noble purposes, its beneficent objects, its mission, of all others, the highest known now to the earth. God keep its men humble and faithful to the end is our daily prayer to the Almighty Father.

Behold the unerring finger of Divine Providence: one of these societies was a humanism, a mere machine of party, as shown in its gross inconsistency in pleading for *faithful versions* of the word of God for all other people but the English race, and in upholding an *unfaithful* version for that race, and in steadily determining that, as far as it could prevent it, that race should have no other. The spirit of God never "operated" in any such work as that.

The other society declared its determination to do all in its power to translate as perfectly as the highest and most honest learning could do it, all the ideas that God delivered in Hebrew and Greek words

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into all the vernaculars of the earth. Against this there is no law. It is in exact conformity to the thought involved in the declaration of Paul that the Holy Spirit selected the words in which the revelations of God were made. The Bible Union, therefore, is not a humanism; it rests exclusively on Divine favor, and God has blessed it. His blessings are sure for it, as long as it is faithful to Him.

NOTES OF REFLECTIONS ON SUNDRY PASSAGES OF HOLY WRIT.—*No. II.*

Letter and Spirit.

The Apostle in his 2nd Epistle to the Corinthians says: "The letter killeth, but the Spirit giveth life." And yet, strange as it may seem, most men, who think of becoming religious, prefer a religion of letter, to one of spirit. Becoming good or religious with them, means the observance of certain precepts of the Bible. And especially those precepts which they think most important and which they feel they have most neglected. Those who try most, to practice such a preceptive religion, think the least of it. And those who hold it most in favor, or have most confidence in their ability to observe it, practice it the least.

With both, however, the principle is the same. It is fear in either case. Though the former have more of it than the latter, they have both alike mistaken the way. They are seeking to be justified by doing the precepts of a Legal Religion, which the Apostle styles "the Letter that kills," "the ministration of condemnation." It is true, it may not be the letter of the Mosaic Institution that they have prescribed for their observance. But it matters not, so long as it is a system of religious precepts, found within or without the Bible. It places them along side of the Jew, under the ministration of condemnation and death. Many, there are, who fear God and love the world. And not a few of this class may be found very religious.—But, of course, it must be a religion springing from fear, and not from love. A preceptive religion, is one of mere authority. It may be just or unjust as to the authority. But it is only adapted to persons in a servile relation and condition. Hence, those who worshipped under the Mosaic ritual, never stood higher than servants. Moses, himself, attained no higher reputation than that of a faithful servant.

No man, who has just views of himself, of his relations to the spiritual universe, can ever hope to stand acquitted and justified before God on the principle of simple obedience to the requirements of the Divine law. Nor was the Divine law ever given for this purpose.—But it had in view that which was of indispensable importance to its

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subjects. It showed alike the holiness and righteousness of the Divine character and the demerit of sin in the transgressor. The just wages of sin, is death. The law works death rather than life. Hence, it is, that the letter kills. Whilst it exhibits the righteousness of God, it is the ministration of condemnation and death to the sinner. Perfect obedience to a perfect law was impossible on the part of fallen humanity. For man, by his fall, had subjected his spiritual nature to his fleshly appetites. Nor has his spiritual nature since been able to regain its former dominion by the observance of Divine law. Sin did more than impair man's moral or spiritual constitution. It affected his spiritual relations to God as his Creator, Father, and Lawgiver. It was doing homage to the creature rather than to the Creator. It wounded the affection of his adorable Father; and it offered an insult to his sovereign Lawgiver. What Divine precept or code of precepts, observed after the commission of such an act of injustice and insult against the majesty of the adorable Creator and Ruler of the universe, could atone for the deed, or expiate the offence of the transgressor. What, says justice, shall expiate the insult but the death of the rebel? Shall not the hierarchies of the heavens, the spectators of this awful deed of man's rebellion and disloyalty, shall they not behold in the punishment of the rebel and of the tempter, that the foundation of the throne of the Eternal rests firmly upon justice and judgment.

Here some may inquire, would it vindicate His throne, to put rebel man upon probation, or grant him a second trial? And, if so, are we to regard the New Institution of the Spirit as that which places man in that state of probation? Such a view of the Divine procedure we deem inconsistent with the Divine perfections. Infinite wisdom, which sees the end from the beginning, makes no experiments to ascertain what man, in certain circumstances, will or will not do. Men may act thus with reference to certain results. But to reason thus from the finite to the infinite would be inconclusive and unsafe. Besides the New Institution being the ministration of the Spirit by which a divine scheme of justification is proposed to men, it is that alone, by which God has shown that he can be just, his throne vindicated, and he himself honored and honorable in the view of all holy intelligences, in saving men. But this scheme was a secret in the Divine mind unrevealed for ages and generations and unknown to principalities and governments in the heavenly regions, until the fulness of time, or until the completion of the ages that were necessary to prepare mankind for the revelation of the secret and its full development by the ministration of the Divine Spirit; which secret, when revealed and developed, would show to angels and to men, that God could be just,

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gracious, and glorious in redeeming men from the dominion of sin, and reinstating man in the possession of eternal life. The Apostle, we have said, styles this remedial system "a new institution of Spirit." Why does he so style it? Is it because it is the spiritual import of that typical ritual of worship, called by the Apostle, "the letter"? Or, is it for the reason that it was introduced by the ministration of the Spirit as the agent, that he thus styles it? Or, is it rather, for the reason that this new institution reveals God's love in the gift of his only begotten Son, as that secret kept hid from the ages which, when perceived, convicts of sin and turns the heart to God, and leads the sinner to the footstool of His mercy that he may receive his gracious pardon and be reconciled to God his merciful Father, who then gives him his Holy Spirit?

What the Apostle here calls "letter," he elsewhere speaks of as a righteousness of Law. And, although it never exhibited either to angels or to men, a righteous man made so by an exact conformity to its precepts, it, nevertheless, exhibited the righteousness which God required of those who lived under it. As it was a righteousness of law, perfect obedience was indispensable to attain to it, and which it imperatively demanded of every subject. The moment that a single precept of the law was violated, that moment the violator fell from his righteousness, and irreparably lost it. But to violate the law is to insult the lawgiver. How can the offender atone for the offence when the insult has been offered to the adorable Creator, Father and Lawgiver of the universe. As the law knows no mercy, justice demands the life of the transgressor.

Let no one think we are taking an exaggerated view of the consequences of an offence committed against the Majesty of Heaven and Earth. Enlightened reason surely would say, Better that rebel man be driven from the Divine presence into outer darkness with the rebel angels, and put in chains of darkness unto the judgment of the great day, than that an insult against the glorious Majesty of the Author of the Universe should go unpunished, or that the throne of the Eternal should not be gloriously vindicated before the hierarchies of Heaven, and continue to stand, untarnished and unimpaired, upon the foundation of justice and judgment. Better, far better, if need be, that the rebel be annihilated, than that occasion should be given, by an easy pardon of the insult, of disloyalty on the part of other holy intelligences, that they should not continue to worship Him as a Being glorious in holiness, fearful in praises, doing wonders. A. W. C.

Above all things never despair; God is where he was.

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From the American Christian Review.

GREAT MISSION MEETING.

On Monday, May 2d, on the night train for St. Louis, in company with from twenty-five to thirty brethren of Cincinnati and vicinity, we started for the great Missionary Meeting. On the next day, Tuesday, May 3d, at 3 o'clock, we were on the other side of the great father of waters, the Mississippi river, a distance of three hundred and forty miles, in the flourishing and thriving city of St. Louis.—Here our hearts were cheered by a hearty welcome and greetings from a large collection of brethren from far distant sections of country.—How joyful and encouraging to meet the friends of God and man, those bound under one common bond of love, and engaged in the one common work of humanity! The spirits of those heartily engaged in the work of Christ are one wherever they meet. Their work is one; they are one people, under one Leader. Their name is the same; their creed the same; their Captain the same. The true Shepherd is their shepherd, and they know his voice, but the voice of a stranger they will not hear. They know the voice of one another. No discordant element escapes their attention, or receives their countenance.

We attempt not to give the names of those in attendance now, as they will appear in the minutes as soon as we can obtain them, probably in our issue next week. Many old acquaintances greeted us, and many others, also, whom we had never seen. They came pouring in from all parts, and, we think, the attendance was as large as at any meeting we have ever had, with probably the exception of the general convention some ten years ago.

Bro. T. M. Allen, of Mo., presided with much dignity and gravity. We were addressed on Tuesday night by Bro. E. Goodwin, of Ind., on the general subject of the missionary work. On Wednesday night we were addressed by Bro. D. S. Burnet, now of Missouri, but formerly of this city. An appointment was made for Dr. Hopson to deliver an address on Thursday night, on the adaptation of the principles we are advocating to the evangelization of the great West; but this address we could not hear, as we had to leave for our appointment at Clintonville, Ky.

On Wednesday afternoon, we had a spirited, most gentlemanly and Christian discussion, conducted mainly by Dr. Hopson and Eld. Errett, on the comparative importance of foreign and home missions.—We were probably indebted to Bro. A. D. Fillmore for this valuable and deeply interesting investigation, who purposely so framed a reso-

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lution as to bring the question forth. Bro. McGarvey also made some valuable remarks. The whole was conducted pleasantly and terminated most happily, in a mutual, cordial, and most hearty agreement to work faithfully for all our missions, and, to the extent of our ability, push the gospel throughout the world.

We have been present and witnessed discussions in various bodies of men, and we presume to say that in no body of men have we ever seen enlightened men, and men of the first order of talent, exchange sentiments, in deliberation, in more respectful and dignified terms and gentlemanly style than on this occasion. It is a grand triumph of the gospel, a mighty achievement of Christianity, so to elevate and ennoble poor humanity. When we look around and see what a mighty army of men the Lord has raised up, what tremendous ability he has given them, what expanded views and enlarged hearts they possess, we feel the value and importance of the ancient gospel more than ever. God is opening our way, leading us on to greatness, goodness and glory. Never have we in our life before so much felt the grandeur, majesty and glory of our position. No men on earth have such reasons for thankfulness and gratitude as we, when we think what the Lord has done and is doing for us. The self-evidently righteous principles we are maintaining, wherever they are faithfully advocated, will carry conviction to the hearts of the honest and sensible, and will elevate, ennoble, and ultimately glorify those under them. We thank God and take courage.

The great body of the brotherhood are one—of the same mind and of the same judgment—and no divisions among them. They are sound in faith, sound at heart, and were never better satisfied with their great mission—that their work is of God—and were never more determined in carrying it forward than now. It is true, there are a few croakers among us, who are really not of us, and some of these were present, making some slight efforts to enlighten us, but they received no attention. These amount to but little in the great army of true men, talented men, faithful men, who love the cause, and are at work in it. These factious spirits will never amount to any thing more than a temporary faction in some small locality. Meanwhile, defection will lead to a full and second development of important matters that had somewhat passed by among us. The whole matter will result in good. Those who have lost the love of the truth, will manifest themselves, show the kind of spirit that actuates them, and every man that does not cease his factious course will ruin himself.—It is true, the brethren are forbearing, and must know they are right before they turn their backs upon men. But they will not countenance men who swerve from the truth and subvert the gospel. They

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will turn their back upon every man who proves himself traitor, in such a manner as to be felt. They must do it. They cannot keep men in their bosom that are constantly trying to subvert the main principles of the gospel. We do hope and pray that these brethren may see the folly of their course, and go to work conscientiously and harmoniously with their brethren.

In all our meetings of this sort, we hear much about *plans* for raising funds for benevolent objects. But we have long been convinced that the trouble is not in the lack of *plans*. The matter wanting is a *willing* mind. How to produce a willing mind is the matter to study. This ground-work of producing a *willing mind* is not effected by presenting *beautiful plans*. It is an easy matter to devise a beautiful plan for raising money for any object, either good or bad. Present a grand, a thrilling or momentous object, calling in piteous terms of entreaty for help to lift up and save poor fallen, lost and perishing humanity. Press that upon the hearts, the souls of the people, and show them that the voice of mercy cries for help, that the benevolence of God calls upon them, and the people of God will hear the call and respond to it in noble acts of benevolence.

You inquire how this is to be done. Shall we send agents, or how? As a general thing, we have but little faith in sending agents. A few influential men, who have the confidence of the people, can do a great work in this way. But you will never get the matter before the people in general in this way. Some of our preachers appear greatly chagrined at our meagre reports, at our missionary meetings. Well, there is just one way to rid ourselves of this shame, and that is for every preacher, in his protracted meetings, and other meetings, when he has the ears of the people, to bring to their hearts the mighty missionary work, and make them feel the importance of it. We have done this wherever we have gone for several years. We preach no set discourse on it, as a general thing, but at times say enough to impress it upon the hearts of the Disciples, and continue to do so that they may never forget it. A preacher that says nothing about it from one year's end to another, and goes up to the meeting without a dime, or trying to induce a church or an individual to send any thing, ought to feel his face burn at meagre reports.

We have been satisfied for some time, that the better way is for every church to have its stated periods for missionary contributions, and remit them directly to the Society without any expense of agents; and we think the friends of missions can not do any thing better than to talk on it on all suitable occasions, both publicly and privately, and make a decided effort to spread the missionary spirit and work. We must press it with all its tremendous, crushing and momentous weight

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upon all wherever we go, and make them feel it. Many preachers themselves need converting on the subject, and we must press the matter until we shall enlist them, and they will turn round and enlist others.

Over two thousand dollars were pledged and a good proportion paid at our meeting. The ball is rolling. May it continue to roll.

TYPES AND SYMBOLS OF SCRIPTURE.

Under the above caption we find in the *Cincinnati Daily Commercial* for May 18, the following very sensible, well chosen, and we think, too, well placed remarks, though found, where least we could expect to find them, in a Daily Commercial newspaper.

But why should not that which, by common consent, is declared to be better than the merchandize of gold and silver, be brought into competition with other articles of commerce. Or, why should commercial men devote so large a portion of their time and energies to the acquisition of that which is but the type or symbol of value?

We think it, therefore, judicious, and in keeping with good taste, that even such an editor should bring before the mind of the reader, occasionally, at least, something substantial and calculated to satisfy the man who is in pursuit of rational enjoyment. An editor compliments rather than offends the good sense of his readers by so doing.

Besides, an editor of a daily commercial, need not be a purely secular man, having in view only the secular interests of his patrons and readers. Nor need the editor of the *Cincinnati Daily Commercial* be told that a Christian man, other things being equal, can edit a daily commercial news, better than one who is not a Christian. He looks upon the commercial world pretty much as did Christian and Faithful in passing through "Vanity Fair." He sees much that is useful as well as what is useless in the market. He finds much that will pay the cost, and much that will not. As a man of principle, he will not fail to show that a family, a nation, can be prosperous and happy only by dealing in the former to the neglect of the latter.

He would also have those engaged in the commercial strife after wealth, to adopt for their motto, "Honesty is the best policy." For wealth gotten by usury and extortion cannot make the possessor of it happy. The secret of the wealthy man's happiness he shows to be, not in the mere possession of riches, but rather in a liberal spirit. When it can be said of him, "He hath dispersed, he hath given to the poor," wealth to such a one is a real blessing, and one that shall endure, "For the liberal man deviseth liberal things, and by liberal things shall he stand." He thus erects for himself a monument that

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shall stand to all generations. And he will live in the memory of a grateful posterity when the merchant princes of our modern centres of commerce—whose names are now inscribed upon their splendid edifices, like those of Palmyra, Nineveh, and Babylon—shall have passed into oblivion.

"Ye men of wealth, ye merchant Princes!
Give while you can, it is a godlike thing,
Give what you can, you shall not find it loss,
Yea, sell and give, much gain such barteries bring,
Yea, all you have, and get fine gold for dross:
Still, see you scatter wisely; for to fling
Good seed on rocks, or sands, or thorny ground,
Were not to copy Him, whose generous cross
Hath this poor world with rich salvation crowned.
And when you look on woes and want around,
Knowing that God hath lent you all your wealth,
That better it is to give than to receive,
That riches cannot buy you joy nor health,—
Why hinder your own welfare? thousands grieve,
Whom if your pitying hand will but relieve,
It shall for your own wear the robe of gladness weave."

A. W. C.

"As matter has a grand encircling property called *extension*; and mind a great investing faculty called *consciousness*, so the true religion has for its environing characteristic *revelation*. The true religion is revealed. And as every other property of matter is found within the periphery of extension, and every other faculty of the mind within consciousness, so, within the limits of revelation exclusively lay the all saving themes and immortal lessons of the true religion.

"Again, as outside of extension we can know nothing of mind, so outside of revelation we can know nothing of religion—nothing of the origin, duty or destiny of man. If then, we would know anything of these subjects, we must direct our inquiries into them severally, and search for a knowledge of matter in matter, of mind in mind, and of religion in revelation. In our inquiries we must recognize these environing characteristics; otherwise we may seek for mind in matter, or matter in mind, and religion in both,

"*The instinct but not the matter of religion is natural to man.* This comes to him by revelation. Whether, therefore, Scripture be carried by good men to Heaven, or by bad men to hell; whether it be perverted by demons, or admired by angels; whether it be hid, as in

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the dark ages, or scattered piecemeal or entire among all nations, the true religion will be revealed religion still. The Bible is revealed, and beyond its sacred pages revealed religion does not exist. Like matter and mind, religion exists and is found within prescribed limits —the limits of revelation.

"Restricting our researches to the Bible, we find it divided into two parts, the Old Testament and the New, or the Jewish and the Christian Scriptures—the former the shadow, the latter the substance —the first typical, the second anti-typical. These interact harmoniously with each other, and the whole is perfectly consistent with itself.

"Revelation is the boundary of both; the law and the Gospel are both of God, but the former was the shadow cast by the latter; for Adam, Noah, Melchisedeck, Moses, Aaron, the Tabernacle and the Kingdom, were but figures of the things of our religion. But why stereotype the great things of our religion, thousands of years before it was born into the world? We will answer the question.

"Language is unstable—liable to change and corruption. Words are constantly losing their primitive meaning, and, by the refining and discriminating processes by which they multiply themselves, are constantly losing their original significance and distinctness. The English word 'form' has repeated itself in forty different derivatives.

"Again, the secondary, figurative and analagous senses usurp the place of the original, till nothing of it is left. Their grammatical, logical and rhetorical uses and relations are confounded, and their reliability thereby impaired. Baptism, it is said, has a whole dozen of secondary and other senses, or uses. These have so completely usurped its primitive meaning that, in some instances, not a shade of it remains. Behold, a Popish priest making a cross on the brow of a babe, with a mixture of salt, oil, and his own spittle, and say whether, from so degrading a rite, any one would be likely to deduce the fact, that the ordinance was only an immersion of the whole body in clear, clean water. Had not, then, the Spirit of God stereotyped the essential characteristics—the upward and downward actions of the ordinance, by assimilating it to a burial and a resurrection—had he not stereotyped its transitorial use by a reference to the flood, the passing through the Red Sea, the Jordan and the Laver—would not both ideas have long ago perished from the thoughts of the church? Hence, then, the philosophy of types and symbols. They conserve more definitely and more permanently than words the unseen objects of our faith—the true meaning of the terms employed to signify historical and spiritual things. Whether, then, we look at the conventionality of words, their generality, finity, fallacy and sophistry, or to types,

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their distinctness, unity and permanency, we shall see that the latter, in these last points, is the more reliable of the two.

"By a perverse interpretation of certain Scriptures, the whole professing world, instead of speaking of the *Holy Spirit as an Architect in our religion, and its great demonstrator*, have preached him as the Regenerator of the world, and given to him in our religion the office of the Son of God. They have unintentionally made him the second man—the second Adam. Nor, till the type of Adam corrects their theory, will they do otherwise.—*Scott.*

LETTER FROM JERUSALEM.

JERUSALEM, April 1, 1859.

MY DEAR BROTHER:—Your very welcome favor of February 2nd was duly received by last mail—despite the vexatious quarantine—and lays me under renewed obligations to your kind and considerate pen. It is encouraging, in the highest degree, to learn from one so well posted as yourself, that, "as a people, we are coming up to a better understanding of our responsibilities;" for, when this shall be realized, it requires no prophet to announce the speedy fulfillment of the "glorious things spoken of Zion."

We are "enjoying great quietness" under the most excellent Governor (Basha Mustapha Surrepa), "by whose providence very worthy things are done"—or, at least, *attempted*,—in carrying out the late liberal instructions of the Sublime Port—and, amongst other important measures, the attempted reduction of the price of mutton and lamb the other day, by prohibiting its introduction within the walls, except at a greatly reduced rate. But the wily Fellahin, aware of the general scarcity of provisions, and the absolute dependence of the city upon their flocks for this indispensable article, formed a tit-for-tat coalition amongst themselves, and sent none but the very worst portion of the herd, for a few days; and glad enough were the epicurean effendis (and all others, indeed, that could afford it,) to send out and give the former prices, however exorbitant, for an eatable article.

"The winter is past—the rain is over and gone," and, although the pluviometrical well of Joab (the Eurogel of the Scriptures) gave ample promise, in overflowing at its lower orifice a few days, yet, according to the unerring rain-guage, we are left minus the usual supply of water to such an extent that the poor Jews will suffer even more than usual during the ensuing Summer.

Sir Moses Montefiore, in the capacity of Executor of the late Ju-

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dah Tauro, of the United States, has commenced the erection of extensive buildings not far from the Jaffa Gate, for the accommodation of the poorer classes of the Jews. By the by, two most daring robberies have been lately committed on these premises—despite the armed watch by which they are guarded.

The visit of Prince Alfred (the second son of Queen Victoria), has kept the city all agog during the past week. The Basha gave his Royal Highness a grand reception; and although it is said that peremptory orders have been lately received from the Divan of Stamboul, that no *Infidel* should be admitted into the temple enclosure, under any pretext whatever, yet he not only admitted the Prince and his immediate suite, but a great many other Franks. At first, His Excellency declared that no one should be permitted to accompany the Prince, except his Governor and the British Consul; but Mrs. Finn, the accomplished wife of the Consul, exerted her influence to such good purpose that she procured admission first, for my family, and then for other Frank residents until at last the retinue was increased to a large company. Miss Bremer, the celebrated Swedish authoress, with whom, by the by, I have just had the pleasure of a walk to Bethany, conversing mainly about the principles of the great Reformation radiating from Bethany beyond the waters, informs me that she and Mr. Cibbern, the able Swedish Ambassador to Turkey, (with whom I have enjoyed such pleasant and profitable intercourse), were admitted into the Harem a few days previous, though privately; and, I doubt not, that had Mr. Seymour, our late most excellent, able and amiable Minister to Russia, who has just left on his return to the United States, made application to the Basha, he would most readily have been admitted. The youthful Prince conducted himself with the utmost gravity and propriety, and seemed greatly to enjoy his visit; but I can't help thinking, with Mrs. B., that he would much rather have seen his royal mamma, than even the mosque of Omar! Though such a great personage, he is, certainly, quite small for his age—having already entered his "teens"—and has a very bland, amiable countenance; but is said occasionally to give his royal brother, the Prince of Wales, a "royal licking!" Some of the little boys chuckled not a little that they were as large as the Sultan of the Anglesey!—for he was not only regarded by most of the people as the heir apparent to the Throne of England, but by many as the King himself.—An immense crowd of wondering Turks and Arabs were in the Harem enclosure; and, although they were most ignominiously driven about by the Basha's Janisaries, to make way for the *Infidel* intruders, yet, with the exception of some wailing and howling on the part of one or two Dervishes, there was no disturbance.

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The rejoicings which, I think, I sometime ago, expressed to you, at the refusal of the authorities to receive into the Mohammedan church a certain apostate Christian woman, (a convert of one of the Protestant Churches, here,) have proved rather premature; for they have now formally received her into full communion! The direct application of a Moslem for instruction in reference to admission into our little fold, has quite rejoiced our hearts; though it is somewhat to be feared that his late disagreement with some of the public authorities may have rather too much to do with his motives in applying. Still, however, we can but be hopeful, and joyfully seize the opportunity to give him such religious instruction as, by the blessing of the Lord, may superinduce the desired state of heart. A Jew—to whom Mrs. Diness lately gave a Hebrew New Testament—was deeply impressed by such portions as he read; but returned it before giving it an entire perusal—saying, with emotion, that if he continued to read it he would be "compelled to turn Christian,—and then,"—the dreadful consequences!

So much for the iron rule of the rabbis, and a slavish "fear of the Jews,"—just as of old. I was conversing with one of the most intelligent Jews in the city, day before yesterday, who is earnestly and ardently looking for the Messiah *every day*; but, although he was entirely and confessedly unable to answer one of the arguments I adduced in behalf of the Messiahship of the crucified Nazarene—or even to attempt a reply to many of them—yet he still persists most doggedly in remaining a Jew. Truly, in more senses than one "a Jew's a Jew, for a' that, and for a' that,"—stiff-necked and stubborn to the last degree. To turn a deaf ear to all reason and suasion in behalf of Christianity, and, yet, pay tithes of mint, rue, anise, and cummin to the Talmud—that great Ashtaroth of Israel—is regarded amongst them as the very acme of excellence!

We were lately aroused by cries of distress at our door, one Friday night; and, on inquiring the cause, found that the sabbatic lamp of one of our Jewish neighbors had gone out; and, although there was the most urgent occasion for a light on the score of humanity, yet no amount of reasoning could induce them to *violate* the begun Sabbath, even by the momentary use of a match or coal of fire—both of which were convenient—for they so contrive to cover up the well made fire of Friday evening that it lasts till Saturday night—though several times used in the interim for making coffee. We also serve their hyper sensitive consciences a valuable purpose occasionally, by winding up their watches on Saturdays—and, yet, they make it a rule to get deadly drunk at the feast of Purim! Still, as in days of yore, "straining out a gnat and straining down a camel"—hump, hunch and all!

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The Aymonites have three times promised us a formal hearing in their congregational capacity; but, as yet, we have only had access to a few of their "chief men," owing to untoward circumstances. I must confess, however, that I have but little hope of those, who, at one fell swoop, unblushingly reject all the inspired writings of an Apostle of Christ. A young Greek, of fine promise, appears to be quite interested in the acquisition of Bible-truth; and a lady of excellent attainments, with whom I have had many and earnest conversations, has, at last, made up her mind to "follow the Lord fully."—Upon the whole, I can but thank God and take courage; and, especially, when I am assured that the incense of prayer arises from the altars of those who offer fervent and effectual supplication in behalf of Foreign Missions. Most sincerely and devotedly yours, in the heirship of the exceeding great and precious *promises* and the "like precious Faith of the Gospel." J. T. Barclay.

Eld. Isaac Errett, Cor. Sec. Am. Chris. Mis. Society.

From the Israelite Indeed.

A HEBREW CHRISTIAN'S ADDRESS

TO HIS COUNTRYMEN AT A CONVENTION OF CONVERTED JEWS.

My dear brethren and friends of the house of Israel:—Longer than sixteen hundred years ago, the history of the new covenant makes no mention of a Jewish Christian congregation or brotherhood, although the same history tells us of a great number of pious, faithful, and strong defenders, nay, even martyrs for the sake of their Messiah, Jesus of Nazareth, who were of our nation, Jews indeed.

It would take too much time, and be beyond our ability, to name or count all those Jews who are mentioned in sacred history and written in the book of life; I may only, therefore, make the following few remarks to encourage your heart and to elevate your joy in the Lord we profess.

About the year of our Messiah 130, a certain man named Markus, was elected as Bishop of Aelia. (This was the name of the renewed city of Jerusalem under the reign of the Emperor Hadrian.) "That Markus," says Eusebius of Cesarea, "was the first Bishop of Gentile birth; his fifteen predecessors were all of the Hebrew race, resided at Jerusalem, and kept the knowledge of Christ pure and unadulterated; they preached the Gospel of the kingdom of God, as Jesus Messiah himself and his Apostles preached it; because," continues the same author, "the whole church of believers were faithful Hebrews, from the time of the Apostles until the war with Severus under the reign of Adrian." The names of those fifteen overseers of

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Bishops were: Jawbus, Simeon, Justus, Zachaus, Tobia, Benjamin, John, Mathai, Philippi, Seneca, Justus the Second, Levy, Epherus, Joseph, Juda. Yet in the course of their times the Gospel was passing over to the Gentiles; and in the same measure as the church of the Messiah increased by accessions from the Gentiles, the Jewish Christians stepped more and more backward, until they receded entirely from view. Only a few of Jehovah's ancient people of the covenant shone like the glittering stars in the history of the church of our Messiah, Jesus the king of Israel.

When the abomination of the Popes of Rome overspread the world, darkened the light of the Gospel, and pushed aside the pure doctrines of the Messiah, the single stars of Judah's race disappeared from the so-called Christian heaven—a thick veil was thrown over our people; for what honest and intelligent Jews could be persuaded to embrace that cruel idolatry for the holy religion of the Messiah? Only here and there a few unhappy Jews, who, either to save their lives or their property, professed, seemingly, and did homage to the false god of Rome. Of course those unhappy men did all they could to make the world forget that they were Jews—that they belonged to that people, once the beloved first-born of Jehovah, but now delivered up for a shame and scorn of all nations upon the earth, because of their unbelief. They were ashamed of the name of Israelite—the most glorious name ever a nation bore. Since the time of the Lutheran Reformation, some bright sparks out of Israel again glittered here and there and left beneficent and blissful traces behind them. But in the current century, and especially in the last-twenty years, a new life has begun more particularly to move the dead and dry bones of our people; and almost as in the days of old, a great many have become believers that the Lord Jesus is the promised Messiah, the King of the Jews, amongst whom a considerable number of highly learned and respectable men, who, by their piety and true Christian conduct, receive the esteem of their fellow men.* But yet more, the national ambition

* Some of those men who are considered true disciples of Jesus the Messiah, in our time, were mentioned as follows:—

Professor Neander, the author of the well-known Church History, Professor Stahl, Dr. Biesenthal, and the publisher, Mr. Low, in Berlin. (There are a great many more distinguished Jewish Christians in that city.) Dr. Cappadosa and his brother, Dr. Da Costa and the Rev. Mr, Swartz in Amsterdam. Israel A. Saphir and Joachim Tauber in Pest, Hungary, Mr. Elvin and the brothers Korbner in Hamburg. Mr. Hausmeister in Strasburg. The Rev. Drs Ewald, Stern, and many others in London; and finally, who knows not the name of Herrshell, that unwearied laborer for Israel; and last of all I mention a man, who recently made the good profession, that Jesus of Nazareth is the anointed King of the Jews, Dr. Israel Pick, one of the Rabbis of Lemberg.

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of Israel was awakened in those who acknowledged Jesus the Nazarene as their Messiah. They were not ashamed to be called "Jews." On the contrary, they became convinced that they have to boast of, and that it is a great honor to be a real Jew. I hope, my dear Jewish brethren and sisters, that you all who are present, participate with me in rejoicing that we are Jews, because one of our ancestors, the Apostle Paul, boasted of, and felt very glad that he was a Jew. He says to the Gentiles when he speaks of the Jew: "To whom pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Yet more: "whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."

Salvation cometh only of the Jews. Already the mightiest and most intelligent nations verbally acknowledge Jesus the Messiah of Israel as Lord, who will soon appear again on earth in power and great glory, to judge, and rule over all, in justice and in righteousness. And this, my beloved Brethren, is our hope, that the same Jesus who died on the cross for our sins, and arose from the dead for our justification, and ascended to the right hand of the Majesty of Heaven, will descend again upon the earth, to renew the fallen Tabernacle, the overturned throne of his father David, to reign in the midst of his again gathered, again favored people, Israel, in Jerusalem, the capital of that land of which we Jews are the legitimate heirs, according to God's own promises; for thus saith the Lord by the mouth of his servant Isaiah: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Jehovah, thy Redeemer."

That hope of Israel has been preached by our blessed Messiah himself, as well as by all his Apostles, and for the sake of that hope Paul was summoned before the judgment-seat of Cæsar. It is true that that most important part of the Gospel of Jesus Christ—the glad tidings of the restoration of Israel as a nation in Palestine, under the personal government of their King, Jesus of Nazareth, the Son of David—has been long ago forgotten entirely; our Gentile friends in spiritualizing the Word of God, have deprived Israel of their hope and interpreted all those precious promises, given exclusively to Israel, for a spiritual Israel. They have fitted all to the "Church," though it accords with the testimony no better than "the fist upon the eye," (a proverb in German, signifying the unfitness of a thing; so that when an interpretation is unsuitable and far-fetched, they say, "It looks no better than a fist upon the eye.") Yet, notwithstanding the already mentioned

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circumstances, and also, that until this very time there is a great multitude of pious ministers and doctors who are continually spiritualizing away the inheritance of Jacob, and evaporating the hope of Israel, we—we Jews—who, by the grace of God, have become the co-heirs with the Lord Jesus, we Jews know that all the promises of God are yea and amen. The God of Israel is faithful, and will carry out his purposes in the due time.

My dear brethren, glorious things are in store for us who are of Israel, but if we would have a share in Israel's Kingdom—if we would be partakers with Christ, our King—we must then walk in the light of the Gospel—we must believe what Moses and the Prophets, Jesus and his Apostles taught, and we must also do according to the commandments of Jesus: we must be obedient to our glorious King, and we must show to the world the fruits of our faith—kindness, benevolence, and meekness towards every man, and truth, sincerity, and faithfulness in all our doings. Yet the sweetest and most costly fruit of faith is love—loving kindness toward all, especially to the brethren. Therefore, brethren, let us make a covenant; let us constitute a brotherhood in the name of our Messiah; let us not stand separate in the world, pining away amongst the nations, as if we had not one father Abraham; as if we had not one and the same hope. Let us encourage one another, if we err from the right way, and help and assist one another, if we are in want and distress. When we do this then the names of Judah and Israel will again be exalted to that high degree, so admirably illustrated by the Christian worthies of our nation cotemporary with the time of the first appearing of our glorified Messiah and King. Be not afraid, be not ashamed, my dear Jewish brethren, if the world calleth us "proselytes." It is not true. We are not the proselytes: but all those of the Gentiles who profess Jesus, our King, as their Lord, they are the proselytes—wild branches grafted in, in the olive tree of Israel; they do not bear us, we bear them; numerous, and rich, and mighty as they may be; and few, poor, and unnoticed as we are. We know that there was a time when the Apostle Peter must be instructed by a vision from heaven before he dared to receive a pious Gentile family, a Cornelius and his house, into the Church of the Messiah, and that, only with that revealed purpose of God could Peter make his defence successfully before the congregation at Jerusalem. But, my dear friends, you must not misunderstand me, as if I would imply that we have any prerogative over and above our adopted brethren of the Gentiles. No, by no means. All they who become true Israelites by adoption are the children of Abraham like ourselves; because, before God, there is no respect of persons—there is no difference between Jew and

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Greek, slave or free: all are equally guilty, and can only be saved upon the same terms—by Jesus of Nazareth, the Messiah. Yet this I would say, that there are testimonies in the Word of God, speaking of promises in particular to Israel, literal Israel, consisting of flesh and blood, not of gas and vapor, that must be also fulfilled in the literal, and not in a spiritual Israel.

In meeting the objections that have been made to our enterprise, of organizing a "Jewish Christian Brotherhood," as if we were tending to form a new sect, I would like not to be misunderstood. I would tell you in few words, that we have nothing to do with any *ism* or *ist* in the world. No matter to what "visible church" any of us may belong, none of us must lose sight of our common hope, our common Messiah and King, who is, or rather *should be*, the chief corner-stone of all churches, our all in all. Let none of us forget that we are not baptized in the name of Luther, or Calvin, or John Wesley, or into any other name under heaven, but into the name of Jesus; and before that glorious name, all others must stand in the shadow of midnight, as highly as we may esteem them.

My dear brethren, I repeat it once more, the object of our association is for nothing else than to encourage, to exhort, to comfort, and to help one another; to forbear with, and to forgive one another; or, in one word, to LOVE one another.

And now, my dearly beloved, let me conclude with the last words of the prophet Micah: "Who is a God like unto thee? That pardoneth iniquity and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again; He will have compassion upon us: He will subdue our iniquities; and thou wilt cast all our sins into the depths of the sea. Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

From the Union Christian Intelligencer.

CONVENTION OF DISCIPLES IN VA.

SPRING SESSION, May 1859.

Pursuant to adjournment the Convention met on the 13th of May, 1859, at Olive Branch, in the county of James City. But few delegates having arrived on Friday morning, no business session was held till Saturday morning.

The Convention was called to order by Elder P. Woolfolk, Chair-

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man, and after prayer by Elder R. L. Coleman, the Secretary, A. B. Walthall, called the roll, and the following churches responded by their delegation, viz:

Antioch.—P. Woolfolk. *Charlottesville.*—A. B. Walthall. *Louisa C. H.*—R. M. Kent. *Olive Branch.*—F. W. Hammond, H. L. Taylor, R. H. Whitaker and J. H. Allen. *Grafton.*—Edmund Wynne. *Sycamore.*—Wm. J. Pettigrew, L. Waller and Thos. D. Quarles. *Bethesda.*—J. L. Lipscomb. *Scottsville.*—R. L. Coleman. *Macedonia.*—J. W. Goss. *Ephesus.*—Americus Bohannon. *Rappahannock.*—Peter Ainslie, E. M. Ware, Andrew Hundley and J. T. T. Hundley. *Smyrna.*—J. T. Henley, T. M. Henley and R. Y. Henley. *Lebanon, Warrick.*—R. C. & T. G. Wynne. *Jerusalem.*—P. P. Duval. *Stony Point.*—A. B. Walthall. *Gordonsville.*—J. W. Goss.

On motion, the minutes of the last meeting were read by the Sec'y.

On motion, Elder Isaac Errett, Sec. A. C. Missionary Society, Dr. Francis, agent Bible Union, and brethren Morling and Dungan, of Baltimore, were invited to seats with the body.

The Chair then appointed brethren Goss, Kent and J. T. Henley, a committee on business arrangements.

Brethren H. L. Taylor, R. C. Wynne, R. H. Whitaker, R. M. Kent and H. D. Vaden, a committee on preaching.

On motion, adjourned till 4 o'clock, P. M. Prayer by Bro. Abell.

At 11 o'clock, A. M. Bro. Pettigrew delivered the Introductory, and interested a large auditory with a discourse, with a single exception, highly appropriate to the occasion.

AFTERNOON SESSION.

After appropriate services, a committee on business reported the following order, viz:

1. That Bro. Errett be heard in behalf of the Missionary cause. 2. That Dr. Francis be heard in behalf of the objects of the Bible Union. 3. That a committee be appointed to consider the propriety of writing the biographies of Virginia preachers now deceased, together with a concise history of the Reformation in Virginia, in which they labored. 4. That the Evangelists report their labors and success in raising funds according to the instructions of a resolution passed at the Fall meeting. 5. That Elders Pettigrew, Henley and Flippo, Committee on Obituaries, do now report. 6, That the Treasurer report the amount subscribed for the support of a fourth Evangelist. 7. Report on Colportage.

Pursuant to the foregoing programme, Bro. Errett thrilled the auditory for an hour on the necessity and appropriateness of human *help* in the great work of human redemption. Judges v: 23 furnished the theme. He affirmed that the glory of religion is to uplift our nation-

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al and moral being. He demonstrated that humanity is too frail to bear either the thunders of Jehovah's wrath or the brightness of his *unveiled* glory. The Israelites could not bear to hear the voice of God amid the lurid lightnings of Sinai, or even to look upon his reflected glory in the face of Moses. It is not by fierce thunder, then, but by soft persuasion- -not by an outburst of uncreated glory, without a veil between, but by the brightness of the Father's glory, veiled in humanity, that our frail nature can be successfully reached. A sudden outburst of Deity upon our frail humanity would so frighten and overpower us, as to unfit us for either reasoning or acting. Could we fix our gaze upon the sun in his meridian splendor, it, would ultimately destroy the power of vision. But supposing our inner man could finally adapt itself to the contemplation of the unveiled sheen of Jehovah's glory, would it not so enrapture us as to unfit us for listening to any thing he might say to us about the defection of man, and the redemption that is in Christ? Man must, therefore, come to the help of the Lord against the mighty---man must preach tne gospel to man.

The indications of Providence point unmistakably to the fact that God is about to give the Gospel to all nations. The question that concerns us is not whether the enterprise shall fall or succeed, but whether we shall be permitted to act a part in it, and share in its glorious rewards.

Dr. Francis spoke of the necessity of furnishing mothers with the "sincere milk of the word." He told us that an agent called at the house of a Baptist lady who was opposed to revision. At dinner, the agent asked for a *sincere* glass of milk. The lady saw the propriety of revision and thenceforward went for it. He spoke at length of the process of grafting, in connection with the text which says: "Receive with meekness, the engrafted word, which is able to save your souls." He showed how important it is that mothers should have the pure word of truth to graft it on the hearts of their tender offspring. He alluded to the material aid, which the Disciples, as a people, had furnished the Bible Union, and said God might have accomplished the work by some other agency, but it pleased him to honor the Disciples in the work.

At the close of these addresses Bro. Goss offered the following:

WHEREAS, we have listened with unfeigned pleasure to the addresses of Brethren Errett and Francis, therefore

Resolved, That the Missionary enterprise and the Revision of the Scriptures receive the hearty approval of this Convention, and that they demand, as they deserve, our cordial support.

The Chair announced the following as a committee of seven to in-

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quire into the expediency of writing a brief history of the Reformation in Virginia, and the biographies of such of the Virginia preachers, now deceased, as labored in its advocacy, and to report to the Fall Meeting, viz.: J. W. Goss, R. L. Coleman, R. M. Kent, H. H. Wynne, Wm. J. Pettigrew, A. B. Walthall and E. M. Ware, and on motion of J. W. Goss, the Chair was substituted for A. B. Walthall.

It appearing that there was some ambiguity in the wording of the resolution passed last November, making it the duty of Evangelists to solicit funds, Bro. Goss offered the following:

Resolved, That our General Evangelists be required to bring before every church visited by them, the subject of contributing to the Evangelizing Fund, and to urge every brother they meet with to contribute to said fund, and that they report to the Fall Session of this Convention the amounts so contributed.

On motion of Bro. Goss, *Resolved*, That a committee of three be appointed to draft a set of rules for the government of this body, and report to the Fall Session.

The Committee on preaching reported the following programme:

LORD'S DAY.—Bro. Errett, at Olive Branch, 11 o'clock, a.m. Bro. Goss, at Methodist Chapel, at 11 o'clock, a.m. Bro. Coleman, at Olive Branch, after communion. MONDAY—Bro. Errett, at Olive Branch, 11 o'clock, a.m. Bro. Pettigrew, at Olive Branch, 3 o'clock p.m.

On motion, adjourned till Monday morning at 9 o'clock. Prayer by Bro. Cutler.

MONDAY MORNING.

The Convention met pursuant to adjournment, and was opened by appropriate services. Prayer by Bro. Challenner.

The Chair announced the following as the Committee on Rules, viz.: A. B. Walthall, R. L. Coleman, and J. W. Goss. The Committee on Obituaries not having discharged the duties enjoined on them, Bro. Henley was directed to forward them forthwith to the *Intelligencer* for publication. The Committee appointed last Fall to select a fourth Evangelist, reported that they had employed Bro. Ainslie, for the sum of $500 from January 1st, up to the Fall Meeting.

On motion, *Resolved*, That our Secretary is hereby instructed to solicit, through the *Intelligencer* further contributions to complete the salary of our fourth Evangelist, and that such contributions be forwarded to R. M. Kent, Louisa, C.H.

Resolved, That this body regard the *Intelligencer* as an important and indispensable auxiliary in the prosecution of our Evangelical enterprises.

On motion of Bro. Pettigrew, *Resolved*, That we commend the pro-

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posal to publish *The Christian Quarterly*, by Bro. M. E. Lard, of Mo., to the prompt and cordial patronage of the brotherhood.

SUNDAY SCHOOLS, &C.

Antioch reported a flourishing school of some sixty or seventy pupils, a Bible class and weekly prayer meeting.

Charlottesville.---School in healthy condition; two male and two female Bible classes, and weekly prayer meetings. *Grafton* reported the following incident in connection with her Sunday School: A Sister visited a poor family and asked why the children did not go to Sunday School! They had no clothes to wear, was the reply. She furnished clothing, and now the whole family belong to the family of God. How richly has that sister already been rewarded!

Sycamore has in successful operation a school of about two hundred, teachers and pupils inclusive. She has also an infant school. A sister was about to leave Richmond, her class, 33 in number, presented her with Osborne's Book on Palestine. The effect was good upon the whole school---it showed the *animus* that prompted the class and the sympathy of the whole school. Sixteen of the additions made to the church last Fall came from the Sunday School.

The teachers hold a meeting every Friday night to prepare their work for Lord's day. It is very gratifying to see 25 or 30 young men in one Bible class, besides two Bible classes of young ladies. It is mortifying, however, to know that out of some five hundred applicants, only two hundred can, as yet, be accommodated with teachers and house room. Allusion was made to the oldest man in the church, who was there when the corner-stone was laid, who could not be superannuated, always present in the Sunday School, but who has been recently called to his reward; "who, though dead, yet speaketh."

Bethesda has a large Sunday School in operation---last year there were 100 pupils, we could not learn the precise number this year.

Scottsville has always had a Sunday School, though small.

Macedonia keeps up her Sunday School except during the winter months. Ephesus has a school in operation. Rappahannock has a school of fifty scholars, furnished with a good library.

Smyrna has a school of sixty odd pupils, and still increasing.---Twelve teachers share the labors of conducting the school. There are six Bible, and Testament classes. The school is very prosperous and the scholars are progressing finely. As is the case almost everywhere, the greatest hindrance is the want of teachers. Union books are used---school adjourns in November, and re-assembles in March.

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Corinth, King William, has a Sunday school. Horeb has a Bible class, but no Sunday school. Lebanon, Warwick, once had a school, but has none now, for want of a house. Salem, Stony Point, Enon, and Gordonsville, reported informally their respective schools, but no particulars in connection with them.

In view of the fact that first impressions contribute so largely to shape our after course of action, it becomes all important to put into the hands of our children suitable books, that their earliest impressions may be in harmony with their best interest, therefore,

Resolved, That Elders Pettigrew, Coleman and Walthall, be a Committee to ascertain the books best adapted to the end aimed at by our Sunday schools, and report to the Fall Session of this Convention.

On motion, *Resolved*, That Bro. Francis address us on the subject of Sunday schools.

In response to this call, Dr. Francis, after a brief account of the origin of the Sunday school, drew a contrast between him who tarries on the outside and him who frequents the inside of the house of God on Sunday morning. The one he traced to a useful station in life, and to a happy issue in death; the other was shown to be a nuisance to society while he lived, and a disgrace to his species in his death. He illustrated the great danger there is in leaving the Sunday school at a tender age by the fact, that one of the convicts recently executed in Baltimore, left the Sunday school at the age of fourteen to engage in the traffic of liquor, and thus ended his brief career on the gallows. Success, said he, as a community of God's people, depends very greatly upon cultivating the opening mind of the rising generation in the Sunday school. For, said he, the truth of God is the only antidote to the poison of sin.

Bro. Errett was then called on as to the books now in use, etc. He said in the West there is a rapidly growing interest in the subject of Sunday schools. In the larger cities and older churches, it was becoming an art. In Cincinnati an enthusiastic impetus had, of late, been given to the subject. Suitable books is, indeed, a *felt desideratum* everywhere among our people, and to make a proper selection is, indeed, a confessedly difficult task. Our present Sunday school literature is not true to nature. It is felt to be false by the children—their whole nature contradicts it. Boys should be dealt with as boys, not as angels. No culling of the religious literature of the age can cure the malady. Some books, otherwise good, have no religion at all in them, while such as have religion are often marred by grave defects and errors. But after all, the greatest trouble is the want of suitable teachers. Easier to get children with clean faces and bright eyes, than teachers with laudable ambition and deep devotion to the

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undying interests of our dying race. Bro. Bosworth has done much for our Sunday school paper. He is the man for the work.

On motion, adjourned till 3 o'clock, p.m., and Bro. Errett then addressed the large auditory that had assembled.

AFTERNOON SESSION.

Opened with usual services—Prayer by the Secretary.

On motion, Bro. Morling of Baltimore, addressed the Convention. He was first to raise the standard of Sunday schools among our brethren in Baltimore—labored for some time personally, but ultimately betook himself to the proclamation of the Gospel. The Sunday school has been in a flourishing condition for several years past. Eighteen or twenty of the late accessions to the church in Baltimore came from the Sunday school, the nursery whence scions are transplanted into the Master's vineyard. The school sends out missionaries and colporters. A missionary visited a non-church-going Episcopal family—said to the lady, will you attend church? I will, said she. Took with her a very sprightly boy—she has been added to the church, and who can tell what that bright eyed son may be destined by God to accomplish? A young lady in the bloom of seventeen came with three girls, saying to Bro. Errett, these are the last of my Sunday school class. They come to confess the Lord.

What better can we be employed in, than in teaching a class in Sunday school? We instruct ourselves while we teach others—we learn to speak for God, while we impart to others the bread of life.

Bro. Dungan, of Baltimore, said the school amounts to 227—average attendance 170—library 650 vols.—144 premiums—monthly prayer meetings—they educate first class for teachers, and at present all the teachers are from that class, and now rejoice in the fruits of their labors.

Bro. Pettigrew said we, as a people, were especially called on to foster Sunday schools, because in them the Word of God, like good seed, is deposited in the virgin soil of the youthful heart. In view of the field's whitening to the harvest, the great and effectual door opened to us in the providence of God, on the one hand, and on the other, of the melancholy destitution of laborers and candidates for labor in the Gospel, therefore,

Resolved, That we earnestly commend to the serious and prayerful consideration of the brethren the importance of encouraging and securing the devotion of young men, in our various churches, to the work of the ministry.

On motion of Bro. Coleman, *Resolved*, That the churches be earnestly besought to encourage social prayer meetings at which young men have an opportunity of exercising their talents in prayer and

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exhortation; and resolved also, that prayer be especially made to the Lord of the harvest to raise up and send forth laborers into his harvest.

At this point Bro. Errett made some appropriate remarks, touching woman's mission. God has given her an important place in the church, and she has a work to do. There is a power behind the throne—man owes his character to woman's influence. A rich specimen of sculpture may immortalize its author, but the power of woman to shape and to train the soul for the dignity of this life and the glory of the next as far outstrips that of the sculptor, as the deathless spirit of man surpassess the lifeless marble.

God will blast and curse the mothers in this Reformation if they give us not preachers deeply imbued with a sense of their obligation to work for God in the vineyard of man's redemption. Many of those already in the field, are there in spite of home influences. Let no discouragement be thrown in the way of him who is just feeling his way along the line of enquiry—ought I to be a preacher?

On motion, *Resolved*, That the thanks of this Convention are hereby tendered to the Methodist church in this vicinity for their courtesy in tendering us the use of their Chapel on yesterday.

Resolved, That the proceedings of this meeting be published in the *Union Christian Intelligencer*.

On motion to adjourn, the Chair rose and addressed the body in a manner highly appropriate and touching, and then proposed to sing with the brotherhood the parting hymn, after which Bro. Goss lead in prayer, and so the body adjourned to meet again in Richmond, on Thursday before the first Lord's day in November, 1859.

From the Bible Union Reporter.

THE WAR IN EUROPE.

ONE HUNDRED THOUSAND TESTAMENTS FOR THE ARMIES.

Just as we were putting the last article into the printer's hands the steamer from Europe brought the following from Bro. Oncken, addressed to the American Biblo Union:—

HAMBURG, May 14, 1859.

My heart bleeds at the fact that because our highly favored American brethren are doing so little, at present, for the spread of God's holy word in Central Europe, we are now losing the most inviting opportunities of supplying the large armies with the New Testament.

ONE HUNDRED THOUSAND TESTAMENTS in different languages ought to be at our disposal during the ensuing summer. In Germany, alone, we shall have an army of more than SIX HUNDRED THOUSAND MEN in a few weeks. Oh that God would move the hearts of all who can give, to come forth to the help of the Lord against the mighty at this critical position of Europe. Yours in the Lord, J. G. ONCKEN.

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These One Hundred Thousand Testaments can easily be furnished. Let us do it. One dollar will supply more than five copies. *One Dollar from each person* who hears this cry for the Bread of Life, will furnish the means needed to send these ONE HUNDRED THOUSAND NEW TESTAMENTS to the unhappy soldiers ere they perish, or become scattered again. No time is to be lost. The whole sum can be raised, and the presses set in motion in less than one month, if every brother and sister, and every friend of the Bible, who hears this cry for the Bread of Life, immediately on receiving this statement, will send one dollar each.

"Work while the day lasts."

The Bible Union will keep a separate account of all moneys received for this object, and publish the names of all the donors in full, in connection with its next *Quarterly* publication. Will not each father and mother see that the names of all the members of their families appear in this list?

The friends who were present at the Bible Roems, on the receipt of Bro. Oncken's letter, started the work immediately on reading it, by contributing each for himself and for the members of their respective families one dollar each, thus making the beginning.

We beg you, then, the very moment you read this, to do likewise. Mail your donations for this object at once. Then get your neighbor to follow your example, and the work will be done.

"What thou doest do quickly."

Enclose your donation, addressed to

C. A. BUCKBEE, *Ass't Treasurer*,
American Bible Union, 350 Broome Street, New York.

COMMUNION HYMN.

[COMMUNICATED]

When we read of the sufferings and untimely death of the good and noble, even in a work of fiction, it makes the heart grow sad. How much more should it be sad when we contemplate the true history of the sufferings and death of Jesus of Nazareth, who was holy, harmless, undefiled, the chiefest among ten thousand, and altogether lovely. But Christians, in sorrowing for those who are asleep in Christ, should not sorrow as others who have no hope. How much less should they thus sorrow for the death of Jesus, who is the resurrection and the life. While saddened by the thought that he suffered and died, they should rejoice that his sufferings are long since ended, that he is arisen from the dead, and exalted at the right hand of the

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Majesty on high. While rejoicing that his blood has purchased redemption for all who put their trust in him, they should be grieved to think that their own sins occasioned him to suffer and to die.

Hence, that ordinance which commemorates the sacrifice of the Son of God for the sin of man, is calculated to produce a blending of joy with sadness,—of joy unmixed with mirth, and sadness unmixed with gloom. And music, to be appropriate to that ordinance, should be neither jubilant nor funereal; but solemn, soft, subdued. There are few airs which answer this more fully than the beautiful composition of William Vincent Wallace, which the writer knows not how to designate otherwise then by the first line of the verses to which it is usually sung;—"Sleeping, I dreamed, love." The following stanzas are the result of an essay to adapt that air to the use of Christian congregations when approaching the Table of the Lord.

AIR—"Sleeping, I dreamed, love."

Jesus, the holy,
Dwelt on the earth,
Poor, meek, and lowly,
Humble in birth.
Though earth's Creator
Homeless he strayed,
Till by a traitor,
Sold, kissed, betrayed,
By his possession
Hated, denied,
For our transgression
Wounded, he died.

Jesus is risen
From the cold grave,
Breaking its prison
Sinners to save.
No more he bleedeth,
Dwelling on high,
But intercedeth
Lest we should die:
And, in his merit
Placing our trust,
We may inherit
Joys of the just.

Now symbols, showing
Jesus hath bled—
Wine, blood-like flowing,
And broken bread—
These God's Anointed
Leaveth for men
Till his appointed
Coming again:
These he assigned us
Faith to sustain;
These to remind us,
Jesus was slain.

See in the token—
Taste if thou wilt—
Christ's body broken,
Blood freely spilt.
These Jesus giveth,
And thus he saith—
Man ever liveth
Tasting by faith,—
Jesus, hosanna!
Saviour divine,
Thy flesh is manna,
Thy blood is wine!

NOBLE THOUGHTS.—We never found pride in a noble nature, nor humility in an unworthy. Of all trees we observe that God hath chosen the vine—a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm, but a bush, an humble, abject bush. As if by these selections he would check the conceited arrogance of man. Nothing produceth love like humility—nothing hate like pride.

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AT HOME.

June 7, 1859.

To-day safely arrived at home, after an absence of three months, minus one week, in our endeavors to rebuild and refurnish Bethany College, we are about to resume our labors in College and in the *Millenial Harbinger*. We are, indeed, much gratified to find all things in as good condition and progress as we could have expected. We hope to commence our labors immediately, both editorial and Collegiate. We have gained interesting materials of thought, as well as a more accurate knowledge of the condition of things—of the details and actualities amongst our brotherhood and their surroundings; all of which, either formally or informally, will enable us, we presume to think, to understand what is wanting to a more vigorous growth in usefulness and in the enjoyments of the fullness of the blessings of the Gospel of Christ.

Our habit has been to contemplate without prejudice, the phenomena of the Church of the Living Age in the light of the Primitive Church as instituted by the Inspired Ambassadors of the Lord himself. As it was then, so should it be now, in all its elements and institutions. As the Lord himself is immutably the same, so should it be in all time—the same in all its essential constituents, with the Churches planted and watered by his ambassadors. But how great the contrast we cannot now detail. A. C.

At the suggestion and importunity of friends I have concluded to put to press, as soon as possible. a volume containing all my addresses delivered by request on public occasions, during a period of nearly thirty years. This volume will include some of my Baccalaureate Addreses. A Prospectus, in the mean time, shall appear as soon as possible. A. C.

ANNUAL MEETING.

The Annual Meeting of the churches of Christ, for the counties of Washington and Fayette, will be held with the Pigeon Creek congregation, ten miles from the town of Washington, commencing on Friday before the second Lord's day in September, at 2 o'clock, P. M. Every church within these two counties is affectionately and earnestly entreated to send delegates or messengers to confer together upon the most efficient means for the advancement of the cause of our blessed Redeemer.

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ALEXANDER VON HUMBOLDT.

This Nestor of science died at Berlin on the afternoon of Friday week, in his ninetieth year. In his last hours he was surrounded by his nephews and his neice, Baroness de Bulow, and retained to the end the full use of his faculties. He asked several times when the King would return, and said that he had hoped to have seen him again. He has bequeathed a large portion of his library and instruments to his old servant and travelling companion, Seyffarth, who tended him for upwards of thirty years, and who is now himself bedridden.—Alexander was the younger and more distinguished of two remarkable brothers. William was born at Potsdam, in 1767; and Alexander, or, as his name stands at full length, Frederick Henry Alexander von Humboldt, was born at Berlin on the 14th of Sept., 1769, and was educated, with a view to Government employment, at the Universities of Gottingen and Frankfort. Humboldt, however, was not born to superintend mines, and he was soon deeply immersed in the study of chemistry, botany, geology, and other physical sciences.—Geology at this time received the largest share of his attention, leading the mind as it does into boundless fields of speculation, and in its then crude condition affording abundant opportunity for new discovery. With a view to the improvement of this science Humboldt first determined to travel, and it was in Northern Italy that he made his first journey. In 1797 he went to Naples, in company with Bach, but the political convulsions of the time drove him back, and he turned towards Paris. He here made arrangements for a journey in North Africa, but war again prevented him, and his wandering was confined to Spain. Here he organised a discovery expedition to South America, and on the 16th of July, 1799, landed on American soil near Cumana. Venezuela, Caraccas, Puerto Cabella, the Orinoco, to the Rio Negro, and back to Cumana—this gives a vague sketch of the great traveller's first South American journey. It would be impossible to follow him in his subsequent travels, or to give even the names of the chief places he visited. On the 23d of June, 1802, he climbed Chimborazo to a height greater than any that had till then been reached---namely 19,300 feet--and again continued his travels in both the New and Old Worlds with an energy unrivalled before or since. He then began to write, and in almost all known sciences his books became authorities. In 1826 he took up his residence in Berlin, enjoying the most intimate acquaintance with the reigning Sovereign. Since then, although he again travelled, Berlin remained his home, and he remained the centre of literary and scientific circles, regarded by all with whom he associated with the most unbounded respect. The greatest men of this century have been the chosen friends of Humboldt. Goethe and Schiller were his companions while they lived, and long after they had passed away the greatest among them remained to be the wonder of another generation, and to teach men whose fathers were at school when his name was famous.—*Illustrated London News. May* 14.

NEW PROSPECTUS OF THE CHRISTIAN RECORD.

Having become editor and proprietor of the *Christian Record,* we deem it expedient to publish a new Prospectus. The change of ownership and editors will not materially change the general design of the work, which shall be

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1. To strengthen the weak, confirm the wavering, and aid in building up christians in the holy faith; to promote Bible reading, and the cultivation of the spirit of deep piety, heavenly mindedness, and holiness of heart and life, in all who claim to be the followers of Christ.

2. The cause of christian missions, whether by the co-operation of churches, or missionary societies, shall receive a due portion of our attention; the operations and working of these organisms will be noted and their claims discussed; the great apostolic proposition, "*It has pleased God, by the foolishness of preaching to save them that believe*," shall receive due attention.

3. Our literary institutions shall ever find in the *Christian Record* a warm friend, harmony among them all will be pleaded for; and their respective claims defended; especially it may be expected, from our locality, will the interests of the N. W. C. University occupy a portion of our attention; its wants, its prospects, and its general movements and operations, shall be kept before our readers.

4. The union of all christians, on "the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone," will be maintained, and opposition to such union will be promptly met and opposed, in a christian spirit.

5. Scripture exegesis, and short discourses on practical subjects, will occasionally appear upon our pages, which we will endeavor to make instructive and interesting to all Bible students. Our pages will occasionally be enriched with communications from members of the faculty of the N. W. C. University.

6. All great moral and religious questions may be discussed through our pages, if written in a proper spirit; but of the fitness and propriety of any article intended for the *Record*, we must be the judge. Abusive personalities and unkind insinuations will not be allowed.

7. A general miscellany, embracing church news, an account of the progress of the cause of reformation, short obituaries, and general religious intelligence, will complete our general design.

TERMS—For a single copy, one year, or for twelve numbers, invariably in advance, $1,00. For half the present volume, beginning with the July number, $0,50. For the present volume complete, until our present stock of back numbers is exhausted, $0,75.

Any one sending us the names of ten new subscribers, with the money, shall have one copy for his trouble.

All communications and letters containing money for the *Record* should be addressed to ELIJAH GOODWIN, Indianapolis, Ind.

The *Christian Record* has been long and favorably known to a large portion of our brotherhood. Under the direction of Brother J. M. Mathes, it for many years "earnestly contended for the faith that was once delivered unto the Saints." And we sincerely regret, that ill health has compelled Brother Mathes to retire from a field of labor for which he proved himself to be so eminently qualified.

But if the *Record* must pass into other hands, we know of no man in the State of Indiana, who is, in our judgment, better qualified for the work than Brother Elijah Goodwin. He has much experience both as a teacher and as a writer: and we have no doubt, that under his control, the *Record* will continue to be a consistent friend and advocate of Primitive Christianity. We wish Brother Goodwin all success; and hope that the brethren in Indiana will abundantly sustain him in his works of faith and labors of love. R. M.

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LETER FROM SISTER K, BENSON.

BALTIMORE, April 28, 1859.

DEAR SISTER CAMPBELL—When I last saw you (which was in Washington City,) it was just after the burning of Bethany College. You mentioned particularly the loss of the Library of the Adelphian Society. As soon as I had opportunity after my return, I proposed to some of the sisters to make an appeal to such as we thought were able and willing to send aid, even if it was a small amount, to assist them to repair their loss. At a meeting of the Dorcas Society I read your appeal (through the *Harbinger*) in their behalf. Enclosed you will find twenty-five dollars and seventy-five cents in response. I have no doubt the Library will be filled again, as all the congregations must see the necessity for pious, intelligent young men to answer the numerous calls for such, to occupy the wide field that is now open for their labors. I see announced the death of our dear Sister Williams, at her post in that far-off land, once the theatre of the most wonderful events that earth ever witnessed, and fraught with the deepest interest to the whole human race. How the heart of the Christian longs to turn the attention of those that inhabit that land to the Messiah whom their fathers rejected and killed. While we shed a tear to her memory, we must feel assured she has gone from labor to reward. May her self-denying example make a deep and salutary impression upon us all. We have had a time of refreshment from the Lord, during Bro. Errett's sojourn with us. He is a noble advocate for the truth as it is revealed in the Gospel of God's dear Son. No one has had a better hearing in our city than he. The house was crowded nightly with intelligent interested hearers. Fifty-six confessed the Lord and were obedient to the Faith. I hope the good work will continue, two have been added since he left. We have a Pastor in Bro. Anderson—a pretty good preacher. I think he will benefit us much by his visitations. Many needed looking up—our congregations are large and attentive—we hope many will be added to the saved. I trust you and Brother Campbell are in health, with the rest of the family; with love to them and yourself, and Christian regards to the Brethren at Bethany, I remain in the good hope, your Sister, KETURAH BENSON.

FURTHER CONTRIBUTIONS TO THE ADELPHIAN LIBRARY.

SistersTexia Wolfe, Charlotteville, Va.,$1; E. C. Clark, Hanover co., Va., per L. Waller, $4; Anna Pratt, Rutland, Vt., $1; Louisa Bodddie, Jackson, Miss., $10; J. E. Pickett, Yazoo co., Miss., $10; S. G. Clark, Jackson, Miss., $5; S. Williams, Columbus, Miss., $2,50; E. Bennett, Palo Alto, Miss., $5; M. Hill, Palo Alto, Miss., $1; P. B. Lawson, Marion, Ala., $5; H. Best, for the sisters of Lock Haven, Pa, $6; K. Benson, for the sisters of the Dorcas Society, Baltimore, $25,75.

S. H. CAMPBELL.

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YEARLY MEETINGS FOR OHIO.

☞ These Meetings will commence on Friday before the Lord's day indicated.

JULY—1st Lord's day, Mentor, Lake co. AUGUST—2d Lord's day, Waynesburg, Stark co.; 3rd Lord's day, East Fairfield, Columbiana co.: 3rd Lord's day, Hopedale, Harrison co.; 4th Lord's day, Newton Falls. Trumbull co.; 4th Lord's day, Millwood, Knox co. SEPTEMBER—1st Lord's day, Solon, Cuyahoga co.; 2nd Lord's day, LaFayette, Medina co.; 3rd Lord's day, North Fairfield, Huron co.

PROGRESS OF REFORM.

MISSOURI.—Bro. T. J. Matlock, Winchester, May 14th '59, says: With much pleasure I have to inform you that a few weeks since your Nephew, Dr. Chapman, of Winchester, Mo., became obedient to the faith. He has earned for himself, both as a physician and a gentleman, a reputation truly honorable; and, judging from his promptness and manly course, in relation to the things of the present life, we flatter ourselves that he will add much to the interest and efficiency of the church of which he is a member. We witness a few accessions to the good cause, in this part of the country.

Bro. H. S. Earl, Waverly, Lafayette co., June 6, 1859, says: I have just returned from an evangelizing tour of about three weeks, and now take my pen to give you some of the results of my labors in conjunction with other brethren.

I commenced a meeting at Pleasant Hill, Cass co., on Wednesday, May 18th, and closed on Friday the 27th, with 24 additions to the church; 23 by confession and baptism, and one by letter. Bro. J. A. Meng, Pastor of the congregation assisted me in the meeting.

On the following day Bro. Meng and myself commenced a meeting at Lone Jack, Jackson county, and, on Lord's day, were joined by Bro. H. H. Haley—We continued until the following Thursday, and closed with 10 additions, eight by confession and baptism, and two by letter.

The brethren at this place are few in number, and have to contend with a strong sectarian opposition. But we rejoice to say, that much prejudice was removed during our meeting, and the brethren were comforted and strengthened.

CANADA WEST.—Bro. James Black, Eramosa, May 13th, '59, says. The news from Bro. Lister (at present our only itinerant,) continues to be very cheering, besides several other valuable additions, a church of about 40 members, formerly united with the Christian connection, embraced the primitive Gospel, and united with us on the Bible.

TENNESSEE.—Bro. T. M. Allen, Murfreesboro, June 3, '59, says: This morning I closed an interesting meeting in this City, of two weeks duration. Tomorrow will be two weeks since I arrived here, and have been preaching day and night to large and attentive audiences. There have been 17 added to the church; one a very intelligent Baptist Sister, and also several Methodists, who confessed the Lord and were immersed. We have been to Stone's River five times during the progress of the meeting to immerse, and have had one to con,

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fess there each time. This morning one of the estimable and prominent citizens of the county confessed and obeyed the Saviour. I regret that my engagements in Kentucky compel me to leave, when the prospects are so encouraging for good. It is my first visit to Tennessee, and I rejoice that I have come, and have, with the Divine blessing, had such an interesting meeting, with such a noble and worthy congregation of disciples.

Bro. E. Osborne, who resides here, has been with me all the time, doing good service, and has had the pleasure of seeing two of his sons obey the Saviour. Bro. Sewell and Lipscombe, of this State, and Bro. A. B. Jones have been here a few days. We have had a good hearing, and a fine impression has been made in the community. I shall, doubtless, often think of this meeting with pleasure,—and the good brethren, sisters, and friends, with a heart full of affection. I leave them in good spirits, thanking God, and taking courage.

OBITUARY NOTICES.

Bro. Campbell: Our esteemed and much beloved Sister Elizabeth Pyron, wife of Bro. Josiah Pyron, of Spalding county, Georgia, has fallen asleep in Jesus, in the fifty-first year of her age, after a painful and severe Pulmonary disease of thirteen months suffering. She died at her residence, without a groan or a struggle, at half past 11 o'clock, on the 18th of April last. Sister Pyron was born, raised and married in Clark co., afterwards moved to Meriwether county, and, in 1837, she was immersed into Christ, having previously confessed her faith in the Saviour. During her illness, her sufferings, though severe and intense, she bore with great patience and fortitude, and with almost unprecedented resignation to the will of the Lord.

She lived a devoted and exemplary Christian life—loved by all who knew her, for she was amiable and kind in her disposition—benevolent in heart and conduct. She was an obedient, confiding, and an affectionate wife; a faithful and loving mother; a good and kind neighbor. But death has taken from the embraces of husband, children, friends and church, the wife, the mother, the friend and Christian, and they are left to weep and sorrow, but not without hope, for she died strong in faith and hope; the last words she was heard to utter were, "Bless the Lord, I am not afraid to die."

And now, that her work is done, and husband, children, (4 in number,) relatives, friends and the church, are left to mourn the loss of one so lovely and excellent. May they sorrow not as those who have no hope, and may they find comfort remembering her Christian virtues, and the word of the Lord, which says, "if ye believe that Jesus died and rose again, them which sleep in Jesus, God will bring with him." "Blessed are the dead that die in the Lord."

Acworth, Ga., May 7th, '59. Nathan W. Smith.

It becomes my duty to record the death of one of our beloved and universally esteemed brothers, Joel Maderson Adcock. He died at the residence of his father, Joel J. Adcock, on the 16th of February last, in the twenty-second year of his age, having been a disciple about two years, during the whole of which period, he manifested the greatest attachment to the truth; and the most unwavering devotion of his love. From such a life, we would naturally anticipate a happy death, and were not disappointed. He had suffered for two years with that insidious foe, the consumption. He bore his illness with the utmost patience and resignation, and when the end drew near, he called his mother and said, "God bless you Ma." She burst into tears; he said, "Grieve not for me; grieve not for me." When his Pa approached him, he threw his arms around his neck and said, "I am happy, I know where I am going." He had expressed a great desire to be able to speak to his friends in his last moments, and, although very weak, he was enabled, with almost super-human strength,

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to exhort each one of them urging all around him to try and meet him in heaven. Having done this, he gave to each a token of his dying love, and peacefully and calmly closed his eyes in death, where he will sweetly sleep until the resurrection of the just. "Let me die the death of the righteous, and let my last end be like his." T. J. MARLOW.

MILLERSBURG, Callaway co., Mo., May 3d, '59.

Mrs. Fannie H. Irvine, wife of W. L. Irvine, of Buchanan county, Mo., died of Consumption, on the morning of the 5th inst., in the 43d year of her age. For several months previous to her death, she suffered greatly with her disease —that lingering, flattering and treacherous enemy of the human race, which has ever baffled the skill of the physician, and which continues to prey upon the the physical constitution until relief is found only in the grave. But during all of her affliction she continued to manifest that patience, and that fortitude, that ever mark the character of the true Christian. She had many interviews with her friends respecting her condition long before decease. She knew that death was inevitable, and when her summons came, died the most triumphant death we ever witnessed. We have known her long and well, and, can truthfully say, she was a noble woman. Prudence, candor, and consideration were pre-eminently displayed in all her social relations. There was a uniformity of deportment towards her friends and acquaintances rarely to be seen in any one. Who has ever known her that was not forcibly impressed with the truly grave and dignified air which accompanied her on all occasions? An excellent judge of human nature, she formed her opinions with deliberation; but when formed, generally correct, and seldom rashly expressed. Never was a wife more devotedly loved by a kind and affectionate husband; or a mother by loving and obedient children. She united with the Christian church in her youth, and lived a faithful and exemplary member. She has left a large connection, and a host of friends to sympathize with her bereaved family in their loss—*their* loss as respects the society on earth of one they dearly loved. but *her* gain as respects that blissful immortality of which she is in full fruition. A FRIEND.

The old and the young are passing off together. Within the last year some twelve of our aged citizens have gone to their long rest. Among these was our aged, venerable and loved Bro. Wm. Smith. This venerable soldier of the cross was corn in Mecklenburg county, Va., on the 13th of September 17-87, moved to Ky., in 1818, and died on the 6th of January 1859, at the advanced age of 72. Few men have been so universally loved and respected as was brother Smith. We knew him but a little while but it was to love him.

Faithful to his country, his family, and his God, in a good old age he gently, and without a struggle, fell asleep in the arms of Jesus. Peace be to his soul, and oh, may our end be like his. J. A. B.

FLEMINGSBURG, Ky, June 4, '59.

DIED. at his residence, in Fayette county, Kentucky, on Saturday the 16th of April last, Bro. William W. M'Kenney, leaving a wife, five children, a mother-in-law, and other relatives to mourn his loss.

He was an early graduate of Bethany College, and had recently commenced preaching among us. His mild and amiable disposition, his agreeable manners and upright conduct; his piety and benevolence, his love of Christ and sincere devotion to him, endeared him to his brethren, his neighbors, and all who were well acquainted with him. He was a scholar, a gentleman, and a Christian. Eight or ten days before his death, I visited him. He said he had only about ten days more to live, that the symptoms were all unfavorable, that he had probably hastened his affliction by constant study, that he had desired to acquire a knowledge of all the philosophers of the world, that he had a metaphysical mind. He expressed himself as being entirely resigned to the will of his heavenly Father, as having full assurance of faith in his Saviour, and full hope of enjoying his promises. He manifested much pleasure in speaking of the rich truths of the Bible, the blessings of the gospel of peace.

JOHN MORTON.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *AUGUST*, 1859. [No. *VIII.*

THE BAPTISMAL FORMULA.

WE have long since discarded the canonized formula of Rome and England and America, as read in the King James version, and as practiced in all the denominations of the existing Protestantdom in the administration of the primary ordinance of the Christian institution. "In the name of the Father, and of the Son, and of the Holy Ghost," is unqualified popery. It is a palpable mistranslation and misrepresentation of the Apostolic mission and commission; and, still worse, it is subversive of the crown and position and authority of the Divinely ordained absolute potentate of heaven and earth. It is a formal and positive repudiation and rejection of the headship and absolute sovereignty of the Divinely constituted sovereign of the universe.

While we say it is a formal and positive repudiation and rejection of the headship or the Lordship of Jesus of Nazareth over heaven and earth, we do not regard it, and would not represent it as willful and perverse. We would rather regard it and represent it as the result or fruit of ignorance and inattention, or of simple unbelief. It was, indeed, the all prominent and most patent oracle enunciated in the first speech of that Apostle to whom Jesus the Christ vouchsafed the keys of the kingdom of heaven. A fact which, I am sorry to say,

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I have never heard enunciated outside of the current reformation. The origin of Christ's reign or kingdom, so far as my reading or hearing has extended, has not been the subject of a single speech or sermon in any pulpit outside of the current reformation. Pedobaptists of all creeds, so far as my reading or hearing has extended, are accustomed to look back to Abraham or Moses as the founders of the church of God. So have my opponents, the Rev. John Walker, the Rev. Wm. L. McCalla and the Rev. Nathan L. Rice, in their public discussions with me on the claims of Infant Baptism. Indeed, the most accomplished of these three maintained in his discussion with me, A. D., 1843, "that the church was organized in the days and in the family of Abraham.* Such is the stand-point, and such is the vision of the Presbyterian Rabbis of the 19th century!

With us, the Founder—yes, the Author and the Founder of the Christian church, was born 1859 years ago. And, during his own life, his standing theme was:—"The Reign," or "Kingdom of heaven," (or of the heavens) was coming, was at hand. In reason's ear or eye how could a kingdom or a reign commence until the coronation of its sovereign? Do we date the reign of a king from his birth, or from his coronation, his inauguration?

The oracle of Peter—the proclamation made on the first Pentecost, in Jerusalem, the fiftieth day after the feast of the passover---the day of the presentation of the first fruits of the harvest--the day commemorative of the giving of the Law in Mount Sinai, on the fiftieth day after their departure from Egypt---the present Whitsuntide of Papal Rome, commemorative of the sensible and manifest descent of the Holy Spirit on the Apostles;---I say this memorable and holy day of Pentecost was the day of the proclamation of the coronation of the hero of man's redemption, then invested with all authority in the entire area of the whole creation, and also the birth-day of the Christian church.

There is an ominous, a fearful neglect or want of appreciation in denominational Christianity of the solemnities, the significance, and the grandeur of this day---this memorable day, this twice memorable day---first memorable in the destruction by the sword of steel of *three thousand* Jews in one day by the command of Moses, (Exodus xxxii: 28,) and now most felicitously memorable in the salvation of three thousand Jews by the sword of the Spirit---the Word of the Lord---the Gospel of his grace.

The commencement of the Christian kingdom, of the conquests of the Cross, of the triumphs of the Gospel in antithesis with the com-

* See page 275 of the published debate, Anno Domini, 1843.

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mencement of the Legal dispensation, how superlatively grand and gracious and glorious!

Peter's sermon--his opening speech---in contrast with the promulgation of the Sinaic and Legal dispensation, and the concomitant fruits and effects of both, how antithetic in every point of comparison.—Law reigns through sin unto death. Grace reigns through righteousness unto eternal life. We lose a temporal life through Adam the first; we gain an eternal life through Adam the second. We lose the present earth by Adam the first; we gain new heavens and a new earth by Adam the second. We lose the mixed and contaminating society of men in the flesh; we gain the pure the immaculate society of all the great and good and noble, not of earth and time only, but of all the realms and dominions and principalities and estates in the area of the unmeasured and unmeasurable universe of God. If heirs of the riches of Christ, we are heirs of God, joint-heirs with his Son; consequently all things that he possesses are ours.

In our immersion into Christ, much more is signified than is commonly appreciated, and much more would be enjoyed than is usually enjoyed, did those who are baptized *into the name* of all the persons of the Godhead, duly appreciate the import of these sublime names and relations, and of our change of position towards them, consummated in this most sublime and significant institution. But here we shall lay this subject upon our table till the next moon. A. C.

PERSONAL INDWELLING OF THE SPIRIT.

As this phrase has been lately introduced amongst us by certain writers, and has given occasion to misconceptions, it may not be unprofitable to bestow a little attention upon it. Its introduction has evidently been occasioned by the persistent effort on the part of some of our public men, under the influence of sensuism or rationalism, to explain away the indwelling of the Spirit, as a mere metonymy or figure of speech. Admitting the Scripture statement, that the Spirit "dwells" in the believer, they endeavor to show that this "indwelling" is not literal and real, but that it is a metonymy for the effect of "words and arguments," a mere result of "change of state," an indefinite something called "influence," a "good temper," a "holy disposition." or anything else rather than the presence of the Spirit of God. Now, as these persons understand this "indwelling" in a peculiar and qualified sense, their doctrine, when it is dragged into the light from behind its concealments, can be stated fairly and truly only by supplying before "indwelling," the word "metonymical," "figurative," "verbal" or some similar epithet expressive of their

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idea. It is, then, the introduction of such propositions both virtually and in fact, as, that "the Holy Spirit dwells in men figuratively and metonymically;" or, that "there has been no literal, substantive communication of the Holy Spirit to any man since the last days of the Jewish age," (as this is misapplied by those who quote it,) etc., etc., that has given occasion for the use of such expressions as the "*personal* indwelling of the Spirit," "*literal* or *real* indwelling of the Spirit," etc., these epithets being merely the *per contras* of those *previously* introduced by our sensuistic philosophers, and being designed to *define* the sense in which their opponents understand the Spirit to dwell in the believer as affirmed in Scripture. Before our sensuists then, in their sudden zeal for scriptural language, presume to correct the terminology of their opponents, it would be well for them to amend *their own*, and especially to abandon their anti-scriptural *doctrine* which has been the root and origin of the whole controversy.

As to the expression, "personal indwelling of the Spirit" then, it has been just as unnecessary as the controversy which these sensuists and semi-materialists have introduced by their attempts to show that the Holy Spirit dwells only by "ideas" or by "influences" or by "metonymy." *Both* have been equally unnecessary, for it ought ever to be sufficient for the Christian to receive the words of inspiration in their simple and obvious sense, without any effort to limit, qualify or pervert them. But when such limitation and perversion is attempted, and qualifying words are employed to give this perversion currency, *it is usually taken for granted* by those on the opposite side, that there is then a necessity for the use of such epithets as may serve to communicate a definite and clear view of what they understand to be the actual Scripture doctrine. Thus it is, that when men, dissatisfied with the exact language of Scripture, frame for themselves a creed, this creed immediately gives rise to others.

I do not think, however, that the choice of the word "personal," in the present instance, has been a happy one. The word "literal," "real" or "substantive" would have been much better, and all these, indeed, have been used as well as "personal," and often in connexion with it, thus indicating the sense in which "personal" is to be taken, viz., as opposed to *ideal* or *unreal*, and as synonymous with *actual* or *literal*. The words "person," "personal," and "personality," are all somewhat ambiguous, however, and consequently inappropriate. "Person" is used in the common version, in reference to the Father, and as the rendering of "*hypostasis*," Heb. i., 3, but it does not fairly represent this term, which is more correctly rendered "substance," chap. xi., 1. "Person" is used in Theology in a peculiar sense, and applied to the Father, the Son, and the Holy Spirit,

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as the "three persons in the Godhead." In common use, however, it has quite a different sense, indicating *the individuality of a living rational being*, and it is by taking it in this sense, that certain individuals make a display of ignorance, in accusing Trinitarians of Tritheism, and charging those who have spoken of the "*personal* indwelling of the Spirit" with teaching that the Holy Spirit is a "local material being," and that "when he dwells *personally* in one man, he is not in another man at all." This "carnal, low and groveling idea of a *personal* and *local* Spirit dwelling in men," as well as the pert and irreverent language which these men so trippingly employ in reference to the most solemn and sacred matters of revelation, serve only to reveal their own spiritual inappetency, and their imperfect knowledge of the meaning of words.

Person, from the Latin *persona*, did not properly and originally signify an individual, and in speaking of three persons, one would not, in conformity with its original sense, be understood as meaning three individuals or three men. It had respect, not to separate and individual existence, but to *character*, official or otherwise. Thus says Dr. Wallis: "The same man may at once sustain the person of a *King* and of a *Father* if he be invested with regal and paternal authority." This sense is again exemplified in Shakspeare: "How different is the same man from himself, as he sustains the person of a *magistrate*, and that of a *friend*." It is in the sense of *character* corresponding to that of its etymon, or in one closely approximating to it, that the word person is used in Theology, and also in Hebrews as the rendering of "hypostasis," which seems designed to represent that which "stands under," the substance, or that which may be the subject of attributes. Hence, when theologians speak of "three persons in the Godhead," their meaning is not that there are three different "persons," in the vulgar sense of the word adopted by those to whose religious *status* this particular sense is so well adapted, but that God is revealed in three different *characters*, *relations*, or *manifestations*, to wit, in the character of "The Father," in the character of "The Son," and in the character of "The Holy Spirit."

It must be acknowledged after all, however, that neither the Latin word *persona*, nor the English word *person*, (understood in its proper sense,) nor even the original word *hypostasis*, can convey to the mind anything more than a very *faint* and *imperfect* notion when employed in reference to any of the Divine manifestations. But it is *for this very reason* that such terms taken in their less definite sense, are most appropriate, since, from the very nature of the subject, it is impossible for man to attain to any conception more clear or definite, which would at the same time be *true*. It is from the disposition which men

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have to intrude into the mysteries of the Divine nature; to explain; to define, and bring every thing within the grasp of a finite and sensuistic understanding, that we have so many of the errors and follies of religious society. Men must learn to be content with the inotion which the exact words of Scripture convey, however faint and mperfect this may be, as compared with our consciousness of the reality; *because these words go as far upon the right road as it is possible for language to convey us*, and give the very best notion which it is possible for us, in our present state, to entertain of the unseen things revealed. To presume to limit these words, or to go beyond them, is at once to plunge into error, to forsake light for darkness, and Divine knowledge for brutish ignorance. So, we may impart to the mind of a child, a certain faint and imperfect notion of a chemical process, and thus far *only* his conception will be just and instructive to himself. If we attempt to go beyond the proper measure of his capacity, we produce but false impressions, confusion and ignorance.

As it is not possible for man to comprehend fully the Divine *nature*, the Scriptures do not undertake to reveal it, except so far as such revelation is practicable in itself and practical in its tendencies. Probably the most abstract idea of Deity any where presented, is where our Lord says: "God is spirit," but this revelation is made, not as a formal exposition of the nature of God, but as the ground of the practical injunction, "They who worship Him must worship him in spirit and in truth." It is most important that man should ever keep in view his inability to comprehend the Infinite, and that he cannot "by searching find out God, or know the Almighty to perfection." It is for this reason, that indefiniteness and incompleteness must belong to the very highest and best conceptions which the loftiest human intellect may form of Deity, in any of its manifestations, and that the utmost humility and reverence are becoming in all who approach such sacred themes.

As man can comprehend *relations* much better than he can comprehend *natures*, and, as a knowledge of relations is directly connected with the performance of *duty*, it is an exemplification of Divine wisdom and goodness, that the Sacred Oracles occupy themselves in revealing, not what God is, *in Himself considered*, but what He is *relatively to us*; not what man is *in himself*, but what he is *relatively* to God, to the spiritual universe, and to himself. Hence, it is, that their teachings terminate upon DUTY; that knowledge is communicated in order to *obedience*, and that the faith which they inspire, is made "perfect by *works*." In this respect, they differ wholly from creeds and systems of Theology, which are designed to impart a knowledge of *doctrines*, rather than of duties; and fitted to fill the mind with empty

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theories, rather than the life with blessed fruits. It is, then, man's truest wisdom to confine himself to the boundaries within which revelation is confined, and, in no respect, to presume to go beyond these in vain attempts to attain to a species of knowledge which is as far beyond his present capacities, as it is unfitted for his present state.

Such expressions, then, as "person," "personal," and "personality," as applied to the manifestations of Deity, are to be avoided for much higher and better reasons, than such as are offered by blundering critics who are so gross and sensuistic in their conceptions, as to think that the phrase "personal indwelling of the Spirit" implies a "*local, material* being," and that "when he is personally in one man, he is not in another man at all!" They take it for granted that by *personality* here, *totality* is meant; and that, when it is said that the Spirit dwells *personally* in any one, it is affirmed that the Spirit dwells *wholly* or *totally* in him, whereas no such absurdity is involved in personality as applied to the Spirit of God. Nevertheless, since with unspiritual minds, such misconceptions are thus shown to be possible, this is, undoubtedly, a reason why the expression "personal," as applied to the indwelling of the Spirit, should be avoided. It should be avoided because they do not understand it, and, consequently misconceive those who use it; but the qualifying terms *they* would employ such as "figurative," "metonymical," &c., as applied to the indwelling of the Spirit, are to be avoided also, and, for the very opposite reason, because they *do* understand these, and, through them, misconceive the Scriptures.

It is true, indeed, that the phrase, "personal indwelling of the Spirit," might be allowable, if the word personal were connected with the believer, instead of with the Spirit. When it is said, that "the Spirit dwells personally in the believer," this may mean, either that *the Spirit himself, in his own proper character*, dwells in the believer, or simply that the Spirit dwells in *the person of the believer*. In the latter sense, the expression is allowable, being entirely consonant with such Scripture declarations as these: "Your bodies (or persons) are temples of the Holy Spirit which is in you, which you have of God;" "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." That there is a "personal indwelling" in this sense, is not to be disputed, and, it may be, that some have supposed the expression under consideration to have been designed merely to express this, viz: that "the Spirit dwells in the person of the believer." It is evident, however, that with those who have used it, "personal" has respect to the Spirit, and not to the believer, and is intended, as before stated, as in contravention of the epithets, "figurative," "ideal," "verbal," &c., with

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er expressed or necessarily understood before "indwelling," in the reasonings of our sensuistic theorists.

These things, then, being correctly understood, the expression in question, may very properly be omitted, as unnecessary and ambiguous. It is quite sufficient for Christians to know that "the Spirit of God dwells in them," "that God has given the earnest of the Spirit in their hearts;" that they have been made "partakers of the Holy Spirit."

If any choose to explain away these truths, by trying to show that the Holy Spirit, in reference to whom the *personal pronoun* is so often used; of whom it is said, "the Spirit *himself* beareth witness together with our spirits," and who appeared in a distinct and visible form at the baptism of Jesus, is, nevertheless, not a "person," but a mere "emanation," "influence," "idea," or "result of ideas," we may well leave them to their own vain imaginings, remembering that we have been baptized not only "into the name of the Father, and of the Son," but also into that of "the Holy Spirit," and that it is this selfsame Spirit, which "dwells," or, as Bro. Campbell is fond of expressing it, becomes a "guest" in the heart of every true, obedient believer, who becomes, by this indwelling Spirit, "a habitation for God."

R. R.

BACCALAUREATE ADDRESS, JULY, 1859.

To-day, young gentlemen, according to collegiate law and custom, you are permitted to graduate, or to receive the Baccalaureate, tantamount to the rank and dignity of Bachelors of Arts—the first degree in the arts and sciences called *liberal*. It is, indeed, but the first degree. It is a formal honor and a license conferring on you the right, privilege, and honor of becoming self-educators—of becoming your own master and scholar, your own teacher and pupil in the departments of literature and science, of religion, and morality.

Science and art, duly appreciated, constitute the whole area of human culture and development. While art is always, more or less, the child of science, nevertheless, science the parent and fountain of all the arts, useful and ornamental, which dignify, beautify, and even glorify man, is, itself, the creature of art. We may, however, in some cases, discover considerable science without much art; and, again, considerable art without much science. Still, they are inseparable in human development. Neither of them can be consummated without the other, and without both no man can be eminently useful to himself or to society.

In this, my valedictory address to you, my young friends, I should

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not do justice to my conscience nor to my feelings, did I not, in the dissolution of our Academic relations to one another, once more press upon your attention that, not only your earthly and temporal interests honor and happiness, but your spiritual and eternal interests, your true dignity, honor and felicity, in this great and grand and awful universe, are to be in perfect keeping with the use you make of the faculties and powers, physical, intellectual, moral and religious which your Creator and Redeemer has vouchsafed to you. The parable of the talents propounded by the great, the divine philanthropist, recorded by the Evangelist and Apostle Matthew, is a divinely stereotyped programme of the decision and the reasons for it, of the great, the divine, the infallible and the impartial arbiter of the destinies of the whole world, is the most sublimely and awfully and gloriously grand, suggestive intelligible and unmistakable Oracle of all the oracles pertaining to the eternal and the immutable destiny of every man that has read or heard it.

I do not say that you should all become preachers, lawyers, doctors, legislators, farmers or professional men of any type, caste, or genealogy, in order to be useful, honorable and happy men.

In any and every calling, pursuit, or profession essential to the social system, it is competent and practicable to every man to be useful, honorable, and happy, who cultivates and employs his own powers in harmony with the progress and advancement of that portion of humanity or society of which he is a component member and part.

Young gentlemen, there is one lesson which you have learned only in part, and a most useful lesson it is, if not *the* most useful in the whole curriculum of science and art. It is the science and art of usefulness—of usefulness to the Lord and to men.

The hive of humanity is the largest, and ought to be the most productive hive on the terra firma of our terraqueous globe. Think, seriously, think of a thousand millions of human persons now moving upon our terra firma, each and every one of them having a body, a soul, and a spirit. Here are three sciences in the single department, properly called humanity, and how many sciences and arts, ornamental and useful, are to be communicated and acquired in order to the full developement of humanity in all its attitudes, relations, duties, privileges, and honors, in reference to two worlds—the world that now is, and the world which is yet to come? We must, indeed, first clamber up to the summits of Mount Sinai and Mount Zion before we can appreciate the area of these two worlds and their relations to our present and eternal destiny—interest, honor, and felicity in them. Two generic terms in each category are requisite, indeed essential, to their proper appreciation. These are the finite

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and the infinite, the temporal and the eternal, the material and the immaterial, the earthly and the heavenly. But we presume not now to analyze or develope them. We have often in some form, indeed, in various forms, dwelt upon them in the course of your studies. We have reason to hope that you will never lose sight of them.

But it is indispensable, young gentlemen, to your interest, honor and happiness, temporal, spiritual, and eternal, that you place your feet upon the rock of ages, and, through the telescope of faith, survey the regions beyond the milky way; and then on the topmost round of Jacob's ladder, look northward and southward, eastward and westward over the new heavens and the new earth which are pictures to your intellectual and spiritual vision on the heaven delineated map of man's future and eternal paradise, sketched by the pen of Divine inspiration. No son of earth can wisely direct his steps across the isthmus of time without the habitual, the constant use of the telescope of faith, standing too, on the loftiest peak of Mount Zion.

Your attainments in language, science and the arts are such as to qualify you for usefulness in its social system, and to enrich you with appropriate rewards, both temporal and everlasting. "There is that scattereth and yet encreaseth;" there is too, according to Solomon a niggardly "withholding more than is meet, and it tendeth to poverty." The miser is twice cursed—starved in the world that now is, and damned in that which is to come. It is more blessed to give than to receive. It is so, not merely in goods and chattels, but also in communicating learning, science and art to our own species.

But there is one pursuit paramount to all others in its fruits and influences, and, therefore, more to be desired and sought after than any other object, indeed in its full development paramount to all other acquisitions. We shall collate from the pen of the wisest man that ever lived, a few encomiums on this pursuit:—

"When wisdom entereth into thy heart and knowledge is pleasant to thy soul, discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the wicked; from the man that speaketh perverse things, who leave the paths of uprightness to walk in the ways of darkness.—Prov. ii., 10, 13. "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandize of it is better than the merchandize of silver and the encrease thereof than fine gold. It is more precious than rubies: all the things you can desire are not to be compared to it. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness; and all her paths are peace. It is a tree of life to those who lay hold on it, and happy is every one who retaineth it."—Prov. iii., 13, 18. "Therefore," he adds; "Get

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wisdom, get understanding, forget it not. It will preserve thee. Wisdom is the principal thing, therefore get wisdom."

In personifying it, he adds—"Exalt wisdom and she will promote thee, she will bring thee to honor when thou dost embrace her: she will give to thy head a graceful garland, she shall compass thee with a crown of glory."—Prov. iv., 5, 9. "He that getteth wisdom loveth his own soul."—Prov. xix., 18. "Wisdom is better than rubies, and all the things that may be desired are not to be compared to it."—Prov. viii., 11.

But when all these commendations and encomiums are interpreted in their contextual bearings and relations they seem to culminate in two words *piety* and *humanity*. Piety and humanity are, indeed, the essential elements of wisdom, according to Solomon, the wisest of men and the prince of princes.

An impious man is necessarily an ungrateful man. A pious man is always a grateful man. So Paul uses the term when speaking of the necessity and importance of teaching children gratitude to parents, "Let children," says he, "learn to shew *piety* at home, requiting their parents." This is filial gratitude. In the Italian and Spanish tongues pity and piety are expressed by one and the same words.

But we seem to have forgotten that we are addressing those who have taken the first degree in the liberal arts and sciences, who are elevated to the honor of Bachelors of Arts. We congratulate you, young gentlemen, on attaining to the state of Bachelorship, as defined by Noah Webster, and take occasion therefrom to impress upon the tablet of your memory the fact—that memory as well as iron rusts, and that languages and sciences disintegrate and decompose even when imprinted on the tablet of human memory. Hence the necessity and importance of not merely protecting your classics and best books from the dust and the moth, but yourselves from being moths to the community.

In our late travels in Tennessee, Alabama, and Mississippi, with our usual inquisitiveness as to the whereabout and whatabout of our Graduates of Bethany College, we had the pleasure to learn that there was not one drone amongst them, and only one in the Epicene gender, sitting on the fence. He was, indeed, a *rara avis in terris simillima nigroque Cygno*—(a rare bird in the land and very like to a black swan). We hope he has come down on the right side, and that he will never again sit down upon *a worm fence*. (We have always had a partiality for the post and rail, and for having the post well charred.) It is the best economy in the *long run*, as agriculturists say. And its moral is just as true, as that "while prosperity makes friends adversity tries them."

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But not to slide into the enigmatic style, or to speak in parables, we would say to you, young gentlemen, that your Alma Mater has very considerable capital in you—the largest graduating class in our annals. Your influence must be felt in a large area and for a long time, probably for generations to come. Influence for good or for evil, such influence as you must possess and wield, is not for a day or for a life time. It may extend through successive generations. It cannot be limited to one generation or to one class of benefactions to contemporaries; for it may extend through successive generations, and in breadth as well as in length, temporally, spiritually, and eternally be advantageous or disadvantageous to humanity. Many harvests of weal or woe may be reaped from the seed you sow. Think of a Luther, a Calvin, a Zuinglius, a Melancthon, a Knox, a Wesley. Think of a Washington, a Franklin, a William Penn. Think of a Newton, a Bacon, a Locke. I do not commend to you a political life, else I would remind you of a Webster, a Clay, a Calhoun, *et id omne genus*. Nor would I lay one offering on the altar of the lusts of the flesh, the lusts of the eye, or the pride of life. Nor could I commend to you, because I cannot approve any form of pure animalism, however lauded and glorified—however worshipped or adored. These looked at from Mount Sinai or Mount Zion, are superlatively contemptible, when placed in antithesis or contrast with the scenes that transpired upon their glorified summits.

But, young gentlemen, we cannot all be great men in the common acceptance of this word. We have, indeed, many species of great men. Samson was a great man in physical strength. Solomon was a great man in human and Divine wisdom. Newton was a great man as an astronomer and a philosopher in physical science. Paul was a great man as an Apostle of Jesus Christ. Macaulay says, in his history of the 17th Century—That, although there were many clever men in that century, there were, at his angle of vision, but two great men,—"these were John Milton, and John Bunyan—the tinker, and the author of the Pilgrim's Progress." These, indeed, were great men. Solomon, however, in his superlative wisdom, gives his conception of a great man in these words—"He who is slow to anger is better than the mighty, and he that ruleth his spirit better than he that taketh a city."—Prov. xvi., 32.

Self-government is, therefore, the greatest victory that man can achieve. But without supernatural, that is without Divine aid, no man ever did gain an absolute ascendency over himself. Paul could do all things in this category by Christ strengthening him, and we also can do all things enjoined on us through Christ strengthening us. But without this aid neither Paul nor we could do all

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things essential to God's glory and to our own dignity, honor, and happiness. Therefore, "the fear of the Lord is the beginning of wisdom, and to depart from evil is understanding."

Young gentlemen, you were born under the star of Jacob, under the bright and the morning star of a glorious day of grace. You have a splendid destiny opened to your vision. Not a political destiny only, in a new world, guaranteeing to you all the temporal and material wants of man—life, liberty, and the free and unembarrassed pursuit of happiness, in all its forms, material, intellectual, moral and religious. You have, too, chartered rights in a Divine institution, commensurate with the universe and lasting as the ages of eternity. You have no mundane, no rational, moral, or religious craving in your nature, no appetency for any form of true enjoyment, for which the most liberal and the most enduring provisions have not been made. So that eye has not seen, ear has not heard, nor human heart conceived the number, the variety, the riches, the glory of the incorruptible and unfading provisions of the inheritance of the Saints in light and life everlasting. To barter, to sell this rich estate for a mess of pottage, for the momentary fruition of sin in any of its forms, developments, or blandishments, would be a frenzy, a folly, the most consummate within the whole area of human aberrations. Seize, then, the palm of victory, the crown of glory and make your calling and election sure. A. C.

OPINIONISMS.—*No. I.*

According to Noah Webster, our most celebrated lexicographer, *opinion* is a member of an ancient family of one and thirty members or branches. It is of a Roman stock of high antiquity, maternally descended from a Grecian family—*epinoia*, found once only in the Christian Scriptures. Acts viii., 32. In this case *epinoia* is translated by Beza *machinatio*. But the Vulgate and Erasmus employ *cogitatio*—or thought. "Too much diluted," says Edward Leigh, Esquire, of Oxford, England.

But as to the popular or pulpit use of this word *opinion*, it is to be much regretted that, while in a large majority of cases, it indicates an imperfect conception or idea, it has been alienated from its own proper family, and made equivalent or tantamount to *faith*.

They are the poles apart. Faith is no more opinion than is any one of the five senses an opinion. According to our most approved lexicography and lexicographers, Opinion is merely "the judgment which the mind forms of any proposition, statement, theory, or event, the truth or falsehood of which is sustained by a degree of evidence

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that renders it *probable*, but does not produce absolute knowledge or certainty." To assent to any theory, doctrine, or teaching, is the poles apart from the full assurance of faith in credible or well authenticated testimony. Faith and testimony, if not correlate terms, are in some sense relative terms. Where there is testimony there may be faith, but where there is no testimony there can be no faith.

According to the most strict analysis and observation of the human mind and its operations, we can philologically say—We *assent* to an opinion, a theory, a philosophical, or mathematical demonstration. We cannot *believe* them. *No testimony, no faith* has been with us a maxim, time out of mind. Strong testimony, strong faith; weak testimony, weak faith; large testimony, large faith; little testimony little faith. Grammatically and logically this is a class of axiomatic oracles.

We have also great faith and little faith, strong faith and weak faith, in the canonical Scripture style. Faith, indeed, sometimes culminates in vision, and hope in fruition. Faith looks up and looks down, looks into the past, the present, and the future. Hope looks only into the future, and upon future good. Love looks only and always upon the beautiful, whenever and wherever seen.

Orthodox or heterodox sermons, pamphlets, books, folios, have bewildered myriads of our contemporaries and babelized their minds. They are fruitful in opinions, sects, schisms, and heresies. And most unfortunate of all, they metamorphose their opinions, into zeal for the glory of God.

Just at this moment there were put into my hand two discourses, "On the Father, Son, and Holy Spirit delivered before the Christian congregation at Jacksonville, Illinois, by its pastor, W. S. Russell," April 18, 1859. The text is the great commission given by the Lord before his ascension into heaven, as reported by the Apostle Matthew, xxviii., 19.

On reading it with all attention, and much respect, and the most fraternal feelings for its author, I feel obliged to review with all candor and impartiality, this development of his progress and attainments in Christian knowledge.

"Baptized into God, and into Christ, and into the Holy Spirit"—page 6. A few specimens must suffice for the present. This is not the Apostolic formula nor the meaning of it. It does not give a full and just presentation of the three personalities as presented in the text. *God is not distinguished from Christ and from the Holy Spirit* "Baptized into the God, and into the Christ, and into the Holy Spirit,' is not identical with Baptized "into the name of the Father, and of the Son, and of the Holy Spirit." I fear to touch the Ark of the

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Covenant of the Divine Sovereignty in this prescribed language. "God, Christ, and the Holy Spirit" are not identical with *into the name of the Father, and of the Son, and of the Holy Spirit.* Were not this a *positive* ordinance and not merely a moral institution, we could with more readiness overlook this freedom of interpretation.

As our Brother Russell occupies, and from his mental constitution and attainments must occupy, a prominent place amongst our brotherhood, we are more solicitous for his perfection as a teacher of languages, sciences and the Christian Institution. We are constrained to notice with special attention whatsoever might impair his standing and influence in the community at large. We shall do this faithfully and affectionately.

Speaking on page 8th of the "*Old and New Testaments,*" he says—"We can clearly discern three dispensations or great periods, in each of which Jehovah revealed a new power of his nature—a new *manifestation of his essence.*"

This "power of his nature" and "*manifestation of his essence,*" is a style wholly uncanonical—and to the multitude of readers probably unintelligible. A manifestation of the *Divine essence,* is entirely inconceivable. Can any living man conceive of any essence absolute. God, who is not *a* spirit, *a* light, *a* love, but *Spirit, light* and *love* absolute, cannot be apprehended, much less comprehended, in his absolute nature or essence; and, therefore, "a new" or an old "manifestation of the *Divine essence*" never has been presented to *mortal* man.

The metaphysics of the past or of the present day, whether in the masterly hands of a Coleridge, a Plato, an Aristotle, or a Liebnitz, are, one and all, impotent to originate one Spiritual conception of an essence absolute, or the sub-basis of a man, an angel, or a demon.

The best reason why man is not able to appreciate these creations, and agencies, and natures, and essences, is, because he has no use for them in this house of clay; and, therefore, he will hereafter, when ransomed from death and the grave, have a spiritual body exquisitely organized for a spiritual universe, and all its spiritual and eternal enjoyments.

Next to "the manifestation of the essence of God," there is, he adds, a more appreciable idea of "consecration of one's self to God, to Christ and to the Holy Spirit." There is here, too, an unwarrantable ultraism. The Christian is, indeed, to be consecrated to God the Father, and to the Lord Jesus Christ, but the idea of consecration *to* the Holy Spirit is no where indicated in the Christian Scriptures. There is no such consecration named in Holy Writ; and, indeed, such an idea would conflict with the Evangelical economy, which is

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most felicitously presented to us in the Christian Scriptures. God the Father so loved the world as to send his only begotten Son to redeem man. And the Lord Jesus so loved the world as voluntarily to present himself as a sin offering for man; and then he promised, with the consent of his Father, to send the Holy Spirit to enlighten, sanctify, and comfort his people, and, for this end, he becomes the Holy Guest *in* man. He was constituted to be the advocate for Christ and to be the consoler, the sanctifier of Christ's body—the Church; in which he is to continue till the Lord Jesus appear a second time to gather home the harvest of his toils and sacrifice.

Brother Russell seems to be at sea without compass or pilot. His idea of consecration of one's self to God, to Christ, to the Holy Spirit, is a pure speculation as *he teaches it*. *The Evangelical worship taught ever since the day of Pentecost, after Christ's ascension, terminates on the Father being offered, by the Son and through the Holy Guest, working in us through his living oracles.* Can any one evangelically pray to a Holy Spirit which is in him?

This is the kernel of the whole evangelical economy. The Law, the Prophets, the Lord Jesus and his Apostles all terminate and culminate in this soul enraptured consummation.

Our brother seems to have been dabbling in the muddy and shallow waters of an empty and deceitful philosophy, or to have been dipping buckets into empty wells and drawing nothing out. I know the premises, I know there is no Spiritual light, nor life, nor health, nor salvation in them. I know the lives these philosophers have led, their day dreams, and their night dreams. What have they achieved? What have they achieved for God, for Christ, for man?

But I must remonstrate still farther against this terminology—even against this "climax of divinity." There is no such climax in Divine revelation. Nor have we a full revelation of the "Infinite One" in his "*threefold character.*" Even "threefold *personality*" is scarcely tolerable; but "the Infinite one in his threefold character," is still less acceptable.

Are the Father, the Son, and the Holy Spirit, three Divine persons or three Divine characters of one Jehovah!!!

On page 11, he says, "We are committed before heaven and earth to take up our crosses and bear them after him." How is it that he so reads the Scriptures? Are we amongst the contemporaries of the Lord when *the Cross* was in fashion. There is no such phrase nor precept nor oracle in the Acts of the Apostles, none in the preachings of the Apostles from the setting up of Christ's Kingdom upon the day of Pentecost to the end of the Apocalypse! The word Cross is not once found in the Acts of the Apostles.

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There is now no cross under our government. In other words there is no persecution in our country, nor any where in Protestant Christendom against Christ or Christianity. Hence no man in these United States has to carry a cross for Christ's sake. This loose, illogical, and fanciful style of preaching and teaching Christ and his Gospel, is not warranted by a single period or sentence in all the reported preachings of the Apostles of Christ since the day of Pentecost.

Brother Russell's speculation upon the word *Logos* is questionable. "*Logos*," he affirms, "primarily means *reason*, and is rendered *word* in that this is a means of the reason's revealing its hidden thoughts and principles." This is rather a questionable assumption. Reason in no case in Holy Writ is contemplated or represented as "*revealing*" any thing. Our Heavenly Father never gave to reason the power of *revealing* anything, Spiritual or Divine. Its province is to examine that which is subjected to it, and to pass sentence on it. But it was not created, to originate or to reveal any thing. Reason, like the carpenter's measure or rule, compares and gives the result, but creates nothing in a primary or secondary sense. "Reason's revealings" do not constitute a canonical phrase or term in any sound philosophy, or in any lexicography known to me. Imagination and reason are not convertible terms—their province is as distinct as that of seeing and hearing. Imagination makes images and reason measures them.

On page 12 we read—"All external modes of working we have found perfected in Christ;—this third agent is announced as Spirit, remains Spirit, and consequently works only in Spirits, that are to be born of Spirit."—P. 12.

This is rather too positive and dogmatical in form, but appreciating the earnestness and sincerity and zeal of its author, we can bear with it. This working *in* or on unregenerate Spirits to regenerate them by positive impact, as the potter upon his clay, is rather too bald a representation or assertion to satisfy the demands of the age. Our Lord's Prayer, reported John 17, presents an instrumentality in harmony with all his teachings. His words are—"*Sanctify them through thy truth.* Thy word is the truth." There is no personal sanctification or separation to God but through the preached Gospel, or the Gospel as expounded in the Sacred Record of the Apostles and Evangelists of Jesus Christ. It is not a mechanical, an ecclesiastical operation or formal affair, as was the outward and sensible consecration of the Jewish Tabernacle or Temple. Shadows they were, indeed, of better things to come. But the intercessory prayer of the Great Teacher was and is:—"Sanctify them through thy truth, thy word is the truth."—John xvii., 17. "For their sakes I sanctify my-

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self"—(separate and devote myself) "that they also may be sanctified through the truth." Paul before Agrippa quotes the Lord himself as saying to him—that he sent him to the Gentiles—"to open their eyes, to turn them from darkness to light, and from the power of Satan to God;" for what purpose? "that they may receive forgiveness of sins, and an inheritance amongst the sanctified *through faith in me*, or through the faith in me."—Acts xxvi., 18.

No impact of Spirit upon Spirit, and still less a theory of it, ever convicted a sinner, or sanctified or comforted a saint.

Here follows a curious period,—"All external modes of working we have found perfected in Christ; this third agent is announced as Spirit, remains Spirit, and consequently works only in Spirits that are to be born of Spirit." Does he not work in the hearts or in the spirits of those that do believe! So why affirm that the Holy Spirit "*works only in Spirits that are to be born of Spirit!*"—Page 12. But have we any *revelation* of one Spirit or of any Spirit, human or Divine, working in, on, or upon another Spirit by mere physical or metaphysical impact, touch, or impression as by immediate contact! Cicero, the orator, made a deep and an abiding impression upon the Roman people. But was it by impact? Let no one think that we compare Spiritual or Divine impressions to the impressions made by Demosthenes or Cicero, in the zenith of their glory; but we wish to illustrate or exemplify the currency of language and the instrumentalities which are always implied in speaking of the deeds or works of the men of mark, of large stature in the drama of human life.

Physical and Spiritual agencies are the poles apart. There is positive contact, or impact in all material impressions and agencies, in changing the conditions of material things. But there are no such operations, contacts, or impacts in the universe of mind and spirit. Ideas, motives, or reasons are presented in language, or in pictures—words for the ear and pictures for the eye. And, indeed, language is but pictured ideas, emotions, volitions and actions.

"And yet enlightens darkened souls!" Did he not always enlighten the understanding of man. He adds—"and gives the understanding mind that is appreciative of the Saviour's teachings." This terminology needs a glossary even for the learned as well as for the common reader. Another sample must suffice at present. "The intimate relation of this third Divine agent to the two former—the relation of enlightener towards the Son, and of strengthener towards the Father is explained in these passages which declare that by the Spirit, Father and Son come into men."—Page 13. "They no longer stand without merely; the one as a lawgiver, demanding strict obedience; the other as a teacher, unfolding the Divine reason; but while all *that*

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is necessary ot the periods of Law and Teaching still stand, and serve continually their indispensable preliminary work, the Divine authors of law and gospel come into man, and supplement their former work, giving new energy to will and reason."—Page 13. This may be edifying to angels and philosophers, but not to the church nor to the state. This, I presume to say, is not intentional on the part of the writer himself; but, whether or not, it is nevertheless a dead and a killing letter to the inquisitive searcher after the path of life.

In what a striking antithesis stands this philosophy to the teachings of one Paul, who said to the church in Corinth—"I declare to you, brethren, the Gospel which I once preached to you—how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; which Gospel you have received and in which you stand and by which you are saved, if you keep these facts in memory which I delivered to you."

Our young brother is rather sanguine in his temperament and assumes too much for his strength. I can sympathize with him in all his endeavors to elevate the standard of spirituality amongst our contemporaries, and especially amongst those who are preaching the Gospel of the Son of God.

We have the word (*euangelion*) *Gospel* some *seventy-seven* times in the Christian Scriptures. We find it often in connexion with *Christ* and with God, but not once in connexion with the Holy Spirit in the whole Christian Scriptures.

Some of our old Rabbis, and our young preachers, are more intent and laborious in preaching the Gospel of the Holy Spirit, than in preaching the Gospel of the Lord Jesus Christ.

I commend Brother Russell for his labors in the Gospel as it was in the beginning; and I sympathize with him in his zeal for a more enlarged and marked spirituality on the part of our contemporary professors. A. C.

A True Eastern Epistle.—The Sultan on conferring a pension of 6000f. on Mdlle. Eveillard, daughter of the French Consul, murdered at Jeddah, wrote to her the following letter:—"Abdul Medjid Khan to the young daughter of the regretted Consul of France at Jeddah.—Some insensate wretches have immolated a just man, the father of a family. They have left alone and an orphan the child of his blood and of his affection. May Almighty God permit his servant Abdul Medjid to become the second father of the young girl, and may this flower of the West not refuse the friendly dew which is offered to her by him who would give his power and his life to cicatrise the eternal wound made in her young heart. This is the prayer of the unworthy servant of God, Judge of the innocent and Guilty, Abdul Medjid Khan."

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SYNOPTICAL EXPOSITION OF SCRIPTURE.

No. VIII.—Romans v: 11-21.

Dear Bro. M.—It is generally conceded that the latter part of the fifth chapter of Paul's letter to the Romans, is one of the most obscure portions of the New Testament. This opinion may be true. Certainly it seems to be fully warranted by the many conflicting views that have been entertained respecting the meaning of this passage. Still, however, I am inclined to believe that the difficulty in understanding it is more apparent than real; and that if we will only make ourselves sufficiently familiar with Paul's style, and then follow the logical thread of his argument, without regard to the tenets of Calvinism, Arminianism, Universalism, or any other ism, we may all comprehend the very important lesson which is here taught.

The general scope of the writer is evidently to illustrate the great extent and fullness of the atonement,* which has been procured for all, through the sin-offering of Jesus Christ. This he does by showing its influence and power, first in cancelling the effects of Adam's first disobedience; and secondly in making expiation for our own personal guilt.

But here follows the stumbling-block, over which most commentators have fallen. The logical connection between the preceding paragraph and the main scope of what follows is not expressed. It is left to be supplied by the reader: and the connection is directly formed between the last phrase of the eleventh verse, and the first subordinate topic which the Apostle has here introduced, for the purpose of explaining and illustrating his general theme. His reference to the reconciliation which we enjoy *through Jesus Christ*, suggested to his mind the condemnation which has come upon the whole world *through the sin of Adam*. And after his usual manner of writing, he immediately seizes upon it, as a means of illustrating the superabounding fullness of the means of reconciliation and redemption, that have been freely procured for the whole world through the obedience and sufferings of Jesus Christ.

* When our Common English Version was made in 1611, it seems that the words *atonement* and *reconciliation* were synonymous. But since that time our English theological nomenclature has been somewhat modified. The word *atonement* is now specifically used to denote the price paid to justice, or the satisfaction that was rendered to the claims of the Divine government, through the death of Jesus Christ, by means of which God has been propitiated and man reconciled. The Greek word καταλλαγη here seems to comprehend the idea of both atonement and reconciliation.

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But before he has time to state his illustration, or even to complete the first sentence of his argument, his thoughts are carried away by a subordinate idea. And, after partially developing it, his very active mind, ever obedient to the laws of suggestion, seizes upon a second; and again upon a third: so that he does not really reach the main point of his argument drawn from the extent and influence of the Adamic transgression, before the beginning of the eighteenth verse. All this will become more evident as we proceed with the analysis of the passage.

Commencing then with the beginning of our present lesson, it is quite evident that the design of the Apostle in the twelfth verse, is to state the fact, afterwards more fully developed, that all men are regarded and treated as sinners, under the Divine administration, in consequence of their connection with the first disobedience of Adam. But to many this has always been a most startling hypothesis. They cannot comprehend how, or why it is, that any individual should suffer for the sin of another. And hence Paul, even before finishing the first sentence of his main argument, proceeds in the next verse, not to explain *how* it is, or *why* it is; but simply to establish the alleged fact. For this purpose he appeals to the death of infants and idiots, who have never, like Adam, sinned in their own persons. Here is a fact which philosophers may dispose of as they please, but which proves beyond the possibility of a doubt, that Adam, by his disobedience has brought death, as a penal evil, upon his entire posterity.

This last thought again suggested an analogy between Adam and Christ. They have both had an influence upon the whole human race. And hence, Paul remarks that the first Adam was a type of the second.

But here, again, there was danger that some would misunderstand and misapply this analogy: that they would carry the comparison beyond its true and legitimate limits. And hence, it was also necessary to guard against this extreme. For this purpose, therefore, the Apostle next notices the points of contrast or dissimilarity that exist between the influences which Adam and Christ have exercised upon the whole human race. They differ, he says, in two respects: both in *kind* and in *degree*. The influence of Adam's disobedience was for justification. The condemnation through Adam had also respect to but one offence: but the justification through Christ has reference to many offences.

Having then sufficiently guarded his readers on the points of analogy and contrast, the Apostle next resumes in the eighteenth verse the same topic with which he commenced his illustration in the

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twelfth. "As through one offence," says he "the sentence came upon all men to condemnation; so, also by one act of obedience, the sentence came upon all men to justification of life. For, as through the disobedience of the one man, the many were constituted sinners; so by the obedience of the one, the many shall be constituted righteous."

The meaning of these words has long been a subject of controversy. Those who advocate the doctrine of a particular or limited atonement, restrict the meaning of the words *all* and *many* in the second member of these two antithetical clauses, by the conditions of the Covenant which they allege was made with Christ as the representative of a certain elect portion of the human race. They therefore suppose that the passage may be rendered or paraphrased thus: "As in Adam all that he represented in the first covenant died; even so all that Christ represented in the second covenant shall be made alive."

But to this the Universalist triumphantly replies, that such a construction is wholly unwarranted by any just principle of interpretation. If the words "*all*" and "*many*" represent the whole human race in the first member of the antithesis, they must have an equal extension in the second. And this principle is now very generally conceded by the latest writers on Sacred Hermeneutics.

How, then, many of your scholars will, no doubt exclaim, can we avoid the doctrine and dogmas of the Universalists. This question, like many others, is more easily asked than answered. It may, however, be answered; and answered, I think, to the entire satisfaction of all who will properly examine the premises. We have only to inquire, What is the Apostle's subject? What is he writing about? And in order to simplify the matter as much as possible, we may, for the present, eliminate or disregard the parenthesis embracing the 13th, 14th, 15th, 16th, and 17th verses. These are merely explanatory; and do not affect either the extension or the comprehension of the conclusion. Reading then in connection the 12th, 18th, and 19th verses, I think it will be clearly evident to every discriminating mind, that the object of the Apostle is first *to trace the influence of Adam's disobedience upon the whole world; and secondly to showing the effect of Christ's obedience in counteracting, cancelling, and removing all the evil consequences of the Adamic transgression.*

That his subject does not comprehend the sins committed by each and every individual in his own person, is evident from several considerations.

1. He has himself in the 16th verse guarded us against this assumption: and limited the discussion to the first disobedience of Adam.

2. The same idea is also clearly expressed in both the 18th and 19th verses. For, says he, "*as* through one offence, the sentence

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came upon all men to condemnation: *so*, also, by one act of obedience, the sentence came upon all men to justification of life." That is, as Adam brought death upon all men *without any agency on their part*, so Christ will give life to all men, or raise all from the dead, *without any agency on their part*. And again, "*as* through the disobedience of the one man, the many were constituted sinners; *so* by the obedience of the one, the many shall be constituted righteous." That is, as Adam brought condemnation upon all men *without any agency on their part*; just so Christ will justify all men, so far as it respects the influence of Adam's sin, *without any agency on their part*.

3. That the proper scope of the 12th, 18th and 19th verses has respect only to the curse brought upon the whole world by the sin of Adam, and to the influence of Christ's atonement in removing it, is rendered still more evident from what follows in the 20th and 21st verses. "Moreover," says the Apostle, "law was introduced, that the offence might abound; but where sin abounded, grace superabounded: so that as sin reigned by death, even so might grace reign by justification unto eternal life, through Jesus Christ our Lord."

The intention of the writer in these verses, is evidently to give an *additional* illustration of the riches and superabounding fulness of the καταλλαγη or means of reconciliation, expiation, justification, sanctification and redemption, which God has so graciously provided for all mankind through the one offering of the Lamb that taketh away the sin of the world. And hence, we have in this connection several elements which mark a strong and obvious contrast between the particular scope of this, and that of the preceding paragraph.

1. The offence is here represented as abounding under law: that is, evidently, through the multiplied transgressions of those who have lived under law. But all this is mere tautology, if the scope of the preceding section has reference to anything more than the influence of Adam's first disobedience upon the whole world, and its complete cancellation through the obedience of our Lord and Saviour Jesus Christ.

2. The same remark may also be truly predicated of the second clause: "Where sin abounded grace superabounded." But it is quite evident from the connection that these words have *special* reference to the rich provisions that God has made for the expiation of all our personal offences.

3. A third point of contrast is found in the end or object of the grace bestowed in the two cases. In the 18th verse, it is said that "the sentence came upon all men to justification of *life*:" but the provisions of the grace of God, described in the 21st verse, have reference to "*eternal life*."

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4. And hence, there is also a marked difference in God's manner of bestowing and applying his grace in these two cases. In the former, he bestows it *absolutely and unconditionally*. Nothing is required of any man as a condition of enjoying the *life* and justification promised in the 18th and 19th verses. For, "as through one offence the sentence came upon all men to condemnation; even so, by one act of obedience, the sentence came upon all men to justification of life. For, as through the disobedience of the one man, the many were constitute sinners; so by the obedience of one the many shall be constituted righteous." "For, as by Adam all die, even so by Christ shall all be made alive."*.

But in the 21st verse, the style of the Apostle is very different.—He does not say that grace has reigned through justification unto eternal life; or that it ever will so reign. His proposition is *conditional*. He only affirms that God has made every necessary provision, so that grace *might* reign unto eternal life: as it certainly will, in the case of all who comply with the conditions so clearly and so fully discussed in the previous chapters.

These remarks, though brief, are, I trust, sufficient to show, at least, to your more advanced pupils, that, in the first section of our present lesson, the Apostle treats of salvation from the consequences of Adam's first disobedience; and, that in the second, his object is to illustrate still farther, the amazing richness and fullness of the provisions that God has made for the expiation of actual or personal guilt; and, moreover, that deliverance from the former will be universal and unconditional; but, that in order to be saved from the latter, each and every individual must obey from the heart whatever God has made obligatory upon him. Just as our blessed Saviour once said to the Jews, "The hour is coming when all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."†

We now occupy a most favorable stand-point from which to contemplate the whole Christian system; and from which we might most agreeably and most profitably examine and discuss many questions of primary importance pertaining to the scheme and the economy of redemption. But I must close this article with a few remarks on a single topic.

The destiny of those who die in their infancy, has long been a question of interest to multiplied thousands. It is not, however, a subject of direct revelation. It is rather a question of inference. And

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* 1 Cor, xv: 22. † John v: 28–29.

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hence, the answer to it will, of course, vary with the speculative theories that have been entertained of the scheme and economy of redemption.

Those who suppose the universe is governed by a sort of physical, or moral necessity; and that Christianity was provided for the salvation of only a certain limited number, without respect to either their obedience or their disobedience, tell us very frankly, that there are infants in hell; and that they are there simply because God so willed and so ordained from all eternity! Others make baptism the condition and test of infant salvation; and express the hope that all baptized infants will be saved. Others, again, make it a sort of hereditary blessing conveyed from parents to their offspring; and gravely allege that the children of all believing parents will be saved; especially if they have, on the confession of their parents, been baptized into the name of the Father, and of the Son, and of the Holy Spirit. While others, again, seem to limit the blessings of infant salvation by the geographical boundaries of christendom.

But a proper analysis of this fifth chapter of Paul's letter to the Romans completely relieves us from all such absurd speculations. It teaches us, that as infants had no agency whatever, in bringing upon themselves the consequences of sin, so they are not required to exercise any agency in their removal; that as their bodies are laid in the grave, and their whole nature is polluted by the sin of Adam; even so, will they all be raised from the dead, and sanctified in body, soul and spirit by the power of Christ, and through the atoning efficacy of his most precious blood. For, as by one man's disobedience, the many were constituted sinners; so, by the obedience of one, shall the many be constituted righteous."

And when all who died in their infancy, shall be raised from the dead, and purified from all the contaminating influences of Adam's sin, in all the elements of their physical, intellectual and moral nature, then who will bring a charge against any of them? When the books shall be opened, and every one shall stand for himself and be judged for the *deeds done in the body*, will any charge then be found in all the records of heaven against any of these little ones?

Nay, verily. The child that was sacrificed to the Ganges; and that which was devoured by the cannibals of the South Sea; and that which sunk to rest bathed with the tears of sanctified humanity, will then all stand on a perfect equality. And then will be fulfilled in all the rich fulness of its significance, the saying that is written: "Out of the mouths of babes and sucklings thou hast perfected praise."

It was joyful to behold the little children flocking to their Saviour during his last visit to Jerusalem; and to hear them shout "Hosanna!

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hosanna!" to Him that cometh in the name of the Lord. But still more joyful will be the sight, when myriads of such redeemed spirits shall be gathered out of every kindred, and tongue, and people, and nation, around the throne of the universe, to raise their hosannas and hallelujahs to him who has loved them and washed them in his own precious blood.

That you and your scholars may all be there to swell the anthem of our Redeemer's praise, is the fervent prayer of your brother in Christ.

R. M.

"HISTORY OF SOCINIANISM."

This is the title of a learned and very interesting article in the May *number* of the *North British Review*. Socinianism, as a *historical term*, points us to the movement generated by Faustus Socinus, contemporary with Calvin, and illustrious, as "the scion of a noble family, long distinguished in the annals of jurisprudence." But Socinianism, as a form of *religious speculation*, as the movement of *rationalistic negation*, on the great Bible doctrine of the essential divinity of Christ, is older than Socinus, and ante-dates, even the development of scientific theology itself. With the Ebionites, this heresy did not originate, perhaps, so much from rationalistic speculations, as from their "spiritual poverty and narrow-mindedness," but in Arius, a presbyter of Alexandria, and as early as the beginning of the 4th century, we find it in the full scientific form, giving rise to hotter controversies than had ever before agitated the Church, and, at length, the occasion of the *first general* (*œcumenical*) *Council* ever held, the memorable Council of Nice, convened under Constantine the Great, A.D. 325, and for the special purpose of adopting a Confession of Faith on this important point of Doctrine. The student of Church history will recall the ingenious subtleties displayed in this controversy, in the nice distinctions between *sameness* (ὁμοιουσιος) and *similarity* (ὁμοούσιος) of essence, in the Son and the Father, but it is foreign to the purpose of this notice, to dwell upon this aspect of the subject which is presented to us in this article.

After a general survey of the workings and fortunes of this movement in earlier times and in other countries, the writer proceeds with the following sweeping sketch of its development in the United States. He says:

"It is very significant that in the United States, where Unitarianism could develop most freely, its inadequacy should, after a short period of success, have been first realized and admitted. Yet from the beginning of the last century, when many individuals seem to have

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been secretly attached to these opinions, till the year 1821, when the Congregational Union of Massachusetts was rent by them, it seemed as if both in church and college Socinianism was to carry the day. Not forty years have elapsed, and the leading men of the denomination publicly avow that Unitarians have '*as a church*, made no significant or encouraging mark upon the country;' that 'purely historical Unitarianism is fast becoming a local peculiarity, a Boston notion;' and that even the most attached of the laity 'seem to think that the Unitarian denomination will hold out about as long as themselves.'* Startling admissions these, of which the *rationale* appears evident to all except those whom it most nearly concerns, and which point to causes deeper than to be removed either by 'a symbolic, fixed, and multifarious liturgy,' or by an itinerant ministry. At present the number of *Congregational* Unitarian ministers in the United States and in Canada amounts to nearly 300, of whom, however, only 207 are in charges; that of congregations to 250. Besides the Theological Hall at Harvard University, Cambridge, which in 1858 was attended by 17 students, the Unitarians have another and inferior institution in the west (Meadville, Theological School), founded in 1844 by H. J. Huidekooper, Esq. Although Massachusetts, and especially the city of Boston, which presently numbers 22 Unitarian chapels, claim to be the headquarters of American Unitarianism, the majority even in that State is with the orthodox. Divided into 'Reactionaries,' who seem to deplore their isolation from the historical Church, 'Holdfasts,' or Historical Unitarians, and 'Progressive,' or semi-Deists, the loose bond of common negation seems too weak to hold them much longer together. If such be the state of Congregational Unitarianism, scarce more than a sentence or two are necessary to describe the other anti-Trinitarian sects of America. The so-called 'Christians' are an off-shoot from the Baptists in the north, the methodists in the south, and the Presbyterians in the west. In 1844 they were said to number 1500 churches, the same number of ministers, 600 licentiates (mostly uneducated men), 325,000 members, and about 500,000 adherents. The 'Hicksite or Unitarian Quakers derive their name from Elias Hicks, who took a leading part in the Trinitarian controversy which rent the Quakers into two parties. The 'Universalists,' almost entirely Unitarians, consisted in 1858 of 1098 societies, and numbered 621 preachers."

It is evident that the writer intends to include among "The other anti-Trinitarian sects of America," under the class of "so-called *Christians*," our brotherhood of Disciples, and thus repeat against us, again, the old misrepresentation, of which we have so often complained, viz., *that we are in sentiment, Unitarians.* This appears from the statements he makes, as to the number of their Churches, Ministers, Members, etc. Often as this injurious charge has been denied, and widely as it is known to be false, yet, such is the readiness and even greediness with which sectarian sensitiveness and jealousy take

* Speech of Dr. Bellows at the meeting of the American Unitarian Association, 25th May, 1858.

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up and circulate an evil report against any and all, who may raise the cry of reformation, that we still find it necessary to call the attention of our contemporaries to the misrepresentation, and to complain, that either directly or by implication, even such journals as the *North British Review* should give it countenance and currency.

We have been so amazed at the persistency of some of our enemies in echoing this slander against our people, that we have been constrained to feel that, perhaps, there might be, somewhere, in some of our writings or teachings, either an express declaration of this heretical doctrine, or the advocacy of some collateral doctrines, that might practically involve it; and accordingly, with the amplest means for its discovery, and with the sincerest desire to find out and know the truth, we have made diligent search and kept an open eye as to things at home and abroad, and yet, we have not been able to find, that there is the least shadow of ground for the charge that we are Unitarians, in our faith as to the Messiah. On the contrary I do not know any denomination of professed Christians that more constantly or earnestly preaches, Christ and Him crucified, than do the Disciples. We have never heard or read from any one, grander, sublimer, or more honoring depictures of the transcendent dignity and glory of our Saviour as at once the Son of Man and the Son of God, than may be heard in almost every discourse that, in these latter days falls from the lips of Alexander Campbell. Christ in his peerless dignity, the exalted Sovereign of the Universe, the King of kings, and Lord of lords, invested with all authority in heaven and earth—this is the theme of his steadfast faith and ripened piety, the treasury of his heart's long and laborious gatherings in the service of the Master.

How, then, can it have come that we should have been, and still continue to be stigmatised as denying the true and essential Divinity of the Saviour, and branded slanderously, in some cases—falsely in all, as Unitarians or Socinians? for we agree with the writer in the *Review* that Socinian theology summed up and combined the various phases of the rationalistic movement" (on this subject) "preceding the Reformation." We can account for this strange perversion of our faith with respect to Christ in but one way. It is this. From the very commencement of the "Reformation," as a plea for the restoration of Primitive Christianity, in faith and practice, there was a marked difference, made and insisted on, between *faith* and *opinion*; between the testimony of God, and the reasonings of men; the words of the Spirit, and human inferences. Faith in the testimony of God and obedience to the Commandments of Jesus have been earnestly and constantly set forth as the true Scriptural bond of

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union ; and not an agreement in any abstract views or opinions upon what is written or spoken by Divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds have been allowed no place in our religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sectaries, as *extremes* begotten by each other, we have cautiously avoided them, as equidistant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution. We have labored for the unity of the spirit in the bond of peace, in the practical acknowledgment of "one Lord, one immersion, one body, one Spirit, one hope, and one God and Father of all;" not in unity of opinions, nor in unity of forms, ceremonies or modes of worship."

Now we can understand how a hasty judgment, poisoned too by prejudice, could easily conclude that, because these speculations have been ignored, therefore, the *vital facts* that may be supposed to be involved in them, are also rejected from our faith. That because we do not demand of one who comes, confessing his faith in Jesus, as "the Messiah, the Son of the living God," that he shall also declare his convictions as to the controversy about his *essence*, as *homoousios* or *homoiousios*, therefore, of course, we deny the divinity of Christ, our Saviour, altogether, and are Unitarians!

This, doubtless, has been the main part of the logic, by which the mighty odium of this alarming heresy has been proven against us, even in our very throats! But does not the logic look both ways? Cannot the Unitarian, in harmony with his own theory, retort—"Sir, this venerable error of Trinitarianism is overshadowing the land,—there are many passages of Scripture supposed to teach it. You ignore the issue. You must come out and say with us, *homoiousios*, or we will hand you over to the Trinitarians." Verily, it were as reasonable, by this method and from these premises, to conclude that we are Trinitarians as Unitarians, and *vice versa*. But an argument which proves too much, or, equally well, positions that are logical contraries, can prove nothing. It is only the perversion of prejudice, making plausible to the thoughtless, the foregone conclusions of a willful spirit of opposition.

Now, we solemnly protest against all such liberties with the good name and Christian standing of a large body of as devoted disciples and faithful followers of the Lord Jesus as ever wore his name. We will give place to no people in honoring Him,—in fully and unreservedly believing about him, everything that the Scriptures say of Him, and trusting in Him as our divine Saviour, "The Lamb of God,

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that taketh away the sins of the world," *the only name given under heaven whereby we can be saved*; and yet we will not demand of the penitent believer, nor concede that the self-styled orthodox, shall demand of us as essential to our good standing in the Church, any expression of opinion as to the questions concerning "*transferred Divinity*." "*Deus verus*, or "*Deus ex se*." "*Verus homo*," or "*purus est vulgaris homo*," and other like jargon of the schools, alike unknown to the language of Scripture, and unintelligible to the thousands, who panting for eternal life, seek it through an humble reliance in Christ Jesus our Lord.

Whilst, no doubt, there are many amongst us who would be quite willing, as *individuals*, to set down to a theological catechism on the subject of the Trinity, and who could pass such an ordeal to the full satisfaction of Athanasius himself, there are thousands who, while they would go to the stake, sooner than renounce their faith in Christ, would turn away from such speculations, as, not only beyond the sphere of their reflections, but barren of any food for faith or fruit of love in the development of the Christian life. Nor is this peculiar to us as a Christian organization, either as to this, or certain other speculative points, that have been the grounds of sectarian controversy and strife. How many of the thousands, who, yearly, present themselves for admission into the various orthodox denominations of the day, have or could give any scientific expression to their views (or *faith* as it is unphilosophically called,) on the "*five points*" of Calvinism, or the counter *five* of Arminianism? I have been struck with the fact, that many of the clergy, even, in some of these divisions are not even able to tell what these *points* are. If their excommunication from the fellowship of their party should hang upon it, they could not correctly state the doctrines of these "five points," respectively to Calvinism and Arminianism! If any one doubts this, let him ask the first "Itinerant Preacher" he meets, "Sir, what are the '*five points*' of Calvinism and what the '*five*' of Arminianism?" and ten to one, if it does not make him scratch his noddle in acknowledged ignorance. Still more would he be at a loss, were he required to state in the terms of Scientific Theology, the precise doctrines of Trinitarianism. Demand of him a speculative development of the *Logos*, what he understands as to the τριας (*trias*), as discussed by Theophilus, or the doctrinal import of the word *trinitas* (*trinity*), as first introduced by Tertullian, and he will either tell you, that he cannot explain them, or else prove his ignorance by the confusion of his efforts to appear learned.

Practically, therefore, these *speculations*, as such, are ignored, even by those who pretend to make so much of them:—and, from the very

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necessity of the case, a necessity imposed by the limitations of human intelligence in the direction of the speculative power, they must ever be held in subordination, as no essential part of the *Regula fidei* in the broad bond of our Christian fellowship. Faith, in the *Father*, *Son*, and *Holy Spirit* is now and has ever been considered essential, and it is into a new and Sacred relation to *these*, that we claim to be introduced in Baptism, being "baptized *into* the name of the *Father* and of the *Son* and of the *Holy Spirit*, and this *in* the name, or by the *authority*, of the Lord Jesus. No less than this may do, but this "apart, be it remembered, from every speculative development of the Logos." This was and is the doctrine of Primitive Christianity,—in this historico-epic form we find it in what is commonly called the Apostles' Creed, without any further allusion to the unity of the Deity,—and by this, and upon this, let us stand and seek to be united!

W. K. P.

REPLY OF DR. D. R. CAMPBELL.

ELDER A. CAMPBELL,—*Dear Sir*—Your last response, published in the *Harbinger* for March, is before me. Let me briefly notice it as it deserves. It presents your scholarship and your candor in a sorry light.

Respecting your scholarship, shall I tell you that, through your dullness, you have utterly misconceived the point of my illustrative example, and consequently have most ludicrously stultified yourself. By the mere presentation of my first examples, "preached the duty of immersion for the remission of sins," I designed to expose and set aside the false principle upon which you attempt to extract the dogma of baptismal remission from the words, "preached the baptism of repentance for the remission of sins." This you did not perceive, but stupidly enough conceived that my object was to illustrate the import of the passages whereas my obvious and avowed object was to illustrate the falsity of your principle of criticism! You went to work, and what cutting and slashing!—at what? Simply at your own dull misconception, your own stupid, uncritical ignorance! It was a ludicrous mistake to be sure. Many have perceived it; and many a smile it has been found impossible to repress! What critical powers! what learned labor!—to do what? Simply what I had hoped every one of ordinary perspicuity would intuitively do for himself the moment the two sentences were seen side by side, viz., pronounce them so unlike, though grammatically the same, and substantially the same in sense, at least in your estimation, that to get your dogma of baptismal remission out of both, you have to abandon your critical principle with respect to one of them!

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Your criticism is, that the passage cannot teach that repentance secures the remission of sins, inasmuch as the word is in the genitive case; that, on the contrary, it must teach that remission of sins is secured in baptism, inasmuch as baptism is in the accusative; that is, that the only admissable relation in the case is to connect *eis aphesin amartioon* with *baptisma*—"for the remission of sins," with baptism in the accusative, *never* with repentance in the genitive! From this you laid down the principle, that any sentence having a transitive verb, followed by an accusative, and that followed by a genitive, and that, again, followed by "for the remission of sins," or a like phrase, must be interpreted by connecting the last phrase with the accusative, not with the genitive, as expressing the condition on which the end is to be obtained. The example I furnished is precisely such a sentence as your criticism calls for, and yet to make out your dogma from it, you are compelled to connect the phrase, "for the remission of sins," with the word immersion, which is in the genitive, and not with the word *duty*, which is in the accusative; and thus you contradict and abandon your own boasted criticism and the principle which underlies it. To allege that the mere grammatical structure, for which your criticism calls, necessitates such a meaning as you give the passage in question, appeared to me so palpably preposterous, that I thought it would be only necessary to cite the familiar words, "preached the duty of immersion for the remission of sins," to dispel your delusion for ever. It never occurred to me that any labored argument would be necessary, so self-evident did the matter appear. But you have labored most strenuously to show that any body else would see at a glance, that though the illustrative example possesses all the grammatical attributes your own criticism calls for, and is in this respect precisely like the sentence in dispute, it is yet unlike it—you have not shown in what respect, nor do I believe you know—so unlike it, indeed, as to stultify and overthrow your rule. For this gratuitous service, bearing the billingsgate abuse interspersed with it, occasioned, and therefore to be forgiven, by your mistaking your own ignorance for mine, I feel disposed to thank you. But do you see your own self-stultification?

With a mental obtuseness equally astonishing, you also misconceive the point in my second illustrative example. You seem not to have the slightest idea of what its true design is, nor of what it is in the disputed passage that needs illustration. Your eye seems to be so completely filled with the word baptism, that you are incapable of seeing anything else in the sentence. All your criticism and abuse of my illustration proceeds on the mistaken assumption that it has special reference to baptism. But instead of this, its whole design

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is to show the relation of "repentance" to "remission of sins." To this use it is intentionally restricted and its correctness defended. It seems impossible to get this fact into your head. Let me try it again:

In the sentence "preached the baptism of repentance for the remission of sins," the word repentance is in the genitive as it is in the Greek. "In my example, 'The commissioner urged the recording of the vote for the enlargement of the canal,'" the word vote is in the same case. The question is simply what secures the enlargement of the canal? Is it the vote, which is in the genitive? or is it the act of the recording which is in the accusative? The vote, certainly; the recording only gives formal evidence of the existence of the vote as a fact. So repentance, which is in the genitive, secures remission of sins, and baptism is the formal outward manifestation of this repentance. In giving the import of this illustration, though ignorant of its design, though giving it under an intense jealousy as to its bearing on your favorite dogma of baptismal remission, you repeatedly and uniformly show, without being conscious of it, that the vote is that alone which secures "the enlargement of the canal," and not the recording of the vote. But if the vote, which is expressed in the genitive case, secures "the enlargement," as you repeatedly affirm, is not the conclusion fully warranted by the illustration, that repentance which is also expressed in the genitive, secures remission of sins.—What, then, becomes of all your fustian criticism about the genitive case? Your blundering misconceptions, your unconscious self-refutations, taken together with your egotistic pretensions, degrade you as a claimant to respectability for critical acumen among Christian scholars. Were you endowed with common sensibilities, and did you possess as large a share of modesty as you do of vanity, such ignorant, and yet such confident blundering would oppress you with an insupportable mortification. Be thankful that you are not "as other men" at least in this respect!!

As a specimen of your uncandid and unscholarly inconsistency—originating perhaps, in ignorance—I call your attention to the fact of your misapplied abuse of me in a previous response for speaking of repentance as "a genitive case" instead of a possessive, while in this last response you gravely tell us yourself that it is a genitive and not an "English possessive!!" Don't you think yourself sufficiently cool in this little affair? Who can respect such a critic? The feeling of disrespect is in danger of reaching beyond the critic to the man. May it not be hoped that you will soon abandon your shallow pretensions to accuracy and scolarship, and curb your foul tongue within the limits of decency, and prevent such a result.

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In view of your charlatanry, your empiricism, I no longer wonder at the humiliating ordeal you have been made to pass within the last few years. Your vain assumptions and pretensions to a scholarship which you were found not to possess occasioned the mortification.—That was a sad day for your pride, when your work came into comparison with that of true scholars in the hand of competent judges! From that moment the long worn mask was removed, the long kept-up delusion was dispelled. The stern stuff of true critical knowledge, of accurate scholarship was discovered not to be there! It was found that whatever Alexander Campbell claimed or pretended to be, he is not a scholar. He has had to learn that, beyond the pale of his own communion, the days of fustianism in scholarship are gone. He has been weighed in the balances and found wanting. His followers and himself have had to submit, and endure the mortification quietly and without a murmur. He had created false expectations among them; they have been in the habit of indulging in the most *fulsome* boasting of his critical attainments, and the mortification is, therefore, the more intense. Nor is there any escape from it, except by his assuming a modest silence on the subject of scholarship, and quietly devoting himself to such duties as lie within the sphere of his competency. For him to assume to read lectures to any one on a subject in which he himself proves to be so radically defective is a burlesque on propriety. It can only recoil on his own head and that *of* his denomination. It might be in place, indeed, for him to improve his own sad experience, and exhort his brethren, who may have imbibed *too* much of his own spirit, to addict themselves to the patient study of the elementary principles of true learning, if they would enjoy the permanent honor of being ranked among true Christian scholars.

It is worthy of note, that throughout this preliminary discussion, it has been impossible to drag you from behind the thicket of your vaunted pretensions as a critic. It matters not how I may have exposed your theological inconsistencies, and how earnestly I may have urged you to reconcile them, not a word could I get out of you except on this criticism. The logical inconsistencies of your theology, English readers could perceive, and any honest attempt you might make to harmonize them, they could appreciate. Why not gratify them by a display of your logical skill on points within their comprehension—matters which have really perplexed them, and by which they are still greatly embarrassed. The queries which I put to you in my last, every one sees, demand explanation. All honest men feel that they need explanation and that it devolves on you to endeavor to furnish *it*. If you see no difficulty in comprehending and believing them as they are, you must not measure other men's perceptions by the unquestion-

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ed dullness of your own. Other men only wish to cherish a rational faith; you may be satisfied with a blind and inquisitive one. If you mean to claim respect for, or belief in, what you profess to teach, it is incumbent on you to endeavor to make your teachings plain and consistent. I am aware that Paul enjoins that we eat what is set before us, "asking no questions for conscience' sake," but I would regard it an unwarrantable extension of its application to require us to swallow whatever monster you may be disposed to serve up for us,—hide, hair, hoofs, ears, diseased parts and all, in unbroken silence and in unsuspecting acquiescence! Come out, then, from behind your ignorant, arrogant rubbish of pretended scholarship, and discuss what the people want to know, and can know, if properly discussed. You have thus far made a pretense of it to shelter you from fatal exposure on these exceedingly vulnerable points. You know and feel your inability to satisfy a discerning public as to their tenableness and consistency.

You say I dare not meet you in an oral discussion. I say that such is the inconsistency of your views that you dare not so explain and define them as to prepare for either an oral or written one. You are already whipt; and all men who have watched the progress of the correspondence believe it, except such as may yet believe that you are "the first scholar in America!" Yours, etc.,

D. R. Campbell.

RESPONSE TO DR. D. R. CAMPBELL.

Dr. D. R. Campbell.—*Dear Sir:* Let me beg you to be calm.—Another article like this last of yours, will ruin you. May I ask you to reconsider it? Is it not unworthy of your position, both in matter and in manner? I know it passes some very rough judgments upon myself, and uses some very severe and coarse language in expressing them, and I am very sorry, that you have inflicted so severe an injury upon yourself as you must suffer in the feelings of disgust, which I hear every where expressed against such vulgar ventings of your rage. Rest assured, that save the natural regret, which I feel, at finding myself the occasion of such humiliating displays of clerical coarseness, neither your low, nor your high flings, move me in the least. If brutal abuse, vulgar satire, coarse epithets, unmannerly ridicule, malignant irony,—one or all, could deter me from the defence of the truth, I had long since been silenced. But I thank God, that He has given me a power within, stronger than these engines of my enemies without, and that I, too, if I do not *smile*, can, at least, *pity* and *bear* it all.

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I feel, that I need say but very little, in reply to this climax of your exasperated resentment. You must have been greatly moved, or you would not have thrown yourself on such desperate courses. But consider,—It does not relieve a man in your position, to indulge in such bitterness of passion. It is out of character in a scholarly clergyman and, I trust, you will acknowledge yourself duly ashamed of it.

Equally idle would it be to point out again the confused jargon by which you labor to cover up the mistakes I exposed in your efforts at classic criticism. These are sufficiently clear to every one who, having read, will or can exercise an independent judgment in the case. You labor under a sad delusion if you think I did not see "the *point* and *drift* of your illustrative examples." I not only saw the "*point*," but broke it: I not only perceived the "*drift*," but turned it, with all the rubbish it bore, back upon its source. You say your "obvious and avowed object was to illustrate the falsity of your (*i. e.* my) principle of criticism." Well, was not the sentence under criticism a Greek sentence,—and did you not attempt to illustrate it by an *English* sentence, and did I not show you, that, through ignorance of Greek, you had taken an English sentence, which, when correctly translated into Greek, was not like the Greek sentence we were criticising, and that, therefore, it could not critically illustrate the meaning? Yet you persist in saying, that your "example is precisely such a sentence as my criticism calls for!" Let me again tell you, it is precisely no such thing, but that when reduced into Greek, neither does the word *duty* occur in the *accusative*, nor the word *immersion* in the *genitive!*

But, to make it still more evident that your illustration is no critical test, let me ask you,—If, "Preach the duty of immersion for the remission of sins" means "to preach *immersion* for the remission of sins," then would not, "Preach the duty of the baptism of repentance for the remission of sins," mean, by parity of construction, "to preach the baptism of repentance for the remission of sins?" and if so, what has been gained by introducing the word "duty?" The fact is, in all such expressions as this with which you have so much confused yourself—the word "*duty*" is in a sort of apposition to the word related to it by the preposition *of*. To preach the "duty of immersion" is the same thing as to preach "immersion, as a duty."—The "duty of piety"—the same as "piety, as a duty." But the "baptism of repentance" is not the same thing as "repentance as a baptism." This conversion by apposition shows the nonsense of your critical jugglery,

Equally absurd, could I again, and in other ways, show your other illustrative examples to be, but what need of this reiteration of what,

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I am sure, is already sufficiently plain to every one! I may be dreadfully "*obtuse*," but what must be that *obtusity*, which even my dul vision has not only discovered, but pointed out to the satisfaction of every one, even moderately acquainted with English! We think it best to let this matter stand just where we have placed it. Further exposure, it is said, would most probably excite a sympathy gainst us,—and while we must vindicate the truth,—we should not retaliate unkindness.

I do not know, Dr. Campbell, that I should have thought it worth while to notice this last outburst of your mortified resentment, had it not been for the inconsiderate and injurious attempt you have made to involve my supposed labors, in connection with the Am. Bible Union, in this controversy. In no respect can this course be justified. Regarded as to its intended bearings upon me, it can only be understood, as the gratuitous expression of vindictive personality. It is *gratuitous*, because not only are your statements made without warrant or authority, as to their substance, but the whole allusion is foreign to the controversy in which we are engaged. In my criticisms upon your critical ability, I have confined myself strictly to the points at issue between us, in this correspondence. You surely had enough to do, and much more than you have done, or, as I believe, *can* do, to reply to my strictures—to vindicate yourself on the points under examination. Why lug in an insinuation without authority, contrary to fact, and totally foreign to the topics under discussion! It could only be from a malignant design to injure me. But your diversions only involve you in worse predicaments. It is a shameful subterfuge, to which I am satisfied, nothing but your desperate rage could have driven you. But it shall not cover you. Dull, as my powers of perception may seem to you, through the muddy medium of your maddened vision, I can still discern the signs of malice, when thus unguardedly exposed.

Regarded as to its bearings upon the Bible Union, your course is indelicate, officious, and disparaging. As a member of the Bible Union, and, heretofore, somewhat prominent among its friends, a delicate sense of propriety would have forbid your making public allusions to the agencies and labors of that body, which the managers themselves had not thought proper to officially announce. They have never announced to the public, my name, in connection with any thing they have either adopted or rejected. The work of their laborers has been their private property, and their publications have been made upon their own judgment. If they have condemned any work, as unworthy of publication, they have done so upon grounds and for reasons, satisfactory to themselves, but in no way exposed or referred to the

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knowledge or the criticism of the public. What they have thrown before the public, they have published upon their own *judgment as to its merits*. In the light of these facts, how does your conduct appear? In proclaiming me, as one of the Revisers employed by the Bible Union, you have, as a member of that body, gone behind the scenes, and announced that which it has never pleased them to make known, and thus shown yourself wanting in a delicate sense of honorable propriety, and, at the same time, licentiously *officious;* and in the unmanly way in which you seek to belittle the work that you thus ascribe to me, you are, to the full extent of your influence, throwing disparaging odium upon the managers of the Bible Union, themselves. More than this:—To the full extent to which this uncalled for outrage upon propriety may excite jealousy or distrust among the friends of Revision, as to the fairness or the ability of its management, to that extent fully, as you well know, will this artful insinuation of yours injure the cause of the Bible Union itself. How can you be a friend to a cause, which you are thus willing and ready to disparage, for the sake of throwing a cowardly slur at me!

It is true, you do not mention the *Bible Union*, nor specify any particular work which they have rejected or published, *as mine*. But this makes your insinuation all the meaner. You would wink, and nod and mutter, what you still felt it would be shameful and false openly to say, hoping, at the same time, that every body would understand your allusion, or, perhaps, guess it to be worse than you even dare insinuate; while you would leave the implied charge so indefinite, that it would be very difficult for me to repel it. You prate flippantly about "definiteness," and "indefiniteness," but what are we to think of your inuuendoes on this subject! Will the reader recur to them, and, with me, ask Dr. Campbell what "humiliating ordeal I have been made to pass within the last few years?" You do not state when was it found that I did not possess the scholarship that I so vainly assumed to have?" You do not say. "Who made the discovery?" You do not disclose. When "did my work come into comparison with that of true scholars in the hands of competent judges?" You do not tell us. Who are these "true scholars in the hand of competent judges (!)?" You do not name them.—What "work of mine," do you refer to? You do not designate it. All is darkness.

Yet you can be understood. Even my dull eyes can see through you. You know that the impression is abroad, that I have been engaged in assisting to accomplish that noblest labor of the age, the Revision of the Holy Scriptures, and that our readers will readily understand your allusion to refer to this. That with many, who know

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but little about the proceedings of the Bible Union, your insinuations will be construed to mean, that I have offered to the Board a "Revision" which has been submitted to their criticism, and rejected, because deficient in scholarship, &c. But let me say emphatically here, and, *by privilege too*, that if any should thus conclude, the *insinuation is absolutely false. No work of mine performed for the Bible Union has ever been rejected by them.* Again, you knew that there are many who think that "the Acts of Apostles," as published by the Am. Bible Union, was "*Revised*" by me—and that with these, perhaps, or some of them, you could excite the suspicion, that some way or other, known to you, the final "Revisers" had examined it, and condemned it, as deficient in scholarship, &c. Let me say emphatically again, and *by privilege too*, that if any one has come to this conclusion, *it, too, is absolutely false.* On this point, I am happy to be able to place before you and our readers, the following letter, addressed to Prof. Pendleton, by Bro. Wyckoff, from whom, he has also liberty to publish it.

NEW YORK, June 16, 1859.

PROF. WM. K. PENDLETON, Bethany, Va.—*My Dear Brother:* The plan of the Bible Union does not allow to the Board or its Officers, the privilege of adopting or rejecting any revision. Nor is any such privilege exercised, or expected to be exercised, by the Final Committee. They are bound to examine each, and to derive from each all the benefit that they can in the final revision.

The Revision of Acts was published about a year ago. It is in the same category as our other published revisions of the New Testament. The chief object, as you know, of all these publications, is to call forth criticisms, which may conduce to elucidate the truth. No judgment upon these criticisms or upon the revisions that called them forth, is ever given by the Board or its Officers. We have no knowledge, and no reason to believe, that the Final Committee have yet taken Acts in hand, and, if they have, we should not expect from them any opinion upon the published revision or any other revision of the book placed in their hands. Whatever they find in it superior to the common version, and incapable of improvement in their hands, they are bound to retain and incorporate in the final revision.

No statement at variance with these views, has ever been made by us.

Very affectionately, WM. H. WYCKOFF, *Cor. Sec'y.**

Thus, all the ground is swept from under your insinuations, and upon what do you rest them? Whatever work I have done for the Bible Union has been fully honored; they have rejected nothing that I have offered; and I wish the world to *know that I have the fullest*

* I am requested by Prof. Pendleton, to say that this letter was elicited by him, as a friend of the Bible Union, and that it is furnished simply as a statement of facts, which it is proper that all SHOULD know.

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confidence in its managers and their management. They have shown me no *disrespect*, but the highest *honor*; they have caused me no "*mortification*," but, on the contrary, are continually affording me the greatest satisfaction and pleasure by their noble, impartial, and disinterested devotion to the great work which, under the providence of God, a generous public have confided to them. Let no friend of mine be alienated by these poisoned javelins, thrown from the dark, at a cause so good and great as this. *I* can bear them—let no one else suffer!

It ought to satisfy you, Dr. Campbell, to know that so far as the Revision of Acts is concerned, the judgment of the Board in deeming it worthy of publication, has been satisfactorily endorsed, by the large circulation it has received, and the still increasing demand for it.—I am informed that they have had to order a new Edition very recently. Let me assure you, that from this source and in connection with this work, I am all unconscious of having suffered any "mortification." The "sad day for my pride," which you throw at me with such taunting exultation, exists only in your own imagination. I have never experienced it. There is need for your sympathies nearer home!

And now, sir, I have a few words of parting. I invited you more than a year ago, to an oral discussion. You declined it, and tendered a written discussion. I gave you, what I deemed sufficient reasons, why such a discussion would not only not accomplish the good ends I desired, but showed you that it was rendered unnecessary by my past writings, and, at the same time, that it would be impracticable for me to conduct it, promptly and regularly, owing to the necessity laid upon me by the burning of Bethany College, to be much of my time from home. The force of this, all will see, when I state that your letter given in this August number of the Harbinger was published in the Recorder April 5th, and is now noticed by me at my *earliest opportunity!* What interest could attach to such a discussion?

When I invited you to an oral discussion, I was induced to do so by the good opinion of your candor and fairness, which I had received from our mutual friends in Kentucky. I knew but little of you personally. I now know you better. This correspondence has established that, as a scholar, your acquaintance with Greek is crude and superficial; as a gentleman, your bearing is coarse and vulgar; as a Baptist, you are shy and wary in admitting or defending their principles and practice; as a disputant, you are evasive, and discourteous; and, as a would-be leader in Baptist ranks, a crafty charlatan, a mere clerical pretender, of limited learning, much narrow and sectarian policy; dogmatism arrogant enough for the blindest bigotry and recklessness in assertion sufficient to supply the widest deficiency in

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o ther requisites of a partisan debater. *With such a character, I have no desire to debate any thing, in any way, either orally or by writing, and, therefore, dismiss you, in this respect, at once and forever, as unworthy of any further consideration.* Should I at any time henceforth notice you at all it will only be to expose your perversions and injurious innuendoes, fabricated out of a mischievous spirit of mortified pride, that may yet provoke you, in a moment of unguarded passion, to show, still further, to the public, to what low artifices clerical dignity can stoop, and how far beneath the gentleman, the merely sectarian partisan may sometimes fall.

Till such necessity shall arise, I bid you a final farewell. A. C.

P. S. Why do you persist in representing me as unwilling to answer your artful questions, designed to make me appear inconsistent with myself, and yet withhold from the readers of the Recorder, my note to you, printed along with my last response proposing and offering to answer them all from my published writings? If you must have *written* replies to them, I am still willing and ready to have these searched out, neatly copied and forwarded to you. If your object is really to discover the truth in the premises, you cannot object to this. Again, I ask, will you have them published in the Recorder? You shall have your quibbles answered to your heart's content. and greatly oblige me by rendering to me the common justice that I thus, again demand of you. It will be an easy, and, for me, a most grateful work, and, on your part, an act of generosity and fairness that will, doubtless, as much surprise as gratify many readers.

PRESIDENT RUSSELL'S DISCOURSES.

I have received a printed copy of "Two Discourses on the Father, Son and Holy Spirit, delivered before the Christian congregation at Jacksonville, Illinois, by its pastor, W. S. Russell."

This is the first presentation of Pres't. Russell's views that I have seen, since the appearance of his articles in the Christian Sentinel, to which my objections were given in the Harbinger some two years ago. I regret to find that neither the remonstrances then offered, nor the suggestion then kindly tendered, that Bro. Russell "would do well to lay all his essays and sermons of this character aside for a period of at least *ten years*," has been regarded. Had he taken this advice and addressed himself to the proper study of the Bible, I should have cherished the hope that a better comprehension of its teachings would meanwhile have enabled him to see his errors; or, this failing, that happily, during the appointed time, the rats might have eaten up

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the manuscripts, as in the case of the written "experience" of the forgetful Baptist, reported by Bro. Campbell in his earlier writings. As Bro. Russell, however, has not thought proper to have his difficulties resolved by any such simple methods, but has again presented his objectionable views to the public, he will, of course, expect them to be the subject of comment, and cannot reasonably object to any strictures upon them which are offered in a spirit of truthfulness and candor.

Having been specially requested to notice these discourses, it was my intention to review them to some extent, in the present No. of the Harbinger, and to consider the position which the author occupies in relation to the reformatory movement in which we are engaged. I perceive, however, that Bro. Russell is assailed upon all sides, and that an importance is thus given to his speculations and opinions which, in my humble judgment, they do not deserve. As a people, we have simply nothing at all to do with the speculations of any man, it matters not whether he be a mystic or a rationalist. All that is necessary, is to determine that the matter in question *is* an opinion or speculation—something not taught in Scripture. That the particular views so persistently set forth by Pres't. Russell, and which have given offence to the brotherhood, are of this character, has been perfectly obvious from the beginning, and they were specially noticed, under this character, both by Bro. Campbell and myself, two years ago. I cannot but think that if Pres't Russell had since been left to his own calm reflections upon these matters, he would, in process of time, have settled down upon the equator of truth. Extremes, however, both produce and maintain extremes, and the rationalistic speculators who have really originated the whole difficulty, have continued to agitate their favorite questions, to denounce Bro. Russell as an "infidel," and, as he alleges, to misrepresent his teachings, so that he has very naturally been the more confirmed in them by such exhibitions of ignorance on the part of his opponents, and has been induced now to present them again to the public in a more extended form in the discourses before us. Under these circumstances, a review of the case becomes again necessary. but, as so many have undertaken this service, and more especially as Bro. Campbell has, himself, commenced in this No. of the Harbinger, a series of articles on "opinionisms," embracing Bro. Russell's objectionable views, I deem it proper to postpone, for the present, what I have further to say, trusting that I shall be able hereafter to report a favorable progress on the part of all concerned, and that the brethren, meanwhile, will "let patience have her perfect work," that they may be "perfect and entire, wanting nothing."

R. R.

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THE TRUE FOUNDATION OF THE TRUE CHRISTIAN'S FAITH, HOPE AND LOVE; OR THE TRUE AND REAL GOSPEL OF JESUS CHRIST.

The breaches in the walls of our modern Zions are not to be repaired by daubing them with untempered mortar. "Other foundation" for church union, communion, and co-operation, "can no man lay, than that which is already laid" by Divine authority. It was firmly and most perspicuously laid by the most skilful evangelical and Divinely sanctioned architect in Christian history. Of course we allude to the great Apostle to the Gentiles. It is brief, sententious and all comprehensive. It is frequently alluded to in the Christian Scriptures—and fully expressed in the following words:—"Other foundation can no man lay than that which is already" (and Divinely) "laid"—which is, Jesus the Christ—or "Jesus is the Christ"—the only begotten Son of God. The Lord Jesus the Christ said to Simon Stone—when he made a confession of his faith in Jesus of Nazareth—"On this Rock I will build my church and *the gates of Hadees* —the grave shall not prevail against it."

This immortal church has, then, the Rock of Ages for its *sub-basis*. It is exegetically developed in the evangelical exposition of the predicate of *Jesus*—a Saviour plenipotentiary—*Jesus* is the subject of the grand predicate *Christ*—or *the Christ*,—which is most simply and sublimely equivalent to affirming that he is the Divinely constituted *Prophet*, *High priest* and *King* of Zion—or of the City,—the church of the Living God—the monumental *pillar* and the support, or basis, of the truth.

Not one of the ostensible sects or parties in our Greek, Roman, English, Scotch, Irish, or American sections of the globe is founded on this basis. It may, in some instances, be found associated with some of their dogmata as a proof-text; but as *the basis—the true and veritable basis* of any sect or denominationalism, in Greek, Roman, English, or American ecclesiastic confederations,—it is not.

There are church associations in Christendom based on five points, and some others on various dogmatisms up or down to the thirty-nine articles of Royal, English or Scotch orthodoxy. But orthodoxy is not faith. Thinking right, believing right, and doing right, are not synonyms. They are as distinct and as distinguishable from one another as any two of the five senses are distinguishable from the other three.

Until our contemporaries have learned that faith is not opin-

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ion, nor opinion faith, they must continue merely speculative sectaries. There may be as much orthodoxy in hell as in heaven. Satan and Gabriel, for aught that mortals ken, may be equally orthodox. Indeed, the word *orthodoxy* is not found in the Christian, nor in the Jewish Scriptures.* In all its latitude and longitude it is merely thinking right.

Facts, oracles, precepts, promises, threatenings are the materials of Sacred History. They are, therefore, the materials of Christian faith, obedience, hope, fear and love.

Nor is it faith in testimony, but in *that which is testified*, that operates upon the understanding, the conscience, the affections, or the life of man. In one sentence, it is not believing, but the fact or the event, the precept or the promise, believed, that gives either pleasure or pain, joy or sorrow, hope or despair.

Facts and events, duly attested and fully believed, are, to us, the sources of pleasure or of pain, of joy or of sorrow. When not duly stated and fully accredited, or satisfactorily certified to us, they are just as though they had no existence. We may, indeed, be excited in hearing of them; but until certified, and made credible to us, they are as though they were not, or never had been.

That *Jesus is the Christ*, in its full and proper conception, is the most potent and prolific oracle that ever fell upon human ear. We find the word *Jesus* over 700 times in the Christian Scriptures, and the word *Christ* some 560 times, both applied to the same person. He is, in truth, *Emanuel*, "*God in us*," or "*God with us*" so called only twice, and that by the Evangelic prophet Isaiah.

The Christ, or *the anointed* ambassador of Jehovah, is the highest official title in the universe. Indeed, all persons natures and things in the universe "were created by him and for him." He is Head over all things, and will make all things ours in himself. Hence the inventory of the Christian's vast estate is made out and summarily reported by Paul to the Nations of earth. It runs in these words:— "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and you are Christ's, and Christ is God's." In the name of eternal reason who, believing and realizing all this, would not be a devoted and consecrated Christian?—!

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* To some of our contemporaries it may be expedient to define this word *orthodoxy*. The etymology of a word, we admit, is not always equivalent to its current value or significance. *Doxa*, in Greek, is *opinion* in English; and *orthos*, in Greek, is *right*; twice found in the Greek New Testament, represented in common version by *upright* and *straight*. It is never found in Holy Writ as indicative of *right believing*,

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O, Lord, open our eyes that we may see and appreciate the ineffable, the inconceivable riches of the glorious inheritance of the sainted family of God,—constituted joint heirs with thyself of all the revenues accruing from every realm, and every tenant of every realm, in the entire area of thy incalculable, unmeasurable, unimaginable universe, which thou hast prepared, and secured, and guarantied, and inviolably warranted to each and every child whose name is registered in thine own book of everlasting life!

Is this a dream? Be it so! It is richer far than all the realities of earth and time. Were it a "cunningly devised fable," it is more soul-elevating, more soul-subduing, more soul-reviving, more soul-exhilarating, more soul-enrapturing than all the discoveries of all the sages of all the ages inscribed upon the chart of time. Where stand the Homeric Iliads aggrandizing the physical strength and stature of their heroic men? Where stand the Odysseys emblazoning the subtilty and policy of the Grecian mind? On what attitude do these hero men stand in the presence of Him who rose from a manger to the autocracy of the entire universe—celestial, terrestrial, and infernal!

What is the so-called "Christian world" about? What do they for themselves, for their neighbors, for posterity, for the God that made them, for the Lord who redeemed them? Are not the labors of the pulpit and of the press, more directed and devoted to the building up, the propping up, and the keeping up, of their respective little Zions of special orthodoxies and opinionisms, than to converting the world or deifying the church in the most holy faith, the faith formerly delivered to the saints.

The glorious persons of the Godhead—the Father, the Son, and the Holy Spirit—co-operate in the soul redeeming drama of redemption. "My Father works," said the Great Architect, and "I work," in his building of grace—this kingdom of grace and of glory. It is, therefore, a glorious development of Jehovah Elohim, the Lord our God, in all his moral character and government. It is presented to us in and by all the personalities of the Godhead, not in the forms of philosophy or of theology, but in the attributes, the sayings, and the doings of the Father, the Son, and the Holy Spirit. Hence, appreciable *facts—sayings, doings, precepts, promises, threatenings* are the materials of the Christian's faith, hope, and love, and fear, so far as the gospel is concerned. The last of these is not the fear engendered by a broken law; but a pious and devout fear—"lest a promise being left us of entering into Christ's rest"—we should, at any time, seem to fall short of it.

But the significant facts of the life, and especially of the death, the

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sacrifice, the burial, the resurrection, the ascension, the coronation of the Lord Jesus, constitute the gospel of man's salvation. Its soul reconciling, reviving, justifying, sanctifying, and glorifying efficacy, and power are developed in the person, the office, the life, the death, the burial, the resurrection, and the exaltation of the Lord Jesus to the absolute government of the whole universe.

These contain in them the life-giving, the life-transforming, the life-beatifying, the life-glorifying efficacy and power of the true and real gospel of the Lord Jesus Christ.

The Arianisms, Athanasianisms, Arminianisms, Calvinisms, Trinitarianisms, Unitarianisms, Sabellianisms are mere philosophies, and whether true or false, at their respective meridians, never saved man woman, or child from the guilt of sin; from the pollution of sin, from the power of sin, from the shame of sin, of any one sin ever committed by fallen man. They are the skeletons, the lifeless bones and muscles of effete and powerless speculations.

Salvation is a work—a Divine and potent work of God. God created the universe by a speech in the imperative mood. He commanded and life began in every form of it—vegetable, animal, and spiritual. "The *word* that was in the beginning with God, and that was God" created all things They were "created by him and for him." He is the cause, the means, and the end of every existing form of being. Hence, he inherits the universe. Our Lord, our kinsman Redeemer, is, therefore, the heir of all things, and graciously promises to all his brethren joint-heirship with himself.

The Christian is born to an immense estate. All things in the universe, worth possessing, worth enjoying, are his—the thrones not of earth but of the heavens are his. Things present and things future are his, because he is a joint-heir with God's only begotten Son.

The facts of Christianity, properly so called, are pregnant facts—pregnant with riches, large as the universe, and with a glory, honor, and immortality commensurate with every aspiration and capacity of his nature.

What a jejune barren thing is a mere speculation, an inoperative opinion, without one clearly ascertained fact or document to sustain it!—And such are not a few of the so called orthodoxies of the present living worlds.

The dogmata or opinions of men, or their inferences and deductions from the Holy Oracles, being the results of their own logical ratiocinations, never can, with any grammatical or logical propriety, be called *faith*. And, strange to say, they are frequently so represented and denominated by the Doctors and Rabbis of the living world. No man living can, in strict propriety, believe any theory. He cannot be-

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lieve that all the angles of any triangle are together but equal to two right angles. He may, indeed, believe the mathematician, when he asserts it; but to understand and realize it by faith he cannot, any more than he could prove the death and resurrection of Jesus Christ by all the mathematics and philosophies of an Euclid or a Newton.

There is not, in modern Christendom, one word in the English language more abused than the word *faith*. Yet, all are constrained to admit, at least, all that can or do understand the words, *testimony* and *faith*,—*that testimony and faith are correlate terms*, at least, so far as faith is evangelically contemplated. Hence, we unhesitatingly affirm, with Paul, that "*faith comes by hearing*," and that *evangelical faith* is the "*belief of the testimony*" which God the Father has, by his Holy Spirit, given to Jesus of Nazareth.

Hearing and believing, as looking and seeing, are inseparable, when the testimony and the light are fully presented to the sound ear and to the sound eye. We may have perfect and imperfect light, and we may have perfect and imperfect testimony. In such cases, our seeing and believing must be imperfect. For, "according to the testimony presented and understood, so must our faith be," is, we may say, almost, if not altogether, an axiomatic truth. Hence, Jesus said, at least, on one occasion, "According to your faith so be it to you."

Faith, then, is, as it were, one of the hands of the spirit of man.—By it he takes hold of all well documented testimony and appropriates its value. By his five senses—the five fingers of the other hand of his spirit, he takes cognizance of the material world around him, and avails himself of all its contributions to his animal, intellectual, moral and religious comforts.

Faith, however, in its legitimate area, is the superlative power of ransomed humanity. It comprehends the whole area of human experience. It can not only command the whole reported revenues of earth and time, from the first fiat of the Omnipotent to the last act of the drama of humanity upon the stage of time, but borne on unerring testimony, it reaches beyond the last man, the last act of the last judgment of the last day!

It opens the twelve pearly gates of the Eternal City, the holy Jerusalem, and descries the names of the twelve tribes of the sons of Israel inscribed upon them. The order and display of grandeur in this scene, wholly eclipse all earth-born imageries of riches, beauty, and glory. Over its twelve gates were inscribed the names of the twelve tribes of the sons of Israel, standing in bold relief; and, under them, upon its twelve foundations, stand in golden capitals, the twelve Apostles of the Lamb. There gleamed and shone and flashed the jasper, the sapphire, the chalcedony, the emerald, the sardonyx, the sar-

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dius, the chrysolite, the beryl, the topaz, the chrysoprasus, the amethyst. And, in good keeping therewith, the street of the city was pure gold like transparent glass. And for a temple there stood the Lord God Almighty and the Lamb. The glory of the Lord enlighteneth it, and the Lamb is the light of it.

And the nations of the saved shall walk in its light, and the kings of the earth do bring their glory and their honor into it. No closed gates are there, no night is there. There eternally flows a river of water of life everlasting, issuing out of the throne of God and of the Lamb. There grows the tree of life producing its fruit of twelve kinds, one for every month in the year, watered, too, by the river of life, issuing from the throne of God and the Lamb. There stand the throne of God and of the Lamb. There his saints worship and glorify him, bearing his name inscribed upon their foreheads. No need of lamp nor sunshine there. The Lord God shall enlighten them and they shall not only live but reign with him forever and ever. Who would not, then, rather be a citizen of Christ's kingdom than to be as rich as Noah when he landed on Mount Ararat, in Armenia, the center of the present earth, as lord of all its tenantries? A C.

"THE MESSIAHSHIP, OR GREAT DEMONSTRATION,"

Written for the union of Christians, on Christian principles, as plead in the current reformation, by Walter Scott, Cincinnati. H. S. Bosworth, 1859. Price one dollar.

Such is the title page of a very readable, interesting, edifying, cheering, and fascinating volume, from my most estimable, companionable, and amiable fellow-laborer in the great cause of *reformation*. For more than the one-third of a century we have been communing, conferring, and co-operating in an effort, to present to our contemporaries the original gospel and order of things, as we read them in the Acts of Apostles and their epistolary communications.

The mind and the taste of Brother W. Scott, is eminently analytic and synthetic;—and, yet, these two terms are frequently regarded as indicative of two very differently constituted and rather opposite characteristics of mind. They are not so. They may, indeed, in a very high degree, be both developed in one and the same *person*. We have met with a few cases in which there appeared to be a disparity in the manifestation of a higher and a lower degree of the one than the other. But on a more careful consideration of the phenomena, or manifestations of the one and the other, we have, at least, to our own satisfaction, come to the conclusion that they are in each and every individual equal to one another. In our school, a dollar is analytical-

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ly one hundred cents, and one hundred cents, are synthetically a dollar. This is an illustration better and more generally understood in these United States than in any other country in the world.

This volume excels in analysis and synthesis, and, very generally, if not universally, is most happy in the selection of its topics. It deals in gold and silver and diamonds, and is, therefore, a rich and enriching volume. I cannot give a synopsis of it, for it is itself a synopsis of synopsises, and, therefore, I must refer it to a committee of the whole brotherhood as one of the most readable, entertaining and illuminating volumes of the current reformation. A. C.

HOPKINSVILLE FEMALE ACADEMY.

This is one of the best of the first class of Female Academies in the South,—or in the North, with which I have become personally acquainted. Its president, Enos Campbell, has for many years been devoted to the science and art of teaching young ladies, and has, in theory and practice, obtained a thorough knowledge of the whole art and mystery of educating them Its patrons and the public have, we understand, recently erected an edifice alike worthy of Southern Kentucky, the Academy and its President.

We can most cordially recommend it as worthy of the patronage of all who desire for their daughters the advantages of a thorough intellectual, scientific, moral and religious training.

Mount Vernon Female Seminary.

We have also on our table the Fifteenth Annual Catalogue of the Mt. Vernon Female Seminary, Ohio, most successfully conducted by Mr. R. R. Sloan, A. M., its principal, and Mrs. J. E. Sloan, Associate principal, and four young ladies as assistant teachers. We know the attainments and abilities of its president, and wonder not to see in the recapitulation of its departments some 124 pupils, assembled from sundry States of this Union.

Such Institutions as these are the honor of the age and country we live in, and a felicitous prognostication of the future destiny of our country.

Pleasant Hill Female Seminary

The Pleasant Hill Seminary in the environs of West Middletown, Washington County, Pa.,—the matron of sundry Female institutions in the West, is still onward in its career; annually sending out its highly accomplished teachers, who are, generally, in high demand for chairs in Female Seminaries over the West. A C.

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THE TECNOBAPTIST.

THE TECNOBAPTIST. A Discourse, wherein an Honest Baptist, by an honest course of argument, to which no honest Baptist can object, is convinced that Infant Christians are proper subjects of Christian Baptism. By R. B. Mayes, Boston. John Wilson & Son, 22 School Street.

This is, so far as it goes, one of the most ingenious, logical and well written works, on the vexed question of Infant Baptism, that I have ever seen. The style is admirable, the reasoning close and cogent, the mode of managing the subject most interesting and original, while the candid, truthful, Christian spirit which pervades the whole performance, is worthy of special commendation, as it is so rarely found in works advocating the baptizing of children. The writer styles himself a Tecnobaptist, for a reason which will suggest itself to the reader of the book, and confines himself especially to the argument from circumcision, demonstrating his positions, if not scripturally, at least, logically, theologically, analogically, arithmetically, algebraically and geometrically, "in a manner hitherto unprecedented." I hope the little work will have an extensive circulation. It will form a most invaluable addition to the library of every pedobaptist, and will greatly tend, I think, to settle the disputes upon the subject, and to quiet the doubts of any one in regard to the question, whether or not children are proper subjects of Christian Baptism. To all such, I would commend this work in much warmer terms, if I did not fear that my praises would be regarded as insincere, since but few are disposed to give any impartiality in such cases. Of course, I differ from the author in some points, of which I design to make particular mention at an early opportunity, and, I trust, meanwhile, that our pedobaptist friends will receive, ponder, and inwardly digest the reasonings of this little work which will have accomplished a great work, if it succeed merely in changing them from Pedobaptists into Tecnobaptsts, in our author's sense of the term. In the following extract from the preface, the occasion of the work is stated:

"Certain authors, by bad advocacy, (though, doubtless, the best of which the cause is susceptible), converted the writer of these pages from the opinion, in regard to infant baptism, which he had imbibed from early associations. Afterwards a friend forcibly presented one of their arguments at a time when the writer had forgotten the grounds on which he had previously rejected it. Not having sufficient learn-

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ing to decide upon the accuracy of the premises assumed, he could not conscientiously deny them, and had nearly yielded, or, at least, confessed his inability to make immediate reply; when the view which is developed in the following pages flashed upon his mind. As he has never read any work in defence of the opinion which he now holds, he does not know but that the argument here presented is old; but another friend, to whom it was submitted (and whose name, did the writer feel at liberty to mention it, might recommend this essay to the respect of many who may otherwise regard it unworthy of their notice,) thought the argument new and striking, if not conclusive, and requested that it should be reduced to writing. In the following pages, the effort is made to comply with that request.

To the writer, who has pondered this argument a length of time, it seems plain and obvious; but some have deemed it too obstruse to be readily grasped by persons unaccustomed to logical investigation.—To adapt the reasoning to this class of persons, the synthetic method is pursued, and the colloquial form is adopted, as more favorable to a clear statement of the several conflicting opinions which require examination, and to a gradual unfolding and thorough simplification of the leading arguments intended to be solved. Some, who agree, as to infant baptism, are divided on the subject of baptismal regeneration which is incidentally considered. It was, therefore, more convenient to introduce three colloquists; and it has been attempted to make them, in character and temper, equally representatives of the true and liberal Christian gentleman, of whatever denomination. In doctrinal opinion, two of them represent two classes of theologians; while the third is merely the vehicle of the opinions of the writer, who is not connected wtth any denomination. He has adopted, what he conceives to be, the best method of making the former two express accurately the doctrines which they respectively represent. If, however, he have failed, the misrepresentation was not designed; and he will be grateful to any one who will kindly point it out."

R. R.

"DEATH OF GEORGE M. CHILES."

We regret to learn that Mr. George M. Chiles, of Louisa County, fell overboard, between Washington City and Alexandria, on the morning of the 7th of July, and was drowned in the Potomac. He placed his hands upon the guard and attempted to spring up backwards, so as to sit upon the rail,—lost his balance and fell into the water. The Boat was under full headway, and, although the officers saw him go over and heard his cries for help, before the Boat could

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stop and turn round, he was lost. There was a dense fog, and before he sank finally, to rise no more in life, his friends lost sight of his body, and it was sometime before it could be found and recovered from the water. The following letter of sympathy is addressed by the Faculty of Bethany College to his afflicted father. His mother had already preceded him to that better land. W. K. P.

BETHANY COLLEGE, Va., July 11th, 1859.

M. W. CHILES.—*Dear Brother:* The sad intelligence of the untimely loss of your son, G. M. Chiles, which has just come to us, has, no doubt, ere this, reached you also. We ask ourselves,—If this stroke has so filled us, who knew your son only as a student and a friend, with so much sorrow, how must it fall upon the heart of his father! For two years he had been committed to our institution, as a student of Bethany College, and it is, now, a source of the greatest consolation left to our bereavement to reflect that, for all that time, we had no occasion to find one word of fault with him. He was attentive to his studies, courteous and honorable in his bearing towards his fellow-students, and ever at the post of duty. On the 18th of May, 1858, he became obedient to the gospel, and, at once, entered upon the duties and privileges of the Christian life, in which he persevered with ever increasing consistency and interest.

We feel, therefore, that you must have cherished many bright hopes for his future, and can realize, how sad, alas! must have been the intelligence which announced to you, instead of his expected arrival at home, the heartrending story of his death! We can only mingle our tears in sincerest sympathy of affection, with yours, and offer you the consolation we find for ourselves, in the confident hope that, as he walked, while on earth with the Saviour, he also rejoices with him now in the courts of his glory. It crosses many a hope and fills the heart with deepest sadness to see one so young and so full of promise, thus suddenly snatched away from us to an untimely grave, but it has pleased the Lord thus to take him, and, for his sake, we know it is best; for ours, let us improve this, as all grievous afflictions should be improved, that it "may yield in us the peaceful fruit of righteousness.

Your son has left among his fellow-students, many friends, to whom he had greatly endeared himself, and who will long remember the afflictive providence that has so mysteriously removed him beyond all hope of a reunion on earth. They, with us, sympathize with you, the chief sufferer from his loss, and we would lay the testimonials of our sorrow next beside those of his afflicted kindred at home.

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With earnest prayers for the sustaining power of Him, who hath thus bereaved us, we remain ever and truly

Yours in the Hope of Immortality,

A. Campbell, R. Richardson, R. Milligan, J. D. Pickett, C. L. Loos, W. K. Pendleton, } *Faculty of Beth. College.*

DEATH OF B. D. P. STANDEFORD.

Many of the students of Bethany College will remember B. D. P. Standeford, of Ky. He graduated with distinction, in 1851, and, in the grace of his manner as a speaker, the chasteness and eloquence of his style, as a writer, and his high and honorable bearing as a gentleman, he gave to his friends the highest reason to anticipate for him a bright and distinguished future. To the advantages of a very thorough Collegiate course, which he prosecuted with great success, at Bethany College, he added the further accomplishment of European travel. It seemed meet that one, apparently destined for honorable eminence among his countrymen, should be afforded every facility for a thorough preparation for his work,—but, alas! how often are all our fondest hopes and most cherished calculations for the future, disappointed by untimely death! A constitution, at best, somewhat delecate, soon began to give way, and it was not long till his friends were compelled to relinquish the bright anticipations which his superior accomplishments had excited, for the gloomier prospect of an early grave! Gradually he passed through a fatal decline, and, one by one, the clinging hopes of a doting mother's heart were torn away, till nothing was left but his lifeless corse, save the memory of his brilliant genius, extinguished almost at the dawn, and the fadeless records of his filial love, that can perish only with her life!

We know that no words can suffice to soothe a heart, all empty by the loss of its greatest earthly love. Nothing we can say, may even move, in tenderness, a soothing tear, but I have been just talking with a mutual friend of him whose early death we so much mourn, and "Something I did wish to say," though I knew not what, for we, too, loved him, and

> "His memory long will live alone
> In all our hearts, as mournful light
> That broods above the fallen sun,
> And dwells in heaven half the night."

W. K. P.

I go to prepare a place for you. I will come again and receive you unto myself, that where I am, there ye may be also.

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THE CHRISTIAN QUARTERLY.

We beg leave to call attention to the change of arrangements, indicated below, in relation to the Quarterly proposed by Bro. Lard.

R. R.

DEAR BRO. RICHARDSON:—At the request of many brethren, all anxious in regard to my proposed Quarterly, and who deem the plan the best, I beg leave to make the following alteration in my former announcement, to wit:—

Let all the brethren who may wish to take the Quarterly, send forward their names at once, as subscribers, without the money. When a sufficient number of names have been sent in, they will be duly notified of the fact. They can then, forward the price of subscription.

This plan will enable all who may wish the Quarterly, to signify the fact without cost or risk to them; it will enable me, at an early day, to prepare for issuing the first No. of the work, and, in case of a failure, it will save the trouble and expense of refunding money.

Will all the brethren, who feel an interest in the enterprize, give this notice their immediate attention?

Your brother, truly, MOSES E. LARD.

ST. JOSEPH, Mo., June 18, 1859.

"THE WESTERN SPECTATOR.

This is a new Weekly, coming to us from Fillmore, Mo., edited by our gifted brother, J. W. Cox. It has just commenced its career, and we can, therefore, only bespeak for it the confidence, which the known abilities of its Editor should excite. Bro. Cox is, doubtless, already known to the readers of the Harbinger, as he has been an occasional and acceptable contributor to its pages, and, to such, he will need no further commendation. The "Spectator" is designed to be a "family paper." "It will advocate the Christianity of the Bible alone," to develope and disseminate the great ideas of a sound and pure morality," and, over all, seek, perpetually, "to throw the attractiveness and allurements of a beautiful literature." "Terms, $2 per year, *invariably* in advance." *Address, J. W. Cox, Fillmore, Mo.*

W. K. P.

Even faith, if it hath not works, is dead, being alone.

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From the Christian Review.

LETTER FROM WALTER SCOTT.

Bro. Franklin: The Lord bless you and make you a blessing to many people. If any impropriety attaches to this note, please excuse, for I feel irresistibly impelled to write it, and to give you at least a verbal assurance that your kind notice of my book—*The Messiahship*—in your last *Review*, most sensibly touched my heart. Accept my most sincere thanks, and be assured that with all your brethren, I am sensibly alive to your great earnestness and merits as a minister of Jesus Christ, and also to the value of your *Review* as a channel of intercourse between the brethren, who will, I think, support it more and more.

Touching my book, the first part of it is a *synthesis*, or an induction of particular typical and symbolical predictions indicating with irresistible conviction the general truth that their author is the omniscient God.

The second part is an *analysis*, or resolution of the Messiahship into its various characteristic elements, evincive of this fact that the New Testament Christ meets all the characteristic conditions of the Old Testament Messiah. These two arguments are linked to each other by a third, which may be called the transitional part of the book, or it is the argument in *transitu*, consisting of literal prophecy, promise, and commemorative institutions. Such is the general outline.

The volume is designed, by types and antitypes, the church and the empire, to reduce the whole of revealed religion and government under one great generalization, namely, the Messiahship, which, including many other generalizations and many other laws, is yet itself the great law—the great generalization. We shall see at last "a restitution of all rule and all authority and power" to God by his Son and his saints. I have already received some very flattering commendations of the book, for which I say, thanks be to God.

If you can conscientiously aid in giving publicity to the book, or in smoothing its way into public favor, you will greatly oblige one who places an exceedingly high estimate on the course you are pursuing. Most affectionately, in Christ, your brother.

Maysliek, Ky., April 29, 1859. Walter Scott.

"Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished,"—*Prov.*

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LETTER FROM G. R. LEDERER.

116 St. Mark's Place, New York,
July 4, 1859.

Mrs. S. H. Campbell,—*Dear Sister:*—Both your letters duly came to hand. I consider it a good day whenever I read the lines from your hand, for they speak always kindly to my heart, which language is not frequently employed by Gentile Christians when speaking to, or of the Jews; to the contrary, there is an icy air breathing through their conversation about Jews, which makes my blood freeze in its course. I cannot help but say, that the curse of being hated and despised by all nations, extends its influence upon, and is too often felt, even by converted Jews. However long they may have proved to be faithful to their profession; however hard they may have been tried by afflictions of the severest kind, and proved steadfast and immovable in their faith in Jesus their Messiah, it is in vain, they are watched closely and suspected on every step they make not in accordance with Gentile notions. Sixteen years have elapsed since I publicly professed my belief in Jesus; I passed through the refining fire of trials, such as not many Gentiles in our days passed through, still, I cannot say that I enjoy their full confidence.

Enough of this, I will not complain, but bear patiently and even joyfully, the cross which my Redeemer finds good to lay upon my shoulders; for I know that He lives and is now preparing for me the mansion and the crown of immortality; that I shall see Him eye to eye, and live and reign with him for ever.

I hope that by this time you already have received No. 12 of the *Israelite Indeed*, with the enclosed circular—a kind of a Prospectus for the 3d volume. We shall, with the help of Jehovah, go to work with renewed vigor and spirit, although the reasons to become discouraged are legions. I am indebted to my printer $150; but I could have paid him entirely, if all my subscribers were honest enough to pay their subscriptions, if there were not so many mouth-Christians and so very few pocket-Christians in the world. Worst of all, however, are the Revs. and D. Ds., the great Rabbis and Pharisees of the Christians. But pardon me, my dear Sister, that I am again carried away by unpleasant feelings and complaint, it is the old Adam which lifts up his head from time to time, galling our very thoughts, and often dips our pen in bitterness.

There are several articles in the last No. of the *Israelite Indeed* on which I would like to have your opinion, as for instance: "Primi-

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tive Christianity," written by myself, and collected from Rabbinical sources; or, "The Celebration of the Passover," written by Dr. Franklin, a converted young Jew, who studied Theology and Medicine, and last year graduated as M.D. Hereafter Mr. Franklin will take part in our work as co-editor, and I hope it will be for the good of the publication, as well as to the benefit of its readers.

I was very glad to hear of the solemn reception of Bro. Campbell at his return from his tour, and also, that the building of the College is thus far proceeded as to enable him to resume his labors among those who have devoted their lives for the ministry of the glad message that Jesus Messiah brought life and immortality to light, and that He soon will establish His kingdom and reign supremely. I thank God, also, for His kindness towards you and Bro. Campbell during your long absence from home, and that He restored the Brother again to health and renewed vigor. May he be permitted to labor faithfully yet many years in the vast field of superstition and unbelief to win subjects to our glorious King Jesus.

I was very anxious to hear of the dear Bro. A. Aaron, of Bellaire, of whom I heard nothing for several months, and was just about to make inquiry in his regard from you, but I received a letter from him on Friday last, stating that he also has to fight with many difficulties, and that he has parted with his partner in business and established some little store for himself. May the God of our father Jacob help him along, that he may never come to a point of having to need the help of his fellow man.

For a few weeks past my health, and that of my companion, is much better than for many months before, and even the little one, which involved us in so many difficulties at his appearance, and is now being brought up without the natural nourishment, is pretty well; and we hope that the Lord in His great mercy will keep it to become a comfort and a help to us in our old days, should we be permitted to reach them.

But now I think it is high time to stop talking and close my letter, which, I am afraid, is already too long and uninteresting, but I hope that you, a Sister, will forbear.

Give my best respects and well wishes to your husband, Bro. Campbell. and that the Lord of Peace may give you abundantly of that peace, is the fervent prayer of your Brother in the hope of the Gospel. G. R. LEDERER.

N. B.—Mrs. Lederer joins with me in my prayers and best wishes for you all. G. R. L.

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NOTICE.

PHILADELPHIA, June 19, 1859.

BRO. CAMPBELL—I am now preparing a Question Book on "The Acts of Apostles," and shall bestow upon it much labor and care, availing myself of all the light I can get upon this invaluable treatise.

If others should be as much profited in its use as I am in its preparation, they will be truly blessed. In Christ affectionately,

JAS. CHALLEN.

PROGRESS OF REFORM.

MISSOURI.—Bro. D. S. Burnet, Camden Point, June 6, '59, says: In my communication to you, I believe I mentioned my former meeting at this place, resulting in some 19 baptisms, and some additions at Weston and Leavenworth City. Since then, I visited several other points, with varied success. At Dover I preached a week or more, and 16 were added. Stopping at Lexington and Waverly, I went to St. Louis, Mrs. Burnet accompanying me. I preached there the Sunday before the Missionary convention, and enjoyed very much the reunion on that occasion. The meeting of many there, was unexpected pleasure. Thence I went to Hannibal, and preached on Sunday. Several united by letter. Passing over the Hannibal and St. Joseph R. R., we came to Savannah. The gloom and mildew of years laid heavy over this church, and the prospects were disheartening. Those familiar with Northwestern Missouri know well the heartburnings and alienations which had permeated the whole community of Andrew County. Years, yet to come, will scarcely avail to recover the cause of Christ from the blight of such unwholesome influences. I delivered 21 discourses to saint and sinner. The floor of the old house was once more pressed by a crowd, which increased beyond its capacity for sitting or standing room;—political and religious foes (?) once more sitting side by side. Some 13 additions were made, but much yet remains to be done to undo the ruin of the last few years. The Lord hasten its consummation!

Coming to marry the eldest son of Bro. Wm. Irvine and the eldest daughter of Bro. Franklin Forbis, I have preached here now, some four days; 3 have been baptized, and 2 others have confessed; all influential additions. I remain here a few days longer. Bro. T. F. Campbell is installed, and busily at work in the Camden Point Academy—now under his entire control. It is to be hoped that he may be successful in restoring its former prosperity.

Bro. J. A. Meng, Carrollton, June 7, '59, says: I am happy to say that the work of the Lord is progressing somewhat in this country.

Bro. Earl and myself held a meeting at Pleasant Hill, Cass county, embracing the 4th Lord's day in May, which closed with 21 additions; 23 by confession and immersion, and one by letter.

We went thence to Lone Jack, Jackson county, where we stayed over the 5th Lord's day, immersing 8, and receiving one by letter. Bro. H. H. Haley

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assisted us at Lone Jack. Bro. T. P. Haley recently held a meeting of about nine days, at Haynesville, during which 45 were enlisted in the army of the faithful.

ILLINOIS.—Bro. Francis Apperson, Vermont, Fulton county, 21st June, 1859, says: I commenced a meeting in Salem school-house, in McDonough county, on Tuesday evening the 17th ultimo, and continued it for nearly two weeks. I had the assistance of Bro. Joseph B. Royal, during the greater part of the meeting. We organized a church on Saturday, May 21st, according to the usage of the Disciples as a denomination. The meeting closed with 34 additions in all—9 of them, having, as we trust, believed with the heart unto righteousness—and made confession with the mouth unto salvation, were buried with Christ by baptism symbolically. The others had been members of the Disciples church in Kentucky and in other States.

I have been, and am still preaching for them twice a month, on week evenings and on fifth Lord's days. Bro. Royal has commenced preaching for them once a month. I pray that they may remain steadfast, immovable, always abounding in the work of the Lord, knowing that their labor is not in vain in the Lord.

KENTUCKY.—Bro. L. Marrett, Spencer county, June 12, '59, says: The first week in May, I was at Cornishville, Mercer county, four days. I spoke seven times, visited ten families, and baptized one. From there, I went four miles, to Grapevine, spent six days in that community, spoke 11 times, baptized 3 young ladies, of Baptist families, restored 1, and visited 12 families. The 9th of this month I was at Camdensville, spoke twice, baptized 1 young man, and received a Baptist lady into our fellowship.

I then came to this place, (Waterford). I have spent two days here, and spoken twice. Since my last letter, in addition to those reported above, I have added 23, at the different points in this district, making 30 in all.

CANADA WEST.—Bro. Jas. Black, Wainfleet, June 8, says: I am now in company with Bro. Lister, on a tour among the churches here. Bro. Lister baptized 9 in Trafalgar and in Rainham, and we are now going to Lake Erie to baptize 3 more. Thank the Lord.

From Eramosa, June 22, he also writes as follows: Our annual meeting, though not so well attended, partly on account of its being to the extreme limit of our settlement, to the Northwest, and partly on account of the scarcity of money—was, nevertheless, an interesting meeting. Brethren Kilgour, Anderson, Lister, and W. W. Eaton, of Cincinnati, were present, and all spoke well, and the impression on the community, to all appearance, was good. Eight were immersed before I left, Monday morning, and the prospect good for more

TEXAS.—Bro. James A. Dickson, Camanche, Johnson county, reports several interesting meetings in said county. Bro. D., though but a few months a resident of this section of country, is much encouraged to see the good cause gaining ground. Many are enquiring the way, and not a few are almost persuaded to become soldiers of the Cross. At a meeting, embracing the 4th Lord's

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day in May, 3 were added, and one week afterwards, another addition, making 4 in all.

☞ Our Bro. has a large field to cultivate, and the truth, as it is in Jesus, is making, he says, "considerable impression." We can easily believe it, for the truth, as it is in Jesus, is to subdue all things to the authority of our King.t When proclaimed in the spirit that dictated it, the Gospel, in its facts, is the grea power of God unto salvation. There is a meaning in the birth, life, death, resurrection and ascension of Jesus of Nazareth, which, when believed and understood, gives a man motive and power to overcome the world. If a man obtain not this power, from the knowledge and belief of said facts, in vain will he seek for it elsewhere, or in the use of other means. We have yet to see the first individual who intelligently believes in the mission of Jesus Christ, as set forth in the above facts, that lacks the will and the power to set out for the heavenly country, or of perseverance thitherward.

OBITUARY NOTICES.

DIED, at "Willow Point," Carroll Parish, La, on the 12th day of May, 1859, Belle, daughter of G. R. and A. E. Newman, aged 5 years, 4 months, and 10 days.

Beautiful in form, radiant in spirit, and unsullied in thought, this lovely child, like a halo of light, nestled about every heart which came within her influence. The rarest perfections seemed given her, foreshadowing the glory that is now opening to so fit a spirit. How intensely loved, how tenderly cared for, and how proudly watched, bereaved hearts alone know, but who, that has seen this beautiful being, and noticed how blithely the hours passed with her, as she scattered sunshine on all around, will not now find a shadow never to be removed where so bright a thing was wont to dwell. The halls are lonely, the yard is desolate, the garden yielded its rarest flower, when thou, darling Belle, wert summoned to the presence of thy God, there to realize the angelic host, the golden harps, and eternal anthems, thy little spirit pondered upon so often in life. Thy desire to die young, ere thy soul was burdened with an accumulation of sin, has been granted: who would bring thee back to look upon the dull things of earth again, to hear the discord of earthly sounds, to feel the decree of evil turning to bitterness, thy sweet dove-like spirit? Not even thy fond father and mother, who, through the cloud of darkness overshadowing them, can look up and say, though in broken words, with a faith unfaltering, "O, Lord! thy will be done."

"Farewell!
There's not an hour of day,
Or dreaming of night,
But we will be with thee;
There is not a wind but whispers of thy name,
And not a flower that sleeps beneath the moon,
But its fragrance tells a tale of purity and thee,

ANN E. NEWMAN.

Died, at Mechanicsburg, Sangamon county, on Saturday evening, June 11th Andrew Stewart Roberts, aged 14 years and 8 months, only son of C. D. and Henrietta S. Roberts. He had gone to that place a few days before, on a visit, and was soon prostrate on a bed of sickness, and soon yielded to the grim monster. He was a sprightly, ingenious and inoffensive boy, inheriting a delicate constitution. His remains were brought to this place for interment, and deposition in their last resting place on the 13th inst. J. T. JONES.

Jacksonville, Ill., June 14, 1859.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *SEPTEMBER*, 1859. [No. *IX.*

From the British M. Harbinger.

CAUSES WHY THE WORD OF GOD IS NOT MORE STUDIED.

The July Number of this valuable Monthly Magazine, in some fourteen days after its date was found on my table.

We now select from it an article headed "Causes why the word of God is not more studied."

The Book of God is inappreciably superior to every other book, and *so different*, that our ardor and perseverance in its study must be characterized by a diligence inexpressibly above that of any other.

Let us ask ourselves, is it thus studied? Alas! but by one or two here and there, and they will confess that their ardor and perseverance are far below what they are conscious should be the case, and that they never can hope to realize, however they may and will do, the best endeavor, the notion and plan which they have set before them. But do we ever hear it talked of as every book of a general and powerful interest is talked of? Is it a book which even the indolent and superficial betake themselves to, because it is so common that ignorance upon it is disgraceful? Alas! neither is it so. It is a book the mention of which is studiously shunned in general

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society; it is a book of which the world will plead ignorance without a blush. Various are the causes of this treatment. It requires much study, and most men will give but little to any book. Its subject is spiritual, and most men are natural. These are plain and obvious causes; but *one cause* there is not *so obvious*, but fully as *efficacious*, and therefore more insidiously besetting us: it is the *notion* that we are *sufficiently acquainted with its contents already.*

How little is the absurdity of such a notion realized! But as its effects are grievously important, let us enter into an examination of it more particularly.

Of what nature is the prevailing knowledge of the contents of this book? It is a loose, traditional information, which floats about in society, obtained orally and not by reading, and known more from being at times unavoidably encountered than by being ever purposely sought. Its highest and purest source is nothing more than the attention which decency demands men to pay to public worship, and this operates but feebly. It mainly comes to men in the great traditional stream of modes and opinions, delivered down by one generation to another, and thus reaches the pupil in the same channel as the law of the land, with the conventional usages of society, and with other accompaniments which entirely strip God's word of its awful and peculiar distinction from man's, degrade its solemn character, and assign it a place scarcely above that of the established canons of society. Such a knowledge must be not only imperfect but erroneous also; yet this is the very sort of knowledge which administers the most certain obstacle to all improvement or correction. This knowledge is adapted to man's corrupt inclinations; it satisfies, therefore, all his inquiries. To alter our notions is to confess ourselves in the wrong, and this our vanity will not allow. At the same time it requires exertion, and this our indolence will not endure. Thus we cling to our ignorance, and in religion mistaking the familiarity of terms (which have been thrust upon our ears, whether we would or not,) for the meaning of them, (which we have never taken the trouble to examine) whisper in our careless and overweening spirit, before our teacher, perhaps, has opened his lips, "I know all that is going to be said already." This presumption of knowledge prevents too many from consulting the original at all; and they who carry the prejudices of imperfectly acquired and therefore corrupt knowledge to the reading of it, are beset with difficulties which it requires great patience and exercise of good sense and judgment to surmount.

The great danger of a superficial reading in this case, is a confirmation rather than dissipation of previous errors. When we look at a building with a passing glance, it will often assume the features

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which we expect from some previous but inaccurate information, or are inclined to find. Our senses have not time to contradict our notions or wishes; and the having seen it with our own eyes, convinces us more than ever of the accuracy of our original notion of it. So it is also with the mental eye; everything is as we expect or wish to find it. We turn over the leaves in Scripture, see the same familiar terms, phrases, and facts, and shut the book with the satisfaction of having searched for ourselves; of having found ourselves moreover in the right, and are thus confirmed in our errors. But as when we go up close to that building, and examine it long and intently, the whole appearance alters; magnitudes, places, proportions are changed, windows are found to be doors, chimneys to be towers, pillars to be buttresses, and in fact the very order of architecture different:—so is it when we come to apply our minds closely upon Scripture—all is changed. Those terms so familiar assume different senses, and are beheld in a different connection and bearing. This relation of the terms to each other it is, which we must endeavor to comprehend every day with wider and surer grasp. From this alone can we gain the clear and sure understanding of the word, and be imbued with a deep and due sense of the awful meaning of its terms. Let us, then, having opened the book, carry on the search with all the activity and perseverance which the investigation of truth demands from us erring mortals. Great, indeed, is the folly, and melancholy is the delusion of satisfying ourselves with the mere familiarity to our ear and eye, of even the least important term (as it may seem to us) in the gospel. Every stone in a building, however magnificent the whole may be, is in itself common-place and familiar; but as our eye carefully travels from it to its neighbors, we are led to survey the whole; and on returning to it, we are surprised to find that stone, hitherto thought so indifferent, filling some important position in the support or beauty of the entire building. Almost every day, on going forth from our doors in a large city, we encounter familiar faces; but unimportant as they may then appear, did we inquire about such persons, we should find them perhaps filling, in their respective spheres, useful and necessary stations in the structure of the society by which we are surrounded. Such is also the difference in importance and meaning, with which the most familiar terms and passages of Scripture strike the person who had hitherto been content to take them as they were offered to him, but has now determined to ascertain the meaning for himself. And how happy has ever been the result. How many thus seeking have found that they have been familiar with an angel of God, with a prophet of the Most High—yet knew them not any more than those two carnally minded disciples did the Lord, on the road to

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Emmaus. How many have discovered in those terms which they had carelessly heard, and still more carelessly, perhaps, employed, and discovered with a surprise of wholesome fear or joy—here a messenger to repentance, there a monitor to obedience—here a minister of hope, there a dread—here a queller of his pride, there an encourager of his despondency—here a chastiser of the conscience and a prober of the heart, there a comforter to the spirit, and a soother of his troubles.

Let us proceed to remove the veil which long familiarity has thrown over some of these terms, and see if their real features be, indeed, so insignificant, so uninspiring, so unappalling.

How familiar are the terms *salvation* and *redemption* to the ears of men; but have they ever called up together into their minds, and placed next to their hearts, the facts which are included under them —man expelled from bliss, a world lost in iniquity and devoted to death, the Son of God appearing as a Redeemer from heaven, crucified for its sins, and raised for its justification—themselves in particular subject to the shame, and liable to the glory implied in all this cluster of heart stirring facts? Men will speak of grace: but have they learned from the testimony of their own closely questioned hearts, gathered from well applied experience, and drawn from the instruction of Holy Writ, how much that is called in to repair? Have they followed with generous aspirations its glorious course through the characters exhibited in Scripture, from the first day of the Spirit's visible descent upon the Apostles, tracing its healing influence on the weakness and corruption of human nature? Have they examined its means, its objects, and sought by earnest prayer its effect upon themselves? They will speak of the atonement; but have they ever, in their hearts, leisurely confronted two beings face to face—sinful, weak, mortal man, with Holy, Almighty, Everlasting God; and have they then tried to reach the height of the mercy, and sound the depth of love which could draw cords of reconciliation between two such beings? They will use the term of future retribution; but have they ever calmly looked in the face the tremendous aggregate of facts to which that term gives unity? Christ coming with the host of holy angels in the clouds of heaven, with the trump of God, to judge the quick and the dead of all tongues and of all ages, separating the crowd as Moses did once the sea, on his right hand and on his left, welcoming the one side to bliss, dismissing the other into everlasting punishment?

They will speak of the Lord's divinity; but have they ever traced him in that glorious attribute throunh the two covenants, blazing as the angel of the one with fearful signs and wonders, and going about humbly as the minister of the other, doing good with miracles of mercy and of

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love? Have they reflected how overwhelmingly awful this attribute renders what is already so awful—how it affects his rejection, his agony, his cross, and his grave—and how prominent in responsibility the Christian stands apart from the rest of mankind?—For hence, God is, in a peculiar manner, his Master, and in a peculiar manner his Judge. Such, when unveiled, is the aspect presented by but a few of the general terms of Scripture; and their meaning is such, we see, as must not come and go at man's will and bidding, but abide with him in his heart, being continually kept filled up to their full measure by frequent appeals to Scripture. Thus alone will they have due weight upon our understanding and affections. Otherwise, with advancing years, they will continually drop some of their former fulness, make a slighter and slighter impression, gradually lose all power of affection, and finally sink into the most vague and unmeaning portion of the vocabulary.

Shall, then, anything less than a serious and persevering study of this volume content us? Can we ever dispense with it? Only let us inspect our own bosoms. What infinite varieties and variations of sense and passion! What changes of shape, of thought, and all their innumerable combinations, are taking place there, within even a short interval, within one glance, I may say, of self-examination. Not for a moment is our frame of mind in one state; yet his word, who knew what was in the heart of man, has ever something wherewith to meet, correct, and turn to the best account every one of these varieties. Can we, then, ever cease to need its application? As well may our body live without the vivifying soul, as our mind dispense with the life-giving spirit of Holy Scripture. Therefore, should we not urge all to read, mark, learn, and inwardly digest? Above all, ascertain well their present state of knowledge of the word, nor be afraid to discover their ignorance; for as surely as the fear of God is the beginning of that wisdom which prompts us to obey him, so is the consciousness of our ignorance the beginning of that wisdom which leads us to know him; and having known him, to love him with that perfect love which casteth out fear.

We are called Christians. This term, so familiar as to be tossed about from one to another, bestowed indiscriminately on every one around us—nay, in many mouths even synonymous with man—what does it imply? It implies the sworn soldier and servant of him who is God, Saviour, Priest, King, Prophet, Maker, and Judge of the world. In it is comprehended the extreme of earthly humiliation and of heavenly glory. In it we are reminded of man's fall and recovery, Satan's triumph and defeat, of the conquered powers of darkness, of the conquering powers of light, of the kingdom of God upon

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earth, and in the world to come everlasting. Keeping in sight this meaning of the title we bear, let us look into our own hearts, see their irresolution, rebelliousness, confliction of duty with passion, of spirit with flesh, of darkness with light, and fly to the remedy which God hath set before us, even his pure word. Let this title coming on our ears be a trumpet call to duty, rousing all our spirit within us, as faithful soldiers of our heavenly Master. And thus, even thus, by knowledge, by goodness, by the armour of God on the right hand and on the left, may we have Christ abiding with us, even by the precious word, through his Holy Spirit, making us wise unto salvation. C. D. H.

After reading with care the proof sheet of this valuable essay, I suspect that it was written by a travelling merchant, with whom I formed a very special acquaintance during his peregrinations in the Western States. A. C.

DISCIPLES OF CHRIST, OR CAMPBELLITES.*

The following article from the "London Despatch," we find copied into the *British Millennial Harbinger*. We must say it, though we know not how or whence the writer of it obtained his information, that it is more truthful and reliable than any notice from the religious press in these United States.

Ought not many of our wealthy brethren to take "The British Millennial Harbinger," devoted, as it is, to the spread of Primitive Christianity, and thus aid and encourage its influence, both in Britain and America? A few scores of dollars, per annum, which a myriad of our brethren would never miss, would thus oil the wheels, and raise the steam in all our Evangelical Locomotives.

The cause we plead has to encounter a more puissant and better organized opposition in the British Dominions in Europe and America, than amongst the inquisitive free and tolerant population of these United States. We believe in *proving* before we *approve*.† In other

* We extract the above article from the London *Despatch*, in which paper it appears as No. 22 of "Sketches of Religious Sects." The Disciples of Christ, whose views it lays down, are happy to know, that whatever part of the world their lot may be cast, they are not "Campbellites," nor can any such name be justly employed to designate them. Neither is it correct that they sanction open communion, as practised by some Baptist churches in this country.—Ed.

† *Dokimasoo*, the Greek word here found is more generally represented in the Christian Scriptures by *prove, try, examine*, than any other term or terms in our language.

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words, we very cordially approve of Paul's exhortation addressed to the Thessalonians, 1 Epis. v: 21, "*Prove* all things, hold fast that which is good."

"Several important movements of a reformatory nature have occurred in the American church during its past history; one of the most influential and extensive of which was that effected by Thomas and Alexander Campbell, and which is now embodied in the denomination known as the "Disciples of Christ," or by the more popular epithet of "Campbellites." Shortly after the commencement of the present century, the Rev. Thomas Campbell, a prominent clergyman of the Seceder Church, emigrated from the North of Ireland to the United States, and located in Washington county, Pennsylvania. He was accompanied by his son Alexander, at that time a young man, and possessing superior talents, who had just completed his studies for the ministry. Both of these labored at first among the destitute Seceder Churches in the Western part of Pennsylvania, and as they became more thoroughly acquainted with the state of sects and denominations in this country, and observed the vast variety and number of religious organizations which here existed, they conceived the idea of accomplishing an union between them. The restoration of the primitive unity of the Christian church was the prominent purpose for which they determined to labor.

The Campbells began to preach among the Seceders with reference to this object, and to aid in the accomplishment of it, they resolved to discard all human creeds and confessions, and receive the Scriptures as the only source of instruction and authority in the development and determination of religious truth. They denied that confessions of faith were necessary, or even useful, to the success or purity of the Christian church; and they contended that the impartial and enlightened interpetation of the Bible would infallibly lead mankind to a knowledge of the truth.

These views were, of course, very obnoxious to the rigorous sect of Seceders to which the Campbells belonged—a sect who had experienced innumerable splits and subsplits, divisions and subdivisions, in reference to the most minute and insignificant points of Christian doctrine and practice. The Campbells accordingly withdrew from them and established a congregation on Brush Run, in Washington county, in this State, in 1810, which thus became the foundation of their future organization—the birthplace of one of the most numerous and influential denominations now existing in the Southern and Western States. The principle on which the new church was founded was simply this: That nothing should be received as a doctrine of be-

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lief, or as a maxim of duty, for which there could not be produced the authority of Scriptures, either directly expressed or indirectly implied by inference or by example.

Guided by this principle the Campbells proceeded in the free examination of the Bible, and arrived at the conclusion, as among the first fruits of their inquiries, that infant Baptism was a usage not enjoined or approved by Scripture, and consequently improper. They also objected to sprinkling, and contended that immersion was the only legitimate and valid method of administering the ordinance of baptism. In consequence of this expression of views, the Campbells and their adherents were invited to become members of the Redstone Baptist Association. They did so in 1813, and Alexander Campbell was appointed the "Messenger" of the Brush Run Church to that association. Even among these people, however, Mr. Campbell's views were singular and extreme in consequence of their liberality; his talents were so commanding, and his influence soon became so great, that the utmost jealousy was excited. About this period he engaged in several discussions on theological topics, which greatly extended his fame. One of these was with Rev. J. Walker, a Seceder minister; the other was with Mr. McCalla, of the Presbyterian Church. Both debates discussed the subject of Baptism, and the result in both instances was to create many converts to Mr. Campbell's doctrines.

His adherents had become so numerous in 1828, that in that year a convention of preachers took place, composed chiefly of members of the Redstone Association, whose object was to consider the ancient and apostolic order of the church, and see what could be done to restore it. After proper deliberation they determined to reject all human creeds, all ecclesiastical carpentry in the shape of confessions and formulas, and receiving the Bible as the only source of authority, live and preach accordingly. This principle led them to the rejection of many usages which had been observed by the Baptists, with whom they had formerly associated. Thus a new sect was organized, based on different principles, and characterized by different practices from surrounding sects; but the purpose of the new society was to attain unity, by the adoption of a free and catholic principle, which could attract, and ultimately embrace, members of the various sects, and thus incorporate them into one. From this period the "*Disciples*" formed a separate organization, the professed object of which was to restore pure and primitive Christianity both in letter and *spirit, in* doctrine and in practice.

In accordance with this principle, the establishment of the doctrinal belief of this denomination has been progressive in its nature,

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and the different leading theories which they entertain have been developed successively. The starting point was the essential nature and importance of *Christian unity* in the Christian church. Ten years afterward the doctrine of the immersion of adults was accepted as the only proper mode of baptism, and as the only means by which men could obtain remission of sins, and could appropriate to themselves the blessings of the Gospel. And thus all the other leading doctrines which they now entertain were successively approved and adopted.

Alexander Campbell, the chief founder of this denomination, is, without question, one of the ablest polemics and theologians in this country. He has conducted many public debates, some of which have been with the most eminent men of the day—such as Bishop Purcell, of Cincinnati, on the subject of Romanism and Protestantism, and Robert Owen, on Infidelity and Socialism. In both of these great logical tournaments Mr. Campbell was confessedly the victor. He has spent a long and active life in preaching the doctrines which he believes, and in establishing churches and institutions which are intended to diffuse education and theological knowledge among the community. His efforts have been highly successful. His followers at this time are very numerous in Virginia, Ohio, Indiana, Illinois, and Missouri; and the whole number of communicants belonging to the Disciples' churches is about two hundred and fifty thousand, while their ministers number between two and three thousand.

Among the leading peculiarities of this denomination are the following: they practice weekly communion, the Lord's supper being administered in a simple manner on every Sunday. They are not in favor of close communion, but are very liberal and charitable in this respect, permitting persons of piety, belonging to other sects, to commune with them. They observe the first day of every week, not as a Jewish or Christian *Sabbath*, but as a day commemorative simply of Christ's resurrection, and useful as a season of religious worship.—They condemn all written creeds and formulas of faith. Their church government is congregational, each society having exclusive control of its own affairs. They believe that the Scriptures are the means employed by the Spirit to lead men to repentance, and that the *contents of the Scriptures* are the direct source of that faith by which the Gospel is received savingly and effectually. They discard the use of all human terms and phraseology in speaking of religious truth, such as the "*trinity*," "*triune*," *&c.*; confining themselves to the very words employed in Scripture. In consequence of this peculiarity, they have been charged with denying the doctrine of the Trinity; but the truth is, that they believe and receive everything which the Scriptures affirm and teach in reference to the Father, the Son, and the Holy Spirit.

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This denomination, though little known in the Northern and Eastern States, is very numerous and influential in those States which we have already mentioned. They have established and now conduct two colleges, one of which is located at Harrodsburgh, Kentucky; the other at Bethany, Virginia; beside many minor institutions. They have religious newspapers and theological journals, prominent among which is the *Millennial Harbinger*, published at Bethany. They number among their ministers many men of superior learning and ability."

From the American Christian Review.

LETTER FROM JERUSALEM.

JERUSALEM, May 1, 1859.

DEAR BROTHER—Since the date of my last communication a festive season has arrived, and nearly elapsed, which has been anticipated by many with no little foreboding of ill—Ramadan, the sacred month of the Mohammedans. Fanatical outbreaks were the more to be apprehended this year on account of the coincidence of this festive moon with April, the great hey-day month of Oriental Christians; and the more especially so, inasmuch as the great Oester-frolic of the Latins corresponds with that of the Greeks and other oriental sects—(you remember that œster is a native of this land—being, as is supposed, the venereal Astarte of the Sidonians. Apprehensions of an outbreak would seem equally to have been shared by the Basha also—if we may judge from the number of soldiers kept on duty for the preservation of order; for I have never before seen such an array marshalled along the avenues leading to the church of the Holy Sepulchre—but fortunately there was little or no disturbance, beyond a slight conflict between the Greeks and Armenians.

I can well understand how this observance of "times, seasons, and years," feasts, fasts, and other inordained "*holy-days*" on the part of the apostatizing Galatians, was such a source of uneasiness to St. Paul: for nothing so effectually roots out vital piety, or tends more firmly to rivet the chains of grovelling superstition and the bodily exercise of heartless formalism, than these inventions of men. As usual, much sickness is the consequence of this irregular mode of living; and especially among the Moslems, who fast most rigidly for twenty-nine days—neither eating a particle of food, nor tasting a drop of water, or any other beverage from day-break till sunset; and spending the whole night in all manner of gluttony and debauchery, except (be it mentioned by way of giving even Satan his due,) that a true Moslem will neither touch, taste, nor handle that soul-and-body destroying article called by the great Robert Hall, "liquid hell-fire and distilled

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damnation!" It is a significant fact, that though there has been so much professed fasting this month, by all parties, yet it is supposed that the *cost* of food, if not the *quantity* consumed this moon falls but little short of any other in the calendar.

The number of pilgrims this year, is considerably below the average, owing to the wide-spread apprehensions of disturbances; and these are decidedly of the lower orders.

The season is already so far advanced that we shall soon be under the necessity of removing beyond the influence of the malarious exhalations of the city. But instead of spending the summer, as usual, at Mount Olivet, we propose going to Jaffa, where the prospect of successfully introducing the gospel is much more cheering than it is in this heaven abandoned city. I could by no means be reconciled to this long absence from Jerusalem (though I shall occasionally visit it during this period) were not our principle means of access to the people so much restricted by the recent establishment of various Hospitals, Hospices, and Infirmaries, etc. We have had so little to do in the way of medical practice for some time past, that my eldest son—upon whom this department of missionary operations has heretofore devolved almost exclusively—concluded to visit Beyrout, where he was loudly, if not providentially called, and has been spending several weeks, performing a good many surgical operations, and numbering among his patients some of the emirs, princes and princesses of Mount Lebanon. This practice, though not altogether gratuitous, like that of Jerusalem, is yet by no means unavailing as a pioneer and auxiliary of the evangelist. My youngest son, lately vice consul in connexion with my son-in-law (who still retains the Beyrout Consulate), is now residing in the city of Larnica, on the Island of Cyprus, where he has been appointed by our government to a full consulship.

A special and unexpected blessing from the heavens, very highly appreciated by all classes in this thirsty land, has been poured out upon it in copious showers of fructifying rain, since I last wrote—happily dispelling the fears over which so many began already to brood. Thus it is that the Lord "leaves not himself without witness, in that he does us good and gives us rain from heaven and fruitful seasons—filling our hearts with food and gladness." O! when will it please him to open the windows of heaven and pour out a spiritual blessing—such a one as there shall not be room enough to receive! Will he not graciously do so when we bring *all* our tithes into his store-house, and speak often one to another, as well as to him? Oh! for a spirit of grace and supplication—"prayer, *ardent*, that opens heaven"—and a spirit of consecration that delights in self-denying.

Our little audience has been larger of late than formerly, and seve-

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ral persons are so much interested, that under any other than existing circumstances, I should calculate very certainly that they would soon yield a full and hearty obedience to the claims of the gospel; but my expectations have been so often disappointed that I dare not indulge more than a sanguine *hope*. To enlighten the mind is frequently easy enough in many instances, though noxious weeds of ignorance and error must first be eradicated; but to enliven the conscience—there's the difficulty. Like the husbandman, however, "that waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain," so must "he that goeth forth bearing precious seed," "wait patiently (though working meanwhile with his hands and weeping with his eyes) for the precious fruit of faith—long after the sowing of the seed—even the incorruptible word of God that liveth and abideth for ever."

In the course of a few weeks or months at most—though no small undertaking—I expect to publish a tract in Arabic, that I hope will disturb, to some good purpose, the self-complacent spirit of indifference in which oriental Christians, no less than Moslems and Jews, are held spell-bound by Satan.

A disturbance amongst the Arabs in the neighborhood of Nablous, a few days ago, resulted in the death of about four hundred persons. Such cases, however, being merely local in their character, scarcely attract attention. There have been many notables in the city of late, and the Grand Duke of Russia (Constantine) is soon expected also, with an immense suit of dignitaries. Certain greedy Effendis, with a view of pocketing a large buckshish by the operation, have interposed to suppress the erection of buildings on the piece of land bequeathed to the poor Jews of Jerusalem, by Judah Tauro, of New Orleans.

My wife desires me to send warmest salutations and expressions of affectionate regard to Sister Errett and yourself—and so would the children be pleased to have the opportunity of doing were they with us. Allow me also the same privilege, and may Heaven's richest blessings be your portion, for time and eternity.

Devotedly yours, in faith, hope, and love, J. T. Barclay.

Eld. Isaac Errett, *Cor. Sec. A.C.M.S.*

A Daughter's Tribute.—It is stated that the daughter of the late Joseph Charless, of St. Louis, in order to express her sacred regard for the memory of her father, has given twenty thousand dollars to endow the Professorship of Physical Science in Westminster College, Fulton, Missouri. The endowment of this Chair was an object very near Mr. Charless's heart during the latter part of his life.

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SYNOPSIS OF A DISCOURSE DELIVERED AT DIFFERENT PLACES.

1. The more informed Baptist writers and speakers teach the *same* things that we do, on many important points; but the *less* informed condemn *us* for *our* teachings, and call us Campbell-*ites*.

1. We teach that the Word and Spirit of God are inseparable in their influences on the heart in conversion. So teach the *Baptists;*

Eld. John Chandler, who was Moderator in the Russell's Creek Association, said, "He that is led by impressions as a certain rule, is under a dangerous delusion, and is apt to be led by the Devil, who is always seeking for impressions, and the first that come; and no wonder if he is driven far beyond the regions of truth into the whirlpools of error."—*Circular Letter for* 1812.

Dr. D. R. Campbell says—"It is only when both (*Word and Spirit*) are taken together, that we have the whole truth."—*Chris. Repos. for* 1858, *p*, 176.

W. Jones says—"The Holy Spirit gave energy to his (Peter's) doctrine."—*His. of the Chris. Church, p.* 48.

We teach—"Thy righteousness is our everlasting righteousness, and thy law is the truth."—*Ps.* cxix., 142 "Sanctify them through thy *truth*, thy *word* is *truth*."—*John* xvii., 17, "He that is of God heareth us, he that is not of God heareth not us."—1 John iv., 6. "It is the Spirit that quickeneth. The flesh profiteth nothing. The *words* that I speak unto you, they are *Spirit*, and they are *life*."—*John* vi., 63.

As snow does not exist without water, and fire without heat; so God's *word* does not exist without his *Spirit*.

2. We teach—That the Scriptures are sufficient to enlighten, govern, and guide us to heaven; and the Gospel is addressed to *sinners*. And that they are competent to hear, understand, appreciate, and obey it; and thus be saved.

G. H. Orchard, a *Baptist* historian, says—They (the Paterines) constantly avowed the sufficiency of the *Scripture*, and the competency of *each* to reform himself; and the *sufficiency* of the Scriptures to regulate a Christian Church."—*History of the Baptists, pp.* 156, 157. Again he says—"The Waldenses took the Scriptures *alone* for their guidance. and carefully avoided all human impositions in religious duties."—*p.* 315.

William Jones says—"The *Gospel* which the Apostles preached, was that which exactly suited their case. They found all that was

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necessary to satisfy the most troubled consience, in the doctrine concerning the Son of God,"—*His. of the C. C., p.* 48.

We say—"The entrance of thy *word* giveth light; *it* giveth understanding to the simple."—*Ps.* cxix, 130. "The Holy Scriptures are able to make thee wise unto salvation through faith that is in Christ Jesus. And all Scripture is *given* by *inspiration* of God, and is profiuable for *doctrine*, for reproof, for correction, for *instruction* in *righteousness*, that the man of God may be *thoroughly* furnished unto all good works."—2 *Tim.* iii., 14, 17.

3. We teach that—"Remission of sins is offered to believing penitents, through the *name* of Christ in *baptism*."

Orchard says---"Three thousand felt the force of truth, and confessed themselves convinced of the dignity and authority of Christ as the Messiah; and as a proof of their sincerity, and the submissive state of their minds to his commands, they arose, were baptized, and *washed away* their sins."---*p.* 6.

But a certain *Layman* says---"I preface my exposition of the import of the passages to which you refer, by conceding two facts---that they are literal renderings of the Greek text, and, that fairly interpreted, as English phrases, they do affirm that baptism is *for*---*i. e.*, in order to---the remission of sins."---*Christian Repository for* 1858, *p.* 183.

Jones says--"The Holy Spirit gave energy to Peter's doctrine Like a torrent it bore down all the vain imaginations and presumptuous reasonings by which the minds of his hearers were fortified; it carried conviction to their conscience; so that, like men frantic with despair, they cried out, in the anguish of their hearts, 'Men and brethren, what shall we do?' To persons reduced to this extremity, conscious that they had been imbruing their hands in the blood of the Son of God, how unspeakably welcome must have been the words of the Apostle, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost."---*p.* 48.

And Orchard says---"In apostolic days, a simple expression of faith, was required of each candidate."---*Acts* viii., 31. "But in after periods, to accommodate the ignorance of catechumens, short sentences were drawn up for the candidate to utter."---*p.* 65.

But it is well known that *we*, in our attempts to restore *apostolic* and *primitive* order, have always followed this example; and all know that---the *less* informed *Baptists* have opposed us in it, and have called us *heretics*, Campbell-*ites*, etc. They also say that this is the cause of so many apostacies among us. But I would ask, what is the cause of so many apostacies among them? We should, however,

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remember that Mr. Orchard, a *Baptist*, says---"It was the *apostolic* order." We should, therefore, attribute apostacy to some other cause.

4. We teach that---"Christians are united by *faith* in Christ, and obedience to his authority."

The *Baptists*, the *educated* ones, teach the same. "The ground of unity and denominational claim to the people, whose Christian characters are detailed, is not the harmony of their creeds or views; this was not visible or essential in the *first* age. But the bond of union among our denomination, in all ages, has been *faith* in Christ; and that *faith* publicly expressed by a voluntary submission to his authority and doctrine in BAPTISM."---*Orchard, p.* 14.

Orchard again says---"We have already proved in the previous sections, and shall confirm the same statement in future pages, that the terms of communion, in the churches of the Novatians, of Donatus, Constantine Silvanus, with the Paterines in Italy, the followers of Peter DeBruys, who was a doctor among the Albigenses, were a *profession* of *faith* and BAPTISM."---*p.* 317.

5. We teach that---"The Kingdom of Christ was organized at *Jerusalem*, with a *plurality* of Bishops and Deacons."

The enlightened Baptists teach the *same*. Jones says of the *Jerusalem* church, "Here we contemplate the establishment of Christ's kingdom in the world; or what is the same thing, the erection of the first *Christian Church*.—*p.* 48.

Why then should we not throw down *smaller* differences, and be *one* people? A. SALLEE.

LABOR, AND WAIT.

Patience is not one of the characteristics of the present age, nor is it, by any means, a virtue greatly practiced by the American people. Whatever we do, we do in a hurry, and are never satisfied unless we can reap at the same moment that we are scattering the seed. Hence, our young men are but half educated before they begin the battle of life; our railroads are but half built; our farms are only half tilled; our houses in a few years tumble down over our heads, and have to be replaced by others, and, worst of all, our morals and religion are beginning (to say nothing of our politics), to assume the garb of Young America, and to clamor for a short road to Heaven, even if it must be "across lots." Blessed, as no people was ever blessed before, we seem to have become intoxicated with the excess of our good fortune, and already begin to forget the lessons of the past. We forget that our forefathers had to undergo a schooling of near upon ten centuries to prepare them and us, their latest offspring, to snatch the golden fruits of Independence, of civil and religious liberty, from the

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cerberean guardianship of tyranny; and, already, we are learning to ignore the philosophy of this great marvel of the nineteenth century, and are foolishly clamoring that every people under heaven are just as fit and capable to control and govern themselves as we: which some of us, in our quixotic madness, do all the time run such tilts against windmills, that I am led to fear many a poor gentleman, amiable and kindly of heart, but weak of head, has been seized with a settled melancholy which seriously threatens the overthrow of his wits. For, my readers must know, the disease which attacks such unfortunates is not to be reached by any remedial agency known to science,—either the science of medicine, of political economy, or any thing else. The instructive lessons of History convey no intelligence to such minds; the experience of past generations serves not as a lamp to guide their footsteps; while in their miserable infatuation, they even dare to disregard the unchangeable decrees of the Allwise Father. Imagining they themselves have discovered the long sought for philosopher's stone, they feel assured the world must certainly go to an eternal smash, unless they can prevail upon mankind to practice and to reverence their own crude teachings—those utopian absurdities they so love to cherish in their heart of hearts, as something wiser than the wisdom of Solomon, more sacred than the Ten Commandments, more perfect than the Constitution framed by the Fathers of our Republic, as well as the source of greater blessings to the sons of men than the gospel of our Lord Jesus Christ. Alas, poor imbeciles! How fortunate would it be for yourselves, your country, and the rest of mankind, could you all be securely placed in a *Maison de Santi*, and be there confined to a strict regimen of cold water and asses' milk—the water to be applied outwardly to your empty noddles, to relieve the swelling thereof, and the milk to be taken inwardly as the kind of nourishment most suitable for babes!

As I have intimated, it took near upon ten centuries of schooling to prepare the citizens of the New World, to enjoy without abusing the blessings of political freedom. Our ancestors knew how to *labor and to wait*. They scattered the seed in faithfulness, believing that we, their children, should certainly reap the harvest when it should be fully ripe. The seed fell into good ground, and was watered by much blood and tears, but the yield has been an hundred fold, and will be greater and greater with every returning season. But there is a greater boon than political freedom, a liberty far more precious, *even the glorious liberty of the gospel*. If it took ten centuries to prepare a people to enjoy the former, it has taken nearly twenty centuries to prepare the minds of men to receive the latter, if, indeed, they are ever yet prepared. How prone are we to forget this great truth! Walk

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ing in the light ourselves, we are amazed to see our fellow men groping in darkness and refusing to have their eyes opened that they may see. We become impatient at their obstinate blindness, and there are some in the current Reformation, I greatly fear, whose love waxeth cold, because that success does not attend their efforts which they feel should attend them. O, brethren of little faith! consider how our blessed Lord has been pleading with man for the past eighteen centuries, from the Cross of Calvary,—pleading with wounded hands and feet, and sweat of blood, and agony unspeakable, and yet generations of scoffers and infidels have only cried, Ah, ha! thou that savedst others, why not save thyself! and have wagged their heads in derision, and have continued in their sins and their impious rebelion. Consider this, I say, and take courage, and learn to *labor and to wait.*— Let us take for our example, the Divine Master. who sees the end from the beginning, and, to whom, a thousand years are as one day.

What first led to Antichrist was the impatience of the early professors of Christianity wishing to convert the whole world to Christ, and finding the simplicity of the gospel a stumbling block to the Jew's and to the Greek's foolishness, they began to corrupt the Word of God with the traditions of men, in order to increase the number of proselytes. Soon, thereafter, *politics* were introduced into the church, and then came a union of church and State, and that which before had hindered, being taken out of the way, the man of sin stood revealed, and the true followers of Christ were driven into the wilderness and into the mountains and caves of the earth. The same causes will always produce the same effects; and if there be any restless spirit in the current Reformation, ambitious to imitate a Chapin, a Beecher, or a Ferguson, by preaching something else than the *gospel of Christ*, being unsatisfied to leave secular matters to secular men, in the name of conscience, O, thou wolf in sheep's clothing! do not bring reproach on the cause we plead, but carry your banner over into the camps of the enemy, who is always happy to receive such recruits. For Christ has well said, that a little leaven leaveneth the whole lump; and we all know that falsehood ever gains more adherents than truth.

Now, the truth of God is, that Christ died to save sinners, that he was buried, but rose again on the third day, according to the Scriptures, and afterwards ascended to Heaven, where he sits on the right hand of God, being the only Mediator between man and his Maker.— Such being the case, all men every where are commanded to repent, and to *do good as they have opportunity*. Again, every man, no matter what his calling, be he bond or free, rich or poor, is commanded to *remain satisfied with his condition*, and to faithfully discharge all the

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duties of the same. He may not see any immediate fruits springing from his labors, but let him wait patiently, and, in due season, he shall reap if he faint not. He may not find his reward here, but he will certainly find it in the "land of the hereafter." If any of my readers were ever in the region of the Red River of the North, they will remember to have seen there a small streamlet, with mossy banks and pebbly bottom, whose crystal waters flow evenly along, save when disturbed by the sudden splash of the speckled trout, or where they fall singing and sparkling in little cascades over the smooth-worn rocks; and yet that murmuring brook, so insignificant in its beginning, becomes the Father of Waters ere it debouches into the Gulf of Mexico, and bears on its mighty bosom the commerce of one of the greatest empires on the earth. For, soon after leaving its fountain-head, another little brooklet flows into it, and then another, and another, and next the Illinois, and the Wabash, and the Missouri, and the Ohio, and the Tennessee, and the Arkansas, and the White, and the Red River of the South, until their combined waters become an irresistible flood,—one of the wonders, indeed, of the world. Nor are the waters of all the thousand tiny rivulets which help to swell the flood of the Mississippi, lost—yea, not even the pearly dew-drops, which the rude winds dislodge from its hold upon the slender blade of grass that overhangs the Rocky Mountain spring—the fountain-head of the waters of the Missouri. Every single drop occupies as much space as every other, and not one is lost either in time or eternity.

Here we have presented a fit illustration of the church of Christ. No child of God need despair, no matter how humble his lot may be. All he has to do, is, to *labor and to wait*. What matters it if his heart is singing all the time in a solitude as barren as the wastes of Nebraska, and his life all the time flows along through a rocky and thorny desert, with not even a blade of green grass to cheer his sight? Do you not know, O, solitary one! that the streams which flow through the wastes of Nebraska, are yearly stealing from the hard rocks of their beds their most precious particles, to bear them down to the cotton-fields of the South, and there spread them out over the fluvial wastes of those regions whereby the same will, in time, be gradually reclaimed from the swamp and the cypress, and be made tributary to the world's commerce? Take courage, then, for how do you know but what you, however humble and forlorn your station, are doing a work for God, which will be made manifest in due season. Remember that God demands only what a man hath, and that Christ declared the poor woman, who cast into the treasury her two mites, had given more than all the rich who, of their abundance, cast in many times more than she.

D. R. H.

CHICAGO, Ill., July 18, '59.

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"NO COMMUNION WITH CAMPBELLITES."

In all the land the war-cry is again raised against Campbellism. The pulpit and the press are teeming with denunciations against this hydra-headed monster that disturbs the peace and distracts the slumbers of orthodoxy! Mr. Graves of Tennessee, Mr. Ford of Kentucky, Mr. Crowell and A. P. Williams of Missouri, are endeavoring to lead the hosts of the Baptist Church in a war of extermination. It is amusing to see how these *ordinary men* are putting on the airs of the Horsleys and the Pascals of former days! They seem to think, like the fly upon the wheel, that they kick up a mighty dust as they proceed! But it is happening to them as the Lord said, "They shall fall into the pit they dig for others." They were self-constituted belligerents for Baptist faith; and therefore, they were tangled in their own net, and are now struggling in deadly conflict with their own people! and find, "that their hand cannot perform their enterprise!"

These persons are doing the work of Sanballat and Tobiah, (Neh. iv.,) who despise our efforts at reforming the followers of Jesus, who have strayed somewhat from the teachings and ordinances of Primitive Christianity! They mock at us and revile us; but we shall allow them to mock on, and we will imitate Nehemiah and the ancient builders, who "made their prayer unto God," and continued at the work, "and built the wall." The counsels of these "Ahitophels" will most certainly fail. The true leaders of the Baptist church are silent while these *fourth-rate* men are in pretended agonies for the safety of the cause. Such men as Professor Hackett, Ripley, Wayland, and Lynd, are sustaining, by their learning, the main issues between us and the Baptists. The lamented J. L. Waller, was with us, with the solitary exception of remission in baptism. He told me that he had never had a doubt of the correctness of our views on the work of the Holy Spirit, since he heard the Campbell and Rice debate at Lexington, Kentucky. Eternity alone will reveal the foul doings of those connected with the office in Louisville, on the part of those who had access to his manuscripts and papers. The zeal for killing Campbellism has been a poor gossamer to hide the iniquity, committed against the dead and the living, in that case. The pamphlet of Dr. Gale, the brother-in-law of Waller, will satisfy any one, not blinded by hatred of Campbellism, that deep and dark iniquity was perpetrated in that case. We shall leave them with him who has declared that he "will bring down their violent dealing on their own head."

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A pamphlet has just fallen into my hands, having emblazoned on its shield, "No Communion with Campbellites." It is entitled, "*An Essay read before the Ministers' and Deacons' Conference of the Baptist General Association of Missouri, May* 20, 1858, (and published by order of the Conference,) by A. P. Williams." Mr. Williams was appointed at the previous Annual "Conference" to answer the following *ominous* query: "Why ought not Baptists to commune with Campbellites." In answering this query, Mr. W. submits the following plan. "1. Notice what the Scriptures require as prerequisites to the Communion. 2. What the Scriptures specify as disqualifications to the Communion; and 3. Whether Campbellites possess the prerequisites; or if they do, whether they are chargeable with any of the disqualifications." If Campbellites may not both possess the prerequisites and the disqualifications also, at the same time, *this thirdly is sheer nonsense*, and indicates clearly the ability of this man who has taken upon himself the authority to denounce as not converted three hundred thousand of his fellow-citizens, as intelligent and as moral as his brethren.

These "nots," negatives and double-shotted *thirdlys*, indicate the *feeling*, *purpose*, and end, contemplated from the beginning! If he had been a free, unfettered advocate of truth, Mr. W. would have spurned the work of answering, what lawyers style, a leading question. A leading question is one that indicates the answer desired, and hence our courts disallow them. This Conference asks a leading question, "*Why ought not*?" etc. They say that Baptists ought not to Commune with Campbellites, in the form of putting their query, and they only want a man to show "*Why* not." I have not heard of any of our brethren who have asked the privilege of their Communion, neither as individuals or churches. But the trouble is from the other side. Some of their brethren commune with us, that is the trouble, perhaps, and they want to whip them into the traces. We can assure them that it is too late in the day for them to succeed in any such attempt.

We shall only notice two or three points in this Essay, for really, neither on its own account, nor on account of its paternity, does it claim much at our hands, but merely on account of the respectable denomination whom it is likely to mislead. First, then, he asks, "*Are Campbellites converted?*" He confesses that some may think it a delicate question, as, he confesses, "God only knows the heart." Still, although God only knows the heart, Mr. W. boldly says, "We have a right to reason on the subject." Now, had he said, that God only knows the heart, and, therefore, he is the only judge, and, therefore, we will judge them in the light of God's word, all would have

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been well enough; by that word we expect to stand or fall, both in time and in eternity. Mr. Williams, though, would rather "reason on the subject," as if the reasonings of mortal man could weigh a feather in the case. After spinning and weaving a good deal of fustian about a creed, and whether a man can be better than his creed; he asks the question, "Does their creed require them to be converted?" and answers, "I say it does not." He says we profess to take the New Testament for our creed, but he avows that it is not so. Speaking of a Campbellite, he says, "But he no more has the New Testament for his creed, than have all other Protestant denominations.—No; his creed is the interpretation he puts upon the teachings of the New Testament." This is the same old slander that Roman Catholics have been hurling at the heads of Protestants since the days of Luther!

"How are the mighty fallen, and the weapons of war perished!" A Protestant and a Baptist declare that a man cannot make the New Testament his creed, but the interpretation he puts upon it is his creed. The man, then, who believes the Presbyterian Confession of faith, does not, in fact, believe the Confession, but the interpretation he puts upon it is his creed. When the Eunuch said to Philip, "I believe that Jesus Christ is the Son of God," he was mistaken, his creed was the interpretation he placed upon the fact! Jesus said to the Jews, "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words." It is all a mistake, says Mr. Williams, no man believes Moses, but the interpretation he puts upon the teachings of Moses is his creed!! This shallow device will not succeed in making out, that, notwithstanding our solemn protestations against all human creeds, covenants, and organic laws of mere human device, that, in fact, we have a human creed; and that it is impossible, in the nature of the case, to rise above the slavery of swearing in the words and covenants of men! If we can believe men we can believe God, "If ye receive the witness of men the witness of God is greater." Alas! for the mind and heart that can construct a mere pretence of an argument like that.

Mr. Williams says, "No people receive and follow more implicitly than do the Campbellites, the writings of their ministers, editors," etc. Let the community that is better informed as to our principles and course than it was in former times, judge whether this is truth or falsehood. Mr. W. does not put himself to the trouble of showing that it is so. But we rejoice that it is not obliged to be so, because he says so. We deny it, and deem it a slander until it is shown to be true! The next thing we shall notice is the spirit and the manner

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in which he proceeds in his treatment of us, whom he contemptuously calls "Campbellites." Coolly and deliberately, he says, "Nothing gives them more offence than to call them Campbellites, and yet Mr. Campbell is regarded by them as an oracle." Here he is deliberately guilty of the impoliteness and discourtesy of offending us to our face. He says, "Nothing gives them more offence," etc.; still, notwithstanding, that he knows it, he calls us Campbellites throughout the pamphlet. Is it not then his purpose to insult us? We reply, simply, "A gentleman *will* not insult me, a man that is not a gentleman *cannot*." Mr. Campbell is not regarded by us as an oracle. He is regarded by us as an able advocate of the truth, and we love him for his work's sake. And the fact that all such men as Mr. Williams have to misrepresent him and us, before they can make a semblance of opposition to us, is proof of the impregnable nature of our position, and the divinity of our faith. State our faith and positions fairly, and we fear not the issue.

Mr. Williams says, "Mr. Campbell confounds conversion with baptism; or, in other words, makes them identical." Mr. W. is not so dull as not to know that he is guilty of practising sophistry here. He knows that he is not treating Mr. Campbell fairly. Mr. C. is speaking of the meaning of the Scriptural word conversion, and is not describing that change contemplated by the popular use of the word. Does not Mr. Campbell insist upon a change of heart and a change of life, or what is equal to it, a purpose or determination to change the life, on the part of every man before baptism! Mr. W. knows that he does; and, therefore, I pity his mind if he has not acuteness enough to know that he is in this instance practising a fraud upon his readers upon this point. Mr. Campbell has said more true and searching things in all his speeches, and in all his writings, upon the necessity of a real and radical change in the entire nature of man, intellectual and moral, spiritual and material, than Mr. W. or any of his compeers. And yet Mr. W. aims to make out that we do not require conversion, but only baptism. He presumes so much upon the ignorance of the community, that the first thing he will know will be that the community, he sought to mislead, will repudiate him; as, indeed, many who had thought well of him previous to the appearance of this false pamphlet, have already done!

The mean insinuation of *immorality*, I will just notice in passing. He says, "The third disqualification we have noticed is, *immorality*. (1 Cor. v. 11.) How far Campbellites are chargeable with the crimes here specified, is not for me to say; but one thing is certain, that just so far as they are chargeable, so far are we to refuse them communion. Our Lord once said to the Jews, who brought a woman to him that

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he might condemn her, "Let him that is without sin cast the first stone." I wonder if Mr. W. thought that himself or his brethren constitute any exception to this rule. I can tell him that another thing is certain; that until he repents for the false things his pamphlet contains, and confesses his fault, I hold him as having broken one of the Sacred Ten Commandments in the moral code, given by Moses to Israel, viz., "Thou shalt not bear false witness against thy neighbor."

The next and last point I will notice is the false issue, Mr. W. has sought to make upon the work of the Holy Spirit. He says, "We and they differ on the agency of the Holy Spirit in the conversion of sinners. We maintain that in every case of conversion, the Holy Spirit is as actually and efficiently present, though the truth is the instrument employed, as that the strong arm of the soldier is present in every case of death by the sword." Here there is great confusion of thought, and, as usual, great misrepresentation. It seems as if some men have the genius of dullness reigning in them, and are engulphed in deep darkness, whenever they speak upon these themes. We have always taught that the Holy Spirit is present in every case of conversion, but that he only exerts an influence, or puts forth power through the truth. Mr. W. has repudiated the teaching of Mr. Jeter upon this subject. He insisted that the Holy Spirit converted men, sometimes by the truth, and sometimes by another influence, efficient and powerful, and distinct from it. Against this we have always objected, and it seems, Mr. W. has come upon our ground, so far as he understands himself, and as far as he has expressed himself. He says. "We (Baptists) ascribe conversion to two causes—the Holy Spirit and the Word of God. To the former as the *efficient* cause, and the latter as the *instrumental* cause.

This is precisely the ground we have always taken, and is the ground Mr. Campbell so ably defended against the indescribable, mysterious, and independent agency, contended for by Mr. Rice in the debate, and by Mr. Jeter as that which was in addition to the truth. Here Mr. W. coolly takes our ground, and then flagrantly and knowingly misrepresents us.

After stating, as above, their views, he says, "But Campbellites ascribe the conversion of sinners to but one cause." He then quotes from Mr. Lard's review of Mr. Jeter, and perpetrates another willful misrepresentation. Mr. Campbell in his debate with Rice, stated distinctly, that both Mr. Rice and himself agreed in the first part of the proposition, namely, *that the Holy Spirit operates* both in conversion and in sanctification; but, said he, I say, "only through truth." Mr. Rice says, through the truth ordinarily, but sometimes by an influence above and distinct from the truth. This, Mr. Campbell

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denied. And now, Mr. W. denies it too. In quoting from Mr. Lard then, Mr. W. is uncandid and unfair, in quoting what he says against Mr. Jeter's two *instrumental* agencies, and contending, as he does, for one. Mr. Lard says, in that connexion, that Mr. Jeter and himself, are agreed about the *efficient* cause of conversion, the Holy Spirit, but that as to the two instrumental causes he forms issue with him. The argument then, which Mr. W. quotes, is to the effect to show, that there is only one instrumental cause in addition to the efficient cause, in the conversion of a sinner. Thus, Mr. Lard and Mr. Campbell, have clearly shown that *we*, not the Baptists, and the orthodox, have always contended for two causes in conversion, the Holy Spirit and the Word—the former *efficient*, and the latter the *instrumental* cause.

Mr. W. shows by a quotation he makes from Brother Lard, that he is misrepresenting him. He says, "Mr. Lard then makes the application thus: 'The effect in hand is denoted by the expression, "*born again.*" Mr. Jeter maintains that this effect resulted from the joint influence of two causes, to wit: the *Truth*, and an *influence* distinct from, and above the truth. *We deny that the latter cause had any hand in producing the effect.*'" I trust then, that the Baptists will see how grievously Mr. W. has misrepresented us, and, therefore, how much he has abused the confidence they have reposed in him. Any one being guilty of such moral delinquencies as these, should be discountenanced by all good men. I will just refer to one other misapplication of Scripture language and then conclude. Mr. W. says, "The Holy Spirit is as actually and efficiently present, though the truth is the instrument employed, as that the strong arm of the soldier is present in every case of death by the sword." Now here there is a confusion of figures. The word of the Lord is called "the sword of the Spirit," not because the Spirit wields it, but the Spirit has produced it, is the author of it. Paul calls upon the Ephesian Christians to put on the "whole armor of God," and when he has the soldier fully equipped defensively, he says: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." The Christian then is to wield that sword, which, according to Mr. W.'s views, is of no use unless the Spirit himself gives force or energy to it, or wields it himself in his own hand! Here we leave the subject and let the candid judge. JAMES HENSHALL.

A mother teaching her child to pray, is an object at once the most sublime and tender the imagination can conceive. Elevated above earthly things, she seems like one of those guardian angels, the companions of our earthly pilgrimage, through whose ministrations we are inclined to do good and turn from evil.

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"HEALTH AND DISEASE."

"Health and Disease—a book for the people, by Dr. W. W. Hall, author of 'Bronchitis and kindred diseases—of Consumption,' and Editor of Hall's Journal of Health." New York, A. D., 1859."

This is one of the most valuable books on *Health and Disease*, that has fallen into my hands. It is written in a vigorous and transparent style—and is especially invaluable to public speakers, whether in-door or out-door speakers, and most especially valuable to those called "preachers of the gospel." It should be read and re-read, by every preacher of the gospel, and especially by the out-door speakers, of which class so many every year fall a prey to their ignorance and suicidal mannerisms in the violent inspirations and expirations of their lungs, or in one word, to their unnatural *respiration*. We have, at present, space only for the following extract:

"*Public Speakers*, singers, auctioneers, etc., often bring fatal diseases by the improper exercise of the vocal organs, and failing to protect them from cold immediately after. If a man speaks or sings in the air, or even in a house, where there is a current of air passing him, there are two causes of danger in operation. It requires more effort to speak in the open air, or in a draft, as in the hall, or passage, or stairway of a building; that effort debilitates the voice-organs sooner than he is aware, and with that effort and debility there is unnatural heat, while the current of air is constantly conveying the heat away from the body, depriving it of its natural amount, leaving the speaker or singer in the end weakened, exhausted, and if not really chilled, soon becomes so after ceasing the exercise. In all public speaking there is considerable muscular exertion, and always mental and bodily fatigue—sometimes almost exhaustion. The body perspires freely; it is not unfrequently that the inner garment is wet with perspiration. In this condition the body is chilled by very slight exposures, a very little wind, especially if the person stands still, or rides on horse-back, or in a carriage, where there is no opportunity of muscular motion, is sufficient to bring on disease. To neglect the following precautions after exercising the vocal organs in a company, congregation, or other collections of persons, either in a parlor, public building, or in the open air, is suicidal. As soon as the exercises cease, put on an additional garment, shawl, coat, cloak, or hat, and before leaving the building, especially in fire-time of year, bundle up well, put on gloves, close the mouth, pass out and walk on quickly. When the wea

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ther is decidedly cold, or damp, or windy, it is important to remain in the house five or ten minutes after the exercise, so as to allow the body to part with some of its heat, and the perspiration to subside or evaporate. The object of walking is to keep the blood in circulation and prevent a feeling of chilliness. The mouth should be kept closed, so that the cold air shall not pass directly to the throat and voice-organs, but shall be sent through the nose and head around to the throat and lungs, thus allowing it to get a little warmed in its circuitous route, before it reaches the delicate organs of voice. Valuable lives and good men would be saved every year by attention to these things. If a person feels the necessity of talking as he passes homeward, or if he finds he cannot walk fast enough to keep himself warm with the mouth closed, then hold a handkerchief in one hand and place it over the nose and open mouth, not very closely, but so as to leave a little chamber for the mingling of the cold air from without with the warm air just passed. It may surprise any one to notice how much longer he may be kept warm in walking this way than if he talked freely without the above application. We knew a small, frail-looking clergyman, one who preached every night for weeks, if not months, together, and often in the day, in winter, in a densely crowded assembly, and yet, with the above precaution, never had even the slightest hoarseness. He was careful, however, as to another point: he always went to church and returned on foot and alone, so that there could be no temptation to neglect. The late Dr. Miller, that venerable and aged divine, Professor of Ecclesiastical History in the Theological Seminary of Princeton, New Jersey, while leaving his house to go to the Seminary in company with our brother, then a theological student, asked permission of him, on leaving his house, that he should be excused from "talking on the way," and at the same time placed a handkerchief before his face as above described, which he did not remove until he entered the threshold of the Seminary. The former clergyman especially avoided going with ladies, having found it sometimes prevented him from walking fast enough to keep him sufficiently warm. These may seem to some trifling things, and an insufferable bother to attend to so many small matters, but nothing is trifling which saves human life, or averts years of sickness or suffering. The life of a single earnest worker in the ministry, fit for his place by education, piety, and a prudent mind, is worth more to the great world at large than the lives of a dozen senators, governors, or presidents. It is by the labors of such men that civilized governments stand. They "are the salt of the earth; its preservative power," as a President General once said to the writer, "without religion this government cannot stand; we cannot do without churches." And, although a

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poor man, he subscribed five hundred dollars on the spot for the erection of a house of worship.

Many valuable men are prematurely disabled especially in the West, and South-West, in consequence of having to ride a mile or two or twenty, immediately after preaching; they think it to be a necessity. As long as the world stands, and the human constitution is under its present system of laws, this can never be done with impunity, and besides the assertion that it is "necessary," is impertinent and untrue. Impertinent, because it implies that the Almighty cannot carry on the work of his kingdom without sacrificing his most efficient laborers. As to the "necessity" of it, it cannot be necessary that a man should risk his life to be at any place an hour sooner or later. But more, there is a wicked presumption in such conduct, and a mawkish faith besides, in hoping that Providence will in some way or other preserve them from harm, inasmuch as they are about his work.

The days of physical miracles have passed, and we may be very certain that the Almighty is not going to suspend a law of Nature to accommodate a preacher who is an hour behind his time. We can not exactly see the "necessity" for such a transaction. No law of Nature is a "little thing," nor is a violation of it "little." The theft of a pin, and the theft of a thousand dollars, are equally thefts. We many times do little things, subject ourselves to trifling exposures with impunity, but that does not justify us in repeating such a thing deliberately. The reason that harm did not follow in every single case was simply because the effect was counteracted by some contingency. A man takes a cold a dozen times, fifty or a hundred times, and it passes of without any striking consequences. The next time he takes a cold he expects it will pass off like the others, but sometimes it does not, it settles on the lungs, and he dies, yet he may have had worse colds before. Our highest widsom and our only safety is in living up to the laws of our being all the time, habitually, and such are the persons who live to a good old age, in health of body, and in that cheerfulness of spirit which is a natural fruit of habitual health.

For a zealous, warm-hearted, efficient minister of the gospel to be "laid on the shelf," to be incompetent for ministerial labor in the very prime of life, amidst his usefulness, when the fields are already "white to the harvest," and the Macedonian cry, "Come over and help us," echoes from every quarter, like the wail of perishing mortals, is a "burden hard to be borne," even when incapacitated by causes wholly beyond his control. Charles Sumner, in writing from Aix, says: "It is with a pang unspeakable that I find myself thus arrested in the labors of life, and in the duties of my position. This is harder to bear than the fire, I do not hear of friends engaged in

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active service without envy." If a laborer for his country thus feels when incapacitated by violence from another's hands, how much more keenly must a laborer for the great God feel, when he must remain idle, while he sees others "go in and possess the land." Charles Sumner felt it to be a torture greater than of irons heated more than red hot, and applied to his naked flesh, with a view to his restoration, and that even in the service of an earthly master. But a torture how much more intense, must it be to a single-hearted minister of the gospel, and aggravated to a deeper depth, if his incapacity is the result of his own carelessness!

Voice-organs. No experienced traveller or trainer of a race-horse starts his animal at full speed. He first walks, then trots, then gallops, as the animal thus holds out longer. All the muscles of all men and animals are under the same laws. It is by the movement of a variety of muscles about the throat that we speak. If, then, a person begins a song, or sermon, or harangue on a high key, he will begin to cough, and hem, and break down most rapidly; but if the same person begins in a low tone, in a conversational manner, and is at least eight or ten minutes in reaching the powers of his voice, he will speak much longer, and with scarcely appreciable fatigue. There is no need of commencing a sermon on a high key. A congregation instinctively adapts itself to the tone of the speaker, while their very effort at quietness favors their attention to the subject.

A judge on the bench does not screech when he gives an opinion, which consigns a fellow-man to a prison or a gibbet. The importance of the occasion produces an awe that stills every movement, silences every tongue, and makes the heart almost cease its beating. But greater interests than these are at stake when the minister of heaven stands up in the sacred desk, an embassador of God as to things immortal. But he loses much of these advantages if he merely raves. Besides, in beginning boisterously he shoots off ahead of his hearers; they are not in sympathy with him, and the effect is to a measure lost. We should see daily much larger results from a preached gospel if ministers could begin their services in a low tone, gradually increasing it, and then warm up more in unison with the people, it being always understood that the speaker has first thoroughly mastered his subject, as a distinct object before his mind, his heart "bound up" in the accomplishment of the object, with a feeling of deep and affectionate responsibility, in case that object is not accomplished from short-comings of his own.

It is certainly a fact, that a man speaks with ease and effectiveness in proportion to his comprehension of his subject, and his interest in its promotion. It is said of one of the profoundest theologians and

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effective preachers of a past age, that he spoke in a soft, slow, and low voice—the stillness made it awful, yet every hearer heard, while the waves of his eloquence swept across every heart. It is true he had a great mind to back him. We can not say how mediocrity would fare in the premises.

It is believed that an immeasurable amount of sickness, disease, and the weary suffering of weeks and months would be averted from multitudes every year, if the habitual precaution were taken in weather even moderately cold, to close the mouth and breathe through the nose on going into a cooler atmosphere, and walking briskly for a few minutes, until the circulation has a little quickened, so as to get the blood started outwards, and gain momentum enough to resist the tendencies of the cold without, to drive it inward, and clog the machinery of life.

This is a very little thing to remember, and an act very easily performed; while the omission of it, especially in coming out of a crowded apartment, warm to perspiration, and passing directly into a cold, raw, chilly atmosphere, brings death to many. But our recklessness of death does not allow us to hope, that any considerable number of persons will take the trifling precaution which has been suggested."

We regard this extract worth more to every public speaker than the price of the volume. See pages 169 to 181. A. C.

From the Christian Union of July 30.

AMERICAN BIBLE UNION—A WORD TO THE FRIENDS OF REVISION.

The near approach of the time when we may reasonably expect the appearance of a portion of the Holy Oracles, from the hands of the Final Revisors, perfected and completed as far as human patience, learning, and candor can accomplish so great an end, seems a fitting occasion to review the principles upon which the Bible Union was founded, the organization of labor under those principles, and the steadfastness with which the Association has adhered to the letter and spirit of its obligations. Whatever of good is to be reaped from the research and toil of years, will be due to the blessings of God upon an enterprise which had no other aim than to make His words plain to the comprehension of His people. Just so far as the Union has shut its eyes to the allurements of denominational aid, just so far as it has closed its ears to the clamor of sectarian reproof, has it prospered in the smiles of Providence. The prejudices which the announcement of a new version of the Sacred Oracles excited in the minds of those who had been brought up in the belief that King James' Translators

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were inspired men, have disappeared before the light which has been shed upon the history of that undertaking; and the fears which conservative Christians entertained of innovations designed to square the utterances of the Holy Spirit with theological dogmas or denominational formularies, have been dissipated by the development of a purpose to rid the common version of those very blemishes, and to deliver the pure Word of the Spirit as it was uttered when there were no parties in the Church of Christ, no division in the body of our Lord. The trammels with which King James bound his translators to the glossary of the English Church, made a correct version at once an impossibility, and the allurements of promotion which he held out to the executors of his plans, were such as to make impartiality nearly so. Need we call the attention of our readers to the dedication of their translation to the King for an illustration of the power of prospective mitres upon the loyal acumen of his philologists? Alas, they appear before the world as Episcopal courtiers, rather than Biblical critics; rather as the supporters of the divine right of kings to rule the people, than of the divine right of the people to know what God has said to them.

Had King James' Translators been left free to render the Words of the Holy Spirit into English that would best express the mind of God, the opportunities of that day were not such as could enable them to make a perfect version. How manifest is this to all Christian denominations? There is not one that has not a version of its own: and scarcely a preacher rises in the pulpit who does not, before he closes his sermon, render some portion of the Scriptures in language different from that of the version—and that, too, with the distinct announcement that it should read "thus," or "so," instead of the way it is printed in the book. But not to pursue these reflections farther, let us come to the subject announced in the commencement of our remarks.

The necessity of a new version being acknowledged by all denominations, in the fact that every denomination had a version of its own (and they are still making them) and this same necessity being admitted by almost every educated preacher, in the fact that every one of them substituted language of his own for that employed in the version before him—language often essentially changing the idea as expressed in King James' book, the question arose as to whether the people should be left to the interpretation of their pastors for the word of inspiration, or should have it always before them in their Bibles. In other words whether the Bible should be an open book with hidden meaning, or an open book meaning precisely what it says. There could be but one voice, if the question were put to the people in this

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plain manner. This is the great want of the day, and the reason why it has been so long withheld is the dread of church parties lest the utterances of the Holy Spirit, in their simplicity and power, might be found repugnant to some dogma or practice founded on the imperfect rendering of the common version.

The Bible Union was organized to supply this deficiency. It was a fearful undertaking—a work of labor, of patience, of love. Its projectors encountered the opposition of all the sects and all denominations. They were derided and scoffed and threatened. Threats and scoffings and derision were met with prayer and humility and perseverance. They answered revilings with works, they retorted reproach with meekness, they sought the Lord the more as men withdrew from them, and in His strength have they been recompensed. They raised the snow-white banner of the Redeemer, refulgent with a single blazon, "A pure version of the Word of God for all people." That banner has never yet been defiled; its blazonry has never yet been assoiled. They invited all the people of God to join in the good work. They proclaimed their principles and the rules upon which they intended to act. To these there has never been an objection. They address themselves to neither Episcopalians, Baptists, Methodists, Presbyterians, Christians, or any division of the people, as such, but they invite all who will come as lovers of the Lord and his Christ to do so. They have made no appeal to any sect, denomination, or party, but to the lovers of pure versions only, wherever they may be found. They have invited scholars of all countries and of all persuasions to criticise their work. They have drawn to their aid the learned and the pious of many nations by the charm of principle and the perfect fairness and efficiency of their rule, of procedure. They repel all theological discussion, all party commentary, all speculative philosophy. They bind themselves and their laborers to the simple meaning of words, the signification of sentences, and the power of phrases. They propose a daguerreotype of the mind of the Holy Spirit, whatever the speculum may be, whoever it may please, whoever it may offend.

The documentary history of the Bible Union will become a text book, in which may be learned how the blessings of Heaven will accompany those who undertake a great work in the fear of the Lord. The rise and progress of the association is a marvel in the current events of the age. The spread of Biblical knowledge, the stimulus to Biblical learning, are amongst its hopeful achievements. The published works of the Union have everywhere commanded the applause of the learned as specimens of consummate criticism, and the admiration of the pious as exemplars of severe impartiality. They

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incur no obligations to any man or party. What is done for the association is paid for, and the doer has no further claim against it. Several revisors have at times sent in revisions of the same portions of Scripture. They have all been carefully noted and many of them published for further criticisms. The strictures of the world, of scholars, of the secular and religious press, are all weighed, whether for or against the Union. Whatever is said by friend or foe is equally valuable according to the knowledge of the writer. No one need fear wounding the self-pride of the association by condemning its work. If the objections contain anything important to be known they are thanked rather than blamed for their objurgation. The spirit of an assailant is forgiven if the assault embody a useful idea. The libraries of all countries have been searched, the wealth of all the languages in which the Bible was early written, appropriated, and manuscripts which, for ages, have slumbered in dusty uselessness in the archives of cloisters and on the shelves of private collections have been brought to light and collated. Much of what has been done is before the world, and surely there has never been in the history of man an enterprise, regarded merely in a philological and critical sense, which has summoned to its aid so great an amount of learning and has been productive of so thorough and searching a scrutiny into all the sources whence knowledge might be obtained for its perfectness.

Let it not be imagined that the accession of strength, the multiplication of supporters, or the approach of the hour when the promises of the Union are to ripen into fruit, have brought with them a diminution of either toil or responsibility. With increase of contributors has come increase of labor; the accumulation of material has magnified the work of collation: and as the hour draws near for a final review of all that has been done, and is doing, the anxiety of the association deepens in intensity and widens in responsibility. There has been no season when the Union needed more the sympathy, the assistance, and the prayers of the people of God. The preliminary revisions have been the work of volunteers, learned, wise, conservative, God-fearing men. The selection of the Committee on Final Revision has been the great duty of the Union. The publications of the preliminary revisors have been open to criticisms and amendment. What the Final Committee shall send forth to the world must stand as the consummate work of the Union. No one who is not familiar with the methods and proceedings of the Union can form the faintest idea of the solicitude with which this task was undertaken—a solicitude which amounted to an anguish which could alone be supported by the confidence of truth, which finds relief alone in the ardor of prayer. In meeting this last, grave duty, there could be no compro-

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mise with policy, no parley with expediency. There was but one principle which could bear them safely through. That was, "*the best man for the work.*" Whoever he might be or wherever found, "that was the man." To this discovery the Union dedicated all its appliances. Opinions were gathered from the widest fields of inquiry. Assistance was sought and obtained from every source of reliable information. There was no effort made by any denomination to secure a member upon the Board. No consideration of creed or communion was weighed in making this selection. The deliberations, the prayers and the search were limited to "the work" and "the man." And if the selections have not been the very best possible to be made, it has not been because the very best means of making them have not been employed, with the best motives on the part of the canvassers.

In so far as we know and believe, the universal response of the members of the Association and those out of it, who were consulted upon the subject, has been to select the Committee of Final Revision with an eye single to the work to be done. It has been a source of the profoundest satisfaction to the Union that there has been no attempt to confine them to particular church parties, or to induce them to distribute the selections amongst many. Considering the hue-and-cry that has been raised about the rendering of the word *Baptizo*, a worldly consideration of their duties might have induced the Association to place upon the Final Board, a majority of pedo-Baptists—there is no discrepancy among the learned as to the proper meaning of that word—but this would have been acting upon *policy* in a matter which God requires should be decided upon principle. A worldly appreciation of their duty might have induced them to offer a seat upon the Final Board to the great leading lights of the various communions into which the church of Christ has been broken, who, from age or the coercion of other engagements, would not have devoted themselves to the work; but this would have been making the truth, as it is in Jesus, subsidiary to the courtesy of an empty compliment. A place has been offered to no one who has not been designated in many councils as "the man," able in learning, competent in physical strength, and so disembarrassed from other engagements, as to make his physical and mental endowments the property of the Union. Another course might have conciliated parties, but this was the only one to conciliate God. And this course all good men approve.

Among the preliminary revisors there were Latin and Greek scholars of all creeds, and many countries; many of them were familiar with the Hebrew tongue, some were experts in the living languages of Europe, and others more or less familiar with the Chaldaic, Arabic, and Syrian. But for the Final Revision of the written Word of God, it

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is necessary that every member of the Board should understand them all. The New Testament was originally written in the Greek language; the Old-Testament in the Hebrew, They were early translated into the languages spoken around Palestine. To correct the errors which were designedly or accidentally made in transcribing the books of the Bible, it is necessary to compare these copies with the manuscripts of the first translations into neighboring and different tongues. As a work of the highest philological art, the Final Version must be collated with these ancient manuscripts—many of them written whilst yet the body of Christ was a unit. It will be seen to how few comparatively, the selection was narrowed down. But these have the benefit of the labors of all the preliminary revisors, as well as the criticism of eminent scholars, who have reviewed their works as specimens of philological and Biblical science. Amongst the great advantages which the revisors of the present day have over King James' translators, is the better understanding of the Greek language; the lights of cotemporaneous manuscripts in the spoken languages of the East; the exhuming from their hiding places of many Greek transcripts to them unknown; a larger knowledge of patristic writings; and lastly, a freedom from the restraint of ecclesiastical glossaries, without which all others would not avail.

Acting steadfastly upon the principles laid down for their guidance, the communion to which the Final Revisors belong, or whether they are of any, is purely accidental, in so far as the Union is concerned. These were not inquired into. The Association knows no creed, no party. Its members subscribe their assistance as individuals, as searchers after truth; its scholars labor as philologists; as explorers of the pure utterances of the Holy Spirit; its revisors chrystalize the results of all their labors, combined with their own, into a text which will stand the test of "human scrutiny, of talents, and of time." The first act of the Union, upon its formation, was to turn its face against whatever might give a sectarian direction to its labors; its last act will display the same spirit in its sternest manifestations.

We can bear witness to the firmness with which overtures of amalgamation from another Society, of kindred purpose, and accompanied with a proffer of large pecuniary assistance, was discountenanced and repulsed. The temptation was such as might have undermined an organization which was not founded on a rock. The Society asked but little advantage for their proffered aid. But no amount of money could purchase an entrance into the Union on any other terms than those laid down in its constitution. No church, creed, communion, corporation or society can enter its doors as such: all must come alike, or not at all—they must come as individuals, and so coming,

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their theological peculiarities are not enquired into, for with these the Union has nothing to do. They would not barter the least of their principles for a duke's ransom. The fathers of the Union laid its foundation broad in the confidence of the Lord. Though scouted by parties and mocked by sects, they looked to Him for people. They have not been disappointed. The people have come from all parties ties, and from all creeds, and from those who owe allegiance to no creed or party.

The solemnity which the approaching crisis inspires, is broken, occasionally, by murmurs of impatience, and now and then by graver complaints—though both may be natural. We think that there is no ground for either. We can well appreciate the impatience of the people for the pure "Word of God;" we can well imagine how the expectations of some may have been disappointed in the absence of a favorite from the Board of Final Revisors. But we are persuaded that a calm review of all the exactions of the work before the Union, will subdue for a little while the overwrought anxiety of our friends, and that the action of the Union, in the matter of the Final Board of Revisors, meets the hearty approval of those whom we could wish had a seat amongst them. Well we know that no one can complain of being slighted, that those who were expected to be chosen and are not, were among the first to be consulted and counselled with on the subject. We believe all has been done right and in the right way. And now that the eve of the great day of expectation is at hand, let us all strengthen the hands of those who, under Providence, have had to bear the heat of the day, and who will have much to endure yet. Upon them will burst the storm of sectarian opposition, on them will be waged the war of party. Whilst King James' men are burnishing their arms for an indiscriminate onslaught, let the people of God accustom themselves to work together for the maintenance of the truth. Let us rally around the standard of "Pure Versions," ready to do and to suffer for the word of God. No people should do more for the Master, for none enjoy, in a larger measure, his blessings.—Whilst the iron heel of war is crushing the nations, we sit in peace under our "vine and fig tree," and none to make us afraid. Whilst other peoples and other nationalities are fettered to the car of a triumphant priesthood, we are free to seek the Saviour in the methods ordained by the Holy Oracles. How the captive would sing, and the priest-ridden leap, if such a boon were vouchsafed to them. It is a part of the great design of the Union to spread the pure Word of God in these dark places. Here alone can the work be done. To whatever country we turn our eyes, we find the people oppressed by government establishments, the truth overlaid by traditional obser-

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vances, and the Spirit crushed by the terror of ecclesiastical denunciations. Here we are free. From this country the friends of pure versions are awaiting the going forth of the utterances of the Holy Spirit in their ample grandeur. And should the Bible Union break down before the completion of its mighty purposes, the hope of the century would be darkened as with a thick pall. But it can not break down. The hand of the Lord is visible in its progress. Let us not, however, hold back in the good work. Let us the rather draw nearer to the cause as the end approaches. Let us be amongst the first to welcome the dawn of the coming day; to witness the triumph of light over darkness; to herald the re-appearing of the Word of God, as it was thundered on Sinai, as it was proclaimed at Pentecost; as it was sung by Miriam, and as it was preached at the foot of the Cross.

THE GREAT BATTLE.

Position of the combatants.—French accounts of the battle.—The wounded.—Austria in her defeat, etc.

POSITION OF THE COMBATANTS.

"Malakoff writes to the New York Times from Castiglione, under date of June 24.

Francis Joseph has commanded and lost to-day his first battle. His army concentrated at leisure within the last fortnight, was the most formidable in number, of modern times. It was stationed at a point chosen by himself, where he had the advantage of a superior position, and yet he was beaten completely from the field by the French army.

We were fortunate enough to arrive on the ground in the early part of the fight, and during a portion of the time were on a hill, at the very spot occupied by the Emperor Napoleon during the first few hours of the day. From this point we could take in with the eye the whole field, and, notwithstanding the ground fought over, were able to comprehend the *ensemble* of the battle.

The two armies had been gradually approaching each other for several days, and it was generally understood, as well in the army as in the country near the scene of the great conflict, that a field battle was imminent. The army of the Emperor of Austria, which had gradually retreated from the fatal field of Magenta, halted, demoralized at the Mincio. The Emperor who had been collecting reinforcements—one might call it a new army—at Verona, advanced a week ago with his force, and, joining with the army which had fallen back from Magenta, moved to the encounter of the French, to seek revenge for the defeat of Gyulai. The French were only too well pleased to meet their enemy thus, and the encounter on the plain of Castiglione was as if by mutual agreement.

The Emperor's head-quarters on the 23d were at Montechiaro. A part of the army, however, camped the same night at Castiglione, and on the 23d the whole army was encamped, a portion at the farther border of the town of Castiglione, and the balance along the road to Montechiaro. A body of four hundred and fifty Austrians had been

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captured on the 22d on the road to Castiglione, and the advanced posts of each army were constantly in the neighborhood of one another.

On the night of the 23d, the whole Austrian army moved up to the vicinity of Castiglione, within a mile of the advanced camp of the French army. They came up so noiselessly that the French supposed it to be their intention to sweep around and encircle the town. No such attempt, however, was made, and at 5 o'clock this morning the battle commenced, but by which army the first gun was fired no one thus far has been able to inform me. It was an understood thing, no doubt, in both armies, that the moment had arrived for the decisive trial of strength, and it mattered very little who fired the first gun.—Both armies were eager to begin the struggle, and only awaited the signal of attack.

The Austrian center was on and toward the extremity of the long tongue of hills to which I have referred; their right on the same range of hills, close up to the town of Castiglione, and their left extending directly across the plain to the South of the termination of the tongue of hills. On these hills there are two villages occupied by the Austrians, and a high old tower overlooking the plain and the whole country around. The Austrian position was a crescent (as at Magenta) about eighteen miles long, and was exceedingly strong in every point of view, since the French were obliged to attack from the plain, in full view, and in concentrated form.

FRENCH ACCOUNTS OF THE BATTLE.

The French account of the battle, in the Moniteur, thus describes it:

At five o'clock in the morning the first corps, under Marshal D'Hilliers, began the engagement before Solferino. The heights and village were occupied after a sanguinary combat. During this time the second corps d'armee, (Marshal McMahon's,) which was on the right of the first corps in the plain, extended itself to the right, to join the column of Marshal Neil, which was marching upon Medola.

The Emperor had taken command of the whole army. His Majesty caused the infantry and artillery of the Guard to advance and place themselves between the 1st and 2d corps, and carry San Cassiano. Then in order to reinforce the right of McMahon's command, which was a little exposed in consequence of the distance which separated them from the troops of Gen. Neil, his Majesty sent all the cavalry of the guard, and two divisions of cavalry of the 1st and 3d corps up. Canrobert had been charged to watch the movements of the Austrians expected on the side of Mantua. During the whole day they fought, advancing slowly, but in good order, the corps joining up toward each other. The first corps after taking possession of Solferino, seized all the positions, one after another. In Pozzolengo, night alone stopped their career.

The guard seized San Cassiano and Carviana, without losing time. The last village was carried with great spirit under the eyes of the Emperor, who himself directed the fire of the artillery. The fourth corps, under Marshal Neil, advanced step by step, always gaining ground.

There was a time when, to recover their retreat, the Austrians made a desperate effort to place themselves between the fourth and second corps, a fierce conflict occurred. The infantry and artillery took part

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in the conflict, and the cavalry by several charges, decided the success of the day. This was the last act of the battle. The Austrians began to retreat along the whole line. This retreat was favored by a dreadful storm, which lasted for more than an hour. The thunder hail and wind produced such an effect that nothing could be distinguished on the field of battle. When the weather improved, the enemy had disappeared, and the direction they took was perceived when their columns had attained some distance. The Emperor of Austria, who had lodged at Carviana, quitted the field at 4 o'clock, and retired toward Goito.

Napoleon was in some degree superior to himself. He was seen every where, directing the battle. Every one around trembled at the dangers which surrounded him. He alone seemed ignorant of them.

THE WOUNDED OF SOLFERINO.

The procession of the wounded was continued during twelve hours that we remained spectators of the scene, and now, in the morning hours, the stream is pouring on, seeking a resting place in the surrounding villages and hamlets towards Brescia, all of which have been seized by surgeons for hospital purposes. It is a blessing, indeed, that on such occasions as this the country should be so well supplied with large and elegant churches, for they form admirable hospitals, and serve as a resting place for wounded men, who might otherwise die on their carts, on the highway, for want of shelter.

The hospital and churches of Castiglione are reserved for the wounded officers and the men on whom capital operations are to be performed, especially for the amputated. The medical officers expressed surprise at the disproportion of men who were brought from the field with wounds of the arms and legs, and in effect we observed this singularity among the wounded. But, then, it must be recollected that it is only wounds of the circumference that are fatal, and that those of the chest and abdomen generally remain on the field. The most horrible wounds to look at, however, were those of the face. Two Zouaves of the First regiment had the whole under jaw carried away, and yet these brave fellows walked behind the carts of their comrades more dangerously wounded than themselves. Some had their eyes closed from blows with the butts of the muskets, others had their cheeks or mouth hanging in *lombeaux* from sword cuts, others the cheeks swollen to enormous dimensions from balls that had pierced their faces through and through.

The Cent Gardes had established their *ambulance* in the house at which we had placed our carriage for safety during the battle. Several of these men were wounded near the Emperor, and the surgeon to the corps assured me that the Emperor had a ball on the top of his shoulder under the epaulette. Several of the officers of His Majesty's *etat-major* were also wounded, and from all that I can learn, the casualties among the officers of the French side were numerous.

If any thing were wanting to prove that the French were the most admirable soldiers in the world, as well on the field of battle as when wounded, it was surely manifested on this memorable day. With the exception of a few men who were dying as they were jolting along the streets in the carts, and from whom escaped the involuntary groans of the dying hour, not a word of complaint was uttered; and I saw of-

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ficers and men, on whom the blood was oozing from ghastly wounds, calmly smoking their pipes as they passed, on their way in search of an ambulance and a surgeon. Altogether it was a fearful sight, and excited the pity of the most hard-hearted. The women who had remained in the town of Castiglione, shed tears apparently at the utter hopelessness of rendering assistance to such a number of brave and suffering men. Yet every house was thrown open, and every hand was ready to aid in alleviating their pains. For the most part they asked but for wine or water, for the loss of blood created thirst, and the fatigues of the day must have been great, from the length of the battle and the extent of the ground to fight over. Many of the soldiers were naked to the waist, their coats having been torn to pieces in the bayonet and hand to hand fights, and their shirts torn up to staunch their blood. All were covered with dust and had their clothes more or less torn, both officers and men, and presented, even in the absence of blood stained clothes, the most pitiful appearance. But all who were not suffering had stamped upon their countenance that quiet, determined look which soldiers acquire in battle, and which is called in the French army the "professional air."

The air of resignation, and the quiet, respectful manner of these brave fellows, rendered the scene more touching, more sympathetic. A noisy, bravado air would have seriously detracted from the sympathy and horror of the scene. But all this, as the wounded men said, was nothing to the field of battle, only on the field of battle they thought neither of their own wounds, nor of the mass of their dead comrades over whom they were obliged to march. I have heard no estimate of the number of the dead.

This is the first occasion in our editorial career, that we have copied into our pages an article from any political paper on the subject of war, or noticed any of the details of the conflicts of nations professing the Christian religion. These belligerents are commonly called Christian nations! What a satire on Christianity!! The popular millennium has not yet commenced. The signs of these times are not indicative of the speedy commencement of that long wished for and prayed for era—when the knowledge of the true and only Potentate—"the King of kings," and the "Lord of lords"—shall cover the earth as the waters spread themselves over its lakes and seas and oceans.

Now, had we *Christian nations*, could we have the national churches of all Christendom, in their ecclesiastico-political ordinances and decrees, settling their disputes and contentions at the cannon's mouth, with myriads of swords and bayonets, covered with the blood of slaughtered legions, whose bereaved widows and fatherless sons and daughters doomed to penury and wretchedness, must, in most cases, drag out a lingering life of unmitigated misery and wretchedness! What an outrage against humanity! What a libel on Christianity—whose spirit and breathings are "glory to God in the highest, peace on earth and good will among men!" A. C.

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UNTAUGHT QUESTIONS.—*No. IV.*

"Follow peace with those who call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes."—2 Tim. II., 23.

Without purity, there can be no peace either individual, ecclesiastical or social. "Wars and fightings" come from the lusts of the carnal mind, ever unsubmissive to the law of God, but ever trusting in a wisdom that is "earthly, sensual and devilish," and which leads men to cherish bitter envying and strife in the heart, to glory in themselves, and to lie against the truth. "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." And this is the wisdom that is sought by the "pure in heart," who alone bring forth its fruits; for purity is as necessary an attribute of that which *receives*, as of that which *is received*. As the limpid dew of heaven should be received into a pure vessel, so the pure word of God must be received into a "good and honest heart," that it may be preserved in purity, and be productive of good fruits. It is with "those who call on the Lord out of a pure heart," that we are to follow and to enjoy peace. And it is in avoiding "foolish and unlearned questions," that we are to secure the purity of Divine truth, and the peace which truth alone imparts.

In former days, before party bigotry had usurped the place of Christian charity, and had learned to employ the mantle which was designed to hide the faults of others, in order to conceal its own, "those unruly and vain talkers and deceivers," who taught "things which they ought not," and gave heed to "commandments of men that turn from the truth," were to be rebuked sharply by divine authority, that they might be "sound in the faith." It is in the same connexion that the Apostle utters the important declaration that "to the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." Hence it is, that not even the word of God can remain pure when it comes into contact with such minds, but must necessarily receive from them some stain of defilement, some taint of falsehood, some infusion of dangerous, if not fatal error. Such persons may "profess that they know God;" they may boast of their superior attainments in religious knowledge, and assume the position of instructors of the ignorant, but they are themselves reprobate in faith, as they are corrupt in mind; and wholly unreliable in their teachings, since they are themselves

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incapable of receiving and enjoying truth. That which is pure in itself, in them is no longer pure, nor is it possible for such persons to be put into possession of the truth, until they first humbly submit themselves to God; until they "cleanse their hands" and "purify their hearts;" until they renounce their self-conceit and selfish aims, and with the humility and docility of little children, accept the pure teachings of the Sacred Word. And as the vessel which is to receive the pure waters of the fountain, may be itself first cleansed by those very waters, so may that word which is as profitable for *correction* and *reproof*, as for instruction, become the means of purifying the misguided mind, and of preparing it for the reception of the truth, if it be faithfully employed for this most necessary purpose. Should these essays tend in any wise, by directing attention to apostolic admonitions, to rinse out of the minds of any of our public men, the dregs of vain philosophy and the feculence of self-sufficiency, the writer will rejoice in performing even this humble office, so that they will be content thereafter to receive for themselves and to impart to others the pure instruction of the word of God, uncontaminated by their own speculations, and unperverted by their false and flimsy reasonings.

That we, as a people, have special need to dwell upon the injunctions which I have placed at the head of these articles, will not be doubted by any one who understands our mission, and considers attentively the manner in which it is fulfilled. Are we, as a people, or as individuals, following "peace with those who call on the Lord out of a pure heart?" Are we, as at the commencement of this movement, seeking to promote union and co-operation among the people of God upon the basis of the Bible alone? Are we endeavoring to quiet religious strife, and "in meekness instructing those who oppose themselves, trusting that "God will give them repentance to the acknowledgement of the truth?" Are we carefully avoiding "foolish and untaught questions," and adhering with scrupulous fidelity to the teachings of that precious revelation which God has given us, and which is "able to make the man of God perfect and thoroughly furnished to every good work?" These are inquiries which I regard as especially pertinent at the present moment, and to which every thoughtful and observing follower of Christ will be able readily to reply.

We may not, indeed, expect to find any amongst us who *openly* deny the sufficiency of the Bible for all the purposes of religious nurture and instruction. This would be a departure from our principles too evident to escape immediate detection, and the effort is accordingly made by those who "relish not the things that are of God," to evade the force and meaning of Scripture teaching, by means of artful

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glosses and misinterpretations. This is done under the influence of some notion, theory or philosophy already in the mind, which seeks Scripture authority for its confirmation, and induces individuals either to fall short of the entire Scripture truth, or to pass beyond it so as to include in their conceptions more than is contained in it.

Of the former error, I have had occasion to present numerous illustrations heretofore in relation to the promise of the Holy Spirit to believers, which many have sought to explain away as a mere metonymy or figure of speech. It is in relation to the same promise, that others, passing entirely beyond the Scripture teaching, regard the Holy Spirit now imparted to the believer as "a Light"—a means of present inspirations and illuminations. The former view is based upon a certain theory of human nature, to wit, that *man is so constituted* as to be influenced only by "words and arguments." The latter is founded upon an opposite theory of man, viz., that he possesses in himself the power of originating truth—a "spontaneous reason, giving all men primary inspirations." and that these are to be regarded in all men as immediate communications from the "infinite mind of God"—as the "avenues" for further inspirations—the "germs" to which it is only necessary to impart greater "energy" in order to have, even in modern days, a full-blown prophet or apostle. The real student of the Bible and sincere lover of truth, will easily see from the exposure I have heretofore made of the former theory, that it completely nullifies the great promise of the Gospel, and deprives the believer of that Divine aid, without which it is utterly impossible for him to "fight the good fight of faith," and "lay hold upon eternal life." He will see, with equal readiness, that the latter theory, by unduly exalting human reason, virtually degrades revelation from its true position, and puts it upon a level with the vain and foolish imaginings of the human heart, opening the door to every species of imposition, depriving man of the only light that can guide him through the darkness of this world, by substituting for it the dancing and glimmering corruscations of his own diseased vision. The former theory deprives man of the Spirit: the latter virtually deprives him of the word. Both are equally dependent upon certain "untaught questions" concerning human nature—empty and vain philosophies of man, which in both cases are allowed to give the law for Scripture interpretation, and which constitute the concealed frame-work by which form and character are given to each of these religious systems. In the architects of both there is a self-confident egoism, and an opinionism which, in each, is equally unsubmissive to revealed truth. In neither, is there that humility and self-renunciation, without which true discipleship to Jesus is impossible. They do not "call on the Lord out of a pure heart."

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They have not "purified their souls in obeying the truth through the Spirit unto unfeigned brotherly love." They do not love the brotherhood "with pure hearts fervently," nor do they aim to promote peace and godly edification which is in faith, but "seek their own things rather than the things of Christ," and by "good words and fair speeches deceive the hearts of the simple."

It is not to be denied that there is a certain degree of plausibility in both the rationalistic and the mystic theories of man and of his conversion and sanctification. Were it not so, they could have no power to delude. Each one of them addresses itself to minds of a peculiar order already prepared for its reception. Each one, doubtless, embraces some truth, and more or less valuable Scripture teaching, but this is so perverted and misapplied as to serve merely for a support to error. For example, the advocates of the mystic theory correctly affirm that the obedient believer has a deeper insight into the meaning of Scripture—a clearer and fuller comprehension of Divine things than it is possible for unbelievers to attain, and they straightway attribute this, (by the fallacy of *non causa pro causa*), to a direct and immediate inspiration of that Holy Spirit which each believer enjoys. Confounding the present with the former condition of the church, and failing to make any distinction between the ordinary and the extraordinary operations or gifts of the Spirit, they imagine that the acquired knowledge of the studious and faithful Christian, is to him as much a direct and miraculous impartation, as were the original revelations of God to prophets or apostles. In their view, the Bible is incomprehensible and its teachings meaningless or enigmatical, until a miraculous or supernatural power of "spiritual discernment" is imparted, by means of which the occult mysteries of *revelation* are to be *revealed*.

Now, while I cheerfully admit, and earnestly insist upon the fact that the believer enjoys a truer and fuller comprehension of "the things of the Spirit" than it is possible for the unbeliever to attain, I utterly reject the explanation of the fact which the mystic theory presents, and which makes the word of God not "the truth" which our Lord declares it to be, but a locked up casket to contain it—not a *revelation*, but a *concealment* of God's will—not a *lamp* which giveth light to all who have eyes fitted to receive it, but a *dark lantern* which may be made to yield a stealthy beam for the special benefit of those who seek thereby to accomplish some sinister designs. When the fact in question can be explained upon simple and familiar principles, it is not necessary to invoke a miracle for the purpose, or adopt a theory which would render the Scriptures wholly ineffective, and which is wholly incompatible with their teachings and the purposes which they were intended to subserve. This explanation is to be found in

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the general principle already enunciated, that while "to them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled," yet "to the pure all things are pure;" that the result depends as much upon the state of the mind which receives, as upon that which is received, and that that which is in itself pure and true can produce its proper effect, and manifest its own proper character only when that which receives it is properly fitted and prepared for its reception. It is the word which is received into "a good and honest heart," that like the seed which fell upon good ground, brings forth fruit. It is the tree that is to be made good, before its fruit can be good.—It is the eye that must be sound, before the body can be full of light. How easy it is to comprehend how to the humble, teachable and obedient heart, the word of God may be entirely comprehensible, while it remains obscure and is esteemed as foolishness in the case of the erring and the proud! It is adapted and really addressed only to the former. It is they who "have ears to hear" that are to hear. It is "he that obeys" that shall "know" and fully comprehend "the doctrine," for Christianity is a practical affair—a LIFE, imparted by words,* sustaining the same vital relations to the word of God for maintenance and nurture as does the infant to the maternal bosom, and necessarily sensitive to these, and thereby intimately and indissolubly connected with that word, and enabled to appreciate and realize its power, and to comprehend its meaning and its use, while the unregenerate between whom and that word such relations have never been established, can neither hear nor relish, nor understand it. It is the experience of the Christian, making him practically acquainted with the *subject matter* of Christianity, that gives him insight and spiritual discernment to comprehend, each in his own measure, the things of the Spirit, which are presented to us in words dictated by that Spirit. It is that Spirit, "shedding abroad the love of God in the heart," and maintaining in the life the blessed fruits of Christianity, by which the heart and mind and conscience are ever preserved *in a state fitted to receive just impressions from the Divine teaching*, and to make greater and greater advances in "the knowledge of God." Just as the lawyer can comprehend a treatise upon law, or the physician one upon medicine, which would be unintelligible to those who were unacquainted with the subject matters therein treated, so the Christian, practically conversant with the things of Christianity, and alive to the spiritual relations into which it has introduced him, can readily understand and delight in things incomprehensible by the natural man and distasteful to the carnal heart. In all this there is no mystery, no miracle, no

* Acts v., 20.

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modern inspiration, but the natural and regular operation of causes, conditions and effects—the co-operation of the human and the Divine will—the results of those reciprocal adaptations which manifest the Divine wisdom, power and goodness, no less in the spiritual than in the natural world.

It is not, then, without all-sufficient reason that the Apostle enjoins it upon us to "follow peace with them who call on the Lord out of a pure heart," since with none others can we have peace or union, or a true and corresponding understanding of the Divine teaching. It is only by cultivating the graces of Christianity, the humility, the purity, the self-abnegation which it demands, that we can "maintain the unity of the Spirit by the bond of peace," that all shall be able to "speak the same thing" and that religious strifes and divisions shall disappear along with the "untaught questions" from which they spring. R. R.

THE POPULATION OF THE WORLD.

A recent paper, prepared by C. F. W. Dieterici, Director of the Statistical Department of Berlin, on the present population of the globe, presents some curious facts. We have translated and condensed some of the leading results of this important document, which can hardly fail to be of interest even to the general reader. We suppose, of course, that the author bases his figures on the last official reports, and hence, in a growing country like the United States, the figures given are probably somewhat below the actual numbers.

The author adopts three different modes of classification: first, by totals of the several countries; second, by races; and third, by creed or religion.

According to the first mode of classification the mass of detail given sums up in the following round numbers:

	Sq. miles.	Inhabitants.	Av. sq. m.
1. Europe	2.900,000	272,000,000	93
2. Asia . . . , . . .	12,700,000	755,000.000	60
3. Africa . . . , . .	8,700,000	200,000,000	22
4. America	12,000,000	59,000,000	5
5. Australia	2,000,000	2,000,000	1

The greatest density of population of a kingdom is exhibited in Belgium, where it is 538 to the square mile; single districts in Rhenish Prussia show as high as 700 to the square mile.

Political economy has not yet found a guage by which to determine how densely people can be crowded and make a living. In civilized Europe the density is steadily increasing. America promises a similar development in future. The fertility of her soil, and the concentration of mind upon the utilization of her resources promise a high capacity of sustaining population. Civilized emigration to Polynesia may tend to a similar development in Australia. East India and China, although now densely peopled, incline after a period of stability, towards a decrease, rather than an increase, owing to the peculiarities of their civilization.

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The chapter on Distribution of Races is prefaced by an interesting sketch of Retzius' new system of craniology, with its two divisions of Oval Heads (*delico cephalous*) and Broad or Cubic Heads, (*brady cephalous*)—the former including, in Europe, all the Latin and German tribes, 157 millions; the latter the Slavonic, Magyar, Turkish, and some of the Romance tribes of the South, 115 millions; in Asia, the Chinese, Hindoos, Arian Persians, Arabs, Jews, and Tungusians, are Oval Heads, 610 millions; all the rest Broad Heads, 145 millions. The estimate of America is, of course, based on aborigines only. In regard to them, the opinion is advanced that from the islands around Behring's Strait, along the west coast, including the Russian Colonies, Oregon, Mexico, Ecuador, Peru, Bolivia, Chili, Argentina, Patagonia, and Fire Island, the population consists principally of Broad Heads, while on the East Coast, from Canada downward, including the United States, the Caribbean Islands, the West Indies, Venezuela, Guiana, and Brazil, the Oval Heads predominate. This would coincide with Humboldt's theory, that the West Coast of America was peopled from Asia, The aborigines would now probably not exceed one million. All the rest are emigrants, and their descendants, including, perhaps, half a million of Broad Heads; one-half of the aborigines being Oval Heads, one million is therefore the extent of the Broad Heads of America, to 58 millions of Oval Heads. In Australasia the Broad and Oval Heads are probably evenly divided, being one million each. The footings are, therefore, as follows:

	Oval Heads.	Broad Heads.
In Europe,	157,000,000	115,000.000
In Asia,	610,000,000	145,000,000
In Africa,	200,000,000	——
In America,	58,000,000	1,000,000
In Australia,	1,000,000	1,000,000
Total,	1,026,000,000	262,000,000

The same Swedish ethnologist makes still another division of the human race, according to the facial angle, into *Orthognathes* and *Prognathes*, the former with an erect face, the latter with protruding jaws and receding foreheads. Both classes are found both among Oval and Broad Heads. The footings are thus:

	Upright Faces.	Reced. Faces.
In Europe,	272,000,000	——
In Asia,	221,000,000	531,000,000
In Africa,	——	200,000,000
In America,	58,000,000	1,000,000
In Australia,	1,000,000	1,000,000
Total,	555,000,000	728,000,000

The excess of the latter is attributable to the population of Africa, which, although Oval Heads, must be classed entirely with the Receding Faces, the same as the dense population of China and Eastern Asia in general.

The preceding strictly scientific classification is followed by the popular classification of races according to the color of the skin and

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the formation of the features, the hair, etc., established by Blumenbach. The five races, thus established, are distributed as follows:

1. *The Caucasian*—(28·85 per cent) In Europe the entire population, with the exception of the Fins and Laplands, - - - - - - - - -	270,000,000
In Asia—Turks, 15; Arabs, 5; Persians, etc., 11; Siberians, in part, 3; foreigners in Eastern Asia, 2 -	36,000,000
In Africa—Foreigners in the colonies and Arabs -	4.000,000
In America—All except the Indians - - - -	58,000,000
In Australia—Foreigners on all the islands - -	1,000,000
Total - - - - - - - - -	369,000,000
2. *The Mongolian*—(40·61 per cent.) Principally in Asia, including China, the greater part of India, Central Asia, and part of Siberia . - - - -	522,000,000
3. *The Ethiopian*—(15·08 per cent.) The entire population, with the exception of the Caucasians, as above	196,000,000
4. *The American*—(0·08 per cent.) The Indians - -	1,000,000
5. *The Malay*—(15·38 per cent.) In the Indian Islands, 80; East India, 84; Japan, 35; Australia, 1 - -	200,000,000
Grand Total - - - - - -	1,288,000,000

The division according to creeds is full of interesting detail. The leading footings, taken on the round number of 1,300,000,000 as the total population of the earth, are:

Christians,	335,000,000	or	25·77 per cent.
Jews,	5,000,000	or	0·38 per cent.
Asiatic religions,	600,000.000	or	46·15 per cent.
Mohammedan,	160,000.000	or	12·31 per cent.
Pagans,	200,000,000	or	15·39 per cent.

The 335,000,000 of Christians, are again divided into—

170.000,000	Roman Catholics, 50·7 per cent.
89,000,000	Protestants, 26·6 per cent.
76,000,000	Greek Catholics, 22·7 per cent.

The conscientious author of the very elaborate paper from which we have made these extracts, is of opinion, that although much uncertainty attaches to the positive numbers given under the various heads, yet so manifold have been his sources of comparisons, that the general results in proportions of population, race, or creed, may be adopted as correct.—*N. Y. Century*,

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A comparison of the religious statistics of Germany in 1840 with those of 1858, shows that the number of Protestants in nearly every State has increased in a larger ratio than that of Roman Catholics. Whole congregations of Catholics, or at least a majority of them, have, in a number of instances, become Protestant, and Rome has lost to Protestantism four times as many priests as she has gained proselytes from the Protestant clergy. The whole number of Protestants in the States of the German Confederacy is, at present, 20,000,000, that of Catholics 23,150,000.

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NEXT ANNUAL MEETING OF OUR MISSIONARY SOCIETY.

We commend to the brethren the suggestions of the following circular, from our beloved Isaac Errett, Cor. Secretary, and trust that it will meet with a prompt and generous response. We are abundantly able, and, no doubt, very willing to aid this divine work. Let us not forget to attend to the call it makes upon us.—W. K. P.

The regular annual meeting of the American Christian Missionary Society, will be held in Cincinnati, commencing on Wednesday after the third Lord's day in October, (19th,) at 2 o'clock, P. M.

The address of the President will be delivered on Wednesday evening.

T. M. Allen, of Mo., R. L. Coleman, of Va., and George Campbell, of Ind., have been invited to deliver addresses. In case of a failure on the part of any of these brethren, others will supply their places.

Meetings for prayer and conference will be held, morning and evening. These meetings, allowing free scope for all the brethren, in brief utterances of prayer and exhortation, have, hitherto, contributed so much to the life and enjoyment of our meetings, as to become a marked feature in our proceedings.

As the Society enlarges her sphere of missionary activity, these annual convocations must prove increasingly interesting to all who sympathise with the mission of Jesus to a lost world.

The time has arrived when our missionary operations can be made much more effective than formerly; and when the assembled wisdom of the churches should be prayerfully and anxiously exercised in council in behalf of missions. We, therefore, earnestly entreat the churches in every part of the land, to send up delegates—"men full of faith and of the Holy Spirit"—that the united intelligence, piety and zeal of our wide-spread brotherhood, may originate such plans of usefulness as shall enlist all our co-operative energies for the world's salvation.

At the last annual convention, on motion of Bro. Elijah Goodwin, it was

Resolved "That this meeting respectfully request all our State Meetings to represent themselves by letter and delegates to the annual meetings of the Society, with such reports as may be thought of interest to the meeting."

We trust this will not be overlooked.

Further. Let us urge on the churches every where to take up a collection for the Missionary Society, say, *on the first Lord's day in October*, and send it by their delegates to the Annual meeting. These

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little rills would soon swell to a mighty stream of Christian liberality, if the churches would universally heed the suggestion.

It would greatly aid this work if our Evangelists and Pastors generally would preach, at the time suggested above, on the subject of Missions, and rouse the churches to their duty.

Arrangements for half fare tickets will be made with as many Rail Roads as possible, of which due notice will be given in the Review.

The brethren in Cincinnati authorise us to extend a hearty invitation to all the friends of missions, everywhere, to come and share their hospitality. By order of the Executive Board.

CINCINNATI, September 1, '59. ISAAC ERRETT, *Cor. Sec'y.*

BETHANY COLLEGE.

EIGHTEENTH ANNUAL COMMENCEMENT.

The closing scenes of the 18th Session of Bethany College, were, perhaps, the most interesting and encouraging, we have ever witnessed. The exercises of the occasion were held in the Church, and, throughout the several evenings, during which they were protracted, were attended by large and listening auditories. The several Societies vied with each other in the variety and excellence of their "performances," and, without the form or the passion and rivalry of a "contest," marshalled their most gifted and cultivated members, and went through their respective programmes, with all the zeal and earnestness of preparation and delivery, which a noble and generous emulation could inspire. The general sentiment was, that never before, were these exhibitions of scholarship and eloquence so satisfactory to the public or creditable to the institution.

It may be safely said, that a more devoted band of Students was never assembled in any institution, than that of the 18th Session of Bethany College. With them, *Alma Mater* was no unmeaning expression of a formal and unfelt relationship—but a real title of an honored literary and scientific nursing mother, whose fostering care they were ready to requite with generous gratitude, and whose misfortunes, with a liberality and munificence worthy of themselves and of her, they were anxious and eager promptly to repair. And nobly have they co-operated with the Trustees and Faculty in replacing her losses, and rebuilding upon a larger and broader scale the foundations of her future usefulness and fame. We venture the opinion, that for elegance and good taste in their furniture, and completeness, and fitness in all their appointments, the Society Halls of Bethany College are not equalled by any others in the Union. In a single Session, too, the members have purchased between *fifteen*

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hundred and *two thousand* volumes of the most choice works of Home and European Authorship, and thus formed the *nuclei* of libraries destined, we trust, soon to fill the spacious rooms provided for their preservation. An institution with such sons as these, in her youth, cannot fail to be honored in her age!

The Graduating Class of this Session was the largest known in the history of the Institution. The Degree of BACHELOR OF ARTS, was conferred, by the President, under order of the Board of Trustees, upon thirty two gentlemen, whose names we subjoin:—

R. H. Alfred, J. R. B. Best, *South Carolina*; M. M. Burke, T. H. Collins, *Mississippi*; Z. F. Crenshaw, *Georgia*; N. R. Dale, A. L. Darnall, *Kentucky*; W. D. Davis, *Virginia*; W. S. Frank, *Kentucky*; P. Galley, *Pennsylvania*; D. M. Grandfield, *Missouri*; W. S. Hawkins, *Tennessee*; Joseph Helm, J. W. Hopper, *Kentucky*; C. W. Hubbard, *Virginia*; William Hunt, *Ohio*; J. H. Johnson, *Kentucky*; R. H. Johnson, *Illinois*; J. S. Larue, *Kentucky*; O. L. Matthews, *Virginia*; M. B. McKeever, *Pennsylvania*; R. H. Miller, *Louisiana*; R. Moffett, *Illinois*; D. F. Patterson, Peter Perrine, *Pennsylvania*; J. D. Reid, W. T. Rogers, *Kentucky*; B. H. Smith, *Missouri*; A. W. Thomson, Matt. Turney, *Kentucky*; Hirem Warinner, G. W. Watts, *Missouri*.

The *First Honor* of this Class of Baccalaureates, based upon the examinations throughout their entire Collegiate Course, was awarded to R. H. Alfred, of South Carolina; and the *Second* to Hiram Warinner, of Missouri.

As many of this Class, as the time would allow, were selected to take part in the public performances of the Fourth of July, and exercises were assigned, so as to present a fair exhibit, both of the comprehensiveness and thoroughness of the scholarship required in the Course of Studies adopted in Bethany College. Addresses in Greek, Latin. Hebrew, and Spanish, were intermingled with others in our own vernacular, so as to afford a pleasing variety, and a delightful entertainment to the audience. No one capable of judging could fail to admire the literary finish and glowing eloquence of these displays from the *Sixteenth* Graduating Class of Bethany College. Eloquent addresses were also made by the Representatives elect, from the "Literary Societies."

Besides this Degree of Bachelor of Arts, the Board of Trustees also conferred the *Regular Literary Degree of Master of Arts*, on Harrison Turner, of Kentucky; the Degree of *Master of Arts, in Course*, on Hanson Boring of Kentucky, Charles Carlton of Missouri, and J. S. Lamar of Georgia; and the *Honorary Degree of Master of Arts*, on R. Milligan and R. Richardson, President and Vice President elect, of Kentucky University; and on J. S. Havener of South Carolina.

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NEW TRUSTEES.

Several vacancies having occurred in the Board of Trustees, the following persons were unanimously elected as Members: T. W. Caskey, Jackson, Mississippi; R. M. Bishop, Cincinnati, Ohio; James W, Goss, Stony Point, Virginia; C. W. Russell, Wheeling, Virginia; J. S. Lamar, Augusta, Georgia; Albert Allen, Lexington, Kentucky.

RESOLUTIONS OF RESPECT.

The Board of Trustees of Bethany College, having been officially informed, by the Report of the Committee on the Faculty, of the resignation of Professors Milligan and Richardson, in December last, to take effect from and after the present Session, which had been accepted by the Committee, and the undersigned having been appointed a Committee by the Board to prepare resolutions, etc., expressive of the feelings of the Board upon their retirement from their connection with the Institution, we beg leave to submit the following preamble and resolutions;

"WHEREAS, this Board has been this day officially informed of the resignation of Professors Milligan and Richardson, as members of the Faculty of Bethany College, of which they have long been valuable and efficient components, and that they take leave of our institution for the purpose of accepting appointments in the Faculty of the Kentucky University, an institution organized in a Sister State, and having, we trust, the same exalted educational objects which it has ever been the policy of Bethany College to enforce and inculcate, and desiring to express to them our cordial desire for their future welfare and success, as well as hope that their labors in the new field to which they have been invited, may be proportionate to the high aims and objects which moral and religious education proposes to accomplish.

"*Resolved*, That this Board tenders to Professors Milligan and Richardson its cordial acknowledgments for the efficiency and ability with which, for a series of years, they have discharged the duties incumbent upon them, as members of our Faculty, and that we express our regret that circumstances should have rendered it necessary that our connection, as Board and Faculty, should be terminated.

"*Resolved*, That we tender to them our cordial good wishes for their future success in the institution to which they have been called, and sincerely trust that their labors, and those of their associates in the Kentucky University, may render that Institution all that its warmest friends can desire, and that it may bear no common or ordinary part in the great work of moral and religious education, to which our Institution has so long been devoted, and that ere long we may hail

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her as a most valuable co-laborer in the great field 'where the harvest, indeed, is great but the laborers are few.'

"*Resolved*, That the Secretary furnish to Professors Milligan and Richardson each a copy of the foregoing preamble and resolutions.

"J. P. ROBISON,
"J. H. PENDLETON,
"A. F. ROSS."

Adopted unanimously.

NEW PROFESSORS.

The vacancies in the Faculty, created by the resignations of Professors Richardson and Milligan, and the election of Professor J. D. Pickett, to the Chair of "Rhetoric," etc., have been filled, by the unanimous appointment, confirmed by the Board of Trustees at their late annual meeting, (July 2. 1859,) of Professor Charles J. Kemper, of Virginia, to the Chair of "Mathematics and Astronomy;" Dr. Hiram Christopher, of St. Louis, Mo., to the Chair of "Natural History and Physiology and Illinois Professor of Chemistry;" and Dr. P.W. Mosblech, to the "Department of Modern and Oriental Languages." All these gentlemen have accepted the appointments tendered to them by the Board, and will be in active service from the beginning of next Session (Oct. 1st). It will be seen, therefore, that the Faculty of Bethany College is full and complete, composed of Seven Professors, besides an adjunct corps of Assistant Tutors in the various schools, requiring the extra labor of their assistance. But for these particulars in full, we must refer our readers to the Catalogue.

ENGLISH DEPARTMENT.

The necessity of a thorough course of instruction in our own Language and Literature, as a part of the training and learning necessary to graduation, has long been felt by the Board and Faculty, and every year has but deepened the conviction, that, so defective and crude is the little preparatory education given to most of our young men previous to their entering College, it is impracticable to make them masters of their own language without special provision for it in the College course. To meet this necessity, various temporary expedients have, hitherto, been resorted to, but, we are gratified to state, that now, at length, the Institution finds herself able to provide fully for this difficulty, in the establishment of a regular "Chair of Rhetoric, English Language and Literature, and Anglo Saxon," under the charge of Prof. J. D. Pickett.

For the full particulars of this department, we refer our friends to the course of study, as laid down in our 18th Annual Catalogue,—copies, of which, the Secretary will be pleased to forward to any one

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who may apply for it. It will suffice to say here, that the object of this chair comprehends no less than a thorough and profound knowledge and ready command of the wondrous structure and power of our composite English tongue, not only in its classic, but also, Anglo-Saxon elements and forms. To effect this, the course is so arranged as to embrace, alike, the simplest elements of grammatical structure, and the highest principles of literary composition and taste, both in the written and spoken forms of English. The ultimate aim will be, to make good writers and speakers;—not only to furnish the scholar with the instruments of his usefulness and power, but to train him in the expert and skillful management of them. This is an age of practical, open-day work, not of dreamy and recluse meditation, and the pen and the tongue, furnished with a full quiver of our copious and magnificent English, are the great agents by which our scholars must labor for the conquests of truth. This new feature, in the course of study provided in Bethany College, must, therefore, commend itself to the patrons of a useful and practical education, as a most valuable addition to her already comprehensive scheme of classical and scientific studies.

THE NEW BUILDINGS.

We congratulate the friends of the College on the rapid progress a making in our New Edifice. More than *two hundred and fifty feet front* of this beautiful and majestic pile, will be ready for use next session, Nearly *one hundred workmen* are steadily plying the chisel, the trowel, and the plane; and pinnacle, tower, and spire are rising rapidly towards the heavens. It will be a source of pleasure, in after years, to every good man, to feel that he has contributed something to this noble monument of Christian gratitude and benevolence. So far, the enterprise has been generously aided by a very large class of the brethren. We shall regret if any portion of our brotherhood suffers the work to go on to its completion without participating in the honor of its erection. We still need the co-operation of the liberal and good. *One hundred and seventy feet front*, we have yet to provide for, and though the wealth and liberality of those to whom we have yet to appeal, are abundant, all must feel that the labor and toil of such a work are great, and, we trust, will, therefore, be ready to respond generously to the call which we hope to be able, before a great while, to make upon them. Let the new Buildings of Bethany College rise, as a monument of the zeal, faithfulness, and public spirited Christian generosity and benevolence of the Three Hundred Thousand Christians, whom it represents, and her libraries, apparatus, museums, and general endowment bespeak the large and comprehensive interest in true learning, which characterizes us, as a people! We know that it is

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in the hearts of thousands to do this, and we only regret, that the pressure of so many other calls and duties, constrains any interruption in the prosecution of this appeal, till all shall have been provided, which the nature and magnitude of the scheme demand.

Let us ask those upon whose generous contributions we have felt authorized to make our present contracts, to remember their pledges, and sustain us promptly in our engagements. We have, so far, incurred no expense of agents, and, if the friends will only remit to us, or pay to local agents, as advised, promptly, as their promises fall due, all will work smoothly and well. Let not the work be suspended, and force not upon us the necessity of a debt. When we look at the rapidly expanding proportions of the new building, as it rises daily before our eyes, and think of the very small period of time since the same site was covered with a shapeless pile of gloomy ruins, the remains of the old College; we feel that it is the doing of a wise and gracious Providence, and should, therefore, excite the warmest gratitude and liveliest hopes of His people. To His honor and glory, in the good of His cause and Church, be it ever dedicated, and the labors of the good and generous, who have co-operated in its completion will be more than requited. To God and His Saints, we commend the care and keeping of Bethany College, now, henceforth, and forever.

W. K. P.

LETTER FROM JERUSALEM.

JAFFA, June 1, 1859.

MY DEAR BROTHER—For reasons mentioned in my last monthly communication, we left Jerusalem about two weeks ago, and are now quite comfortably domiciled for the summer, in one of the numerous gardens that adorns the environs of the venerable city of Japhet.

Three war steamers, of no mean dimensions, suddenly made their appearance here, a few days after our arrival, creating no small stir amongst the natives of all classes, who are jealously on the *qui vive* during the prevalence of wars and rumors of wars. They proved to be the convoy of Constantine, the Arch Duke of Russia, who set out early next morning, accompanied by many dignitaries of the realm, together with their ladies, under an escort of eleven hundred muscoab soldiers, and also a detachment of the Turkish soldiers of this garrison. His Royal Highness, I learned, was received by the Pacha at Jerusalem with every demonstration of respect, and was afforded every facility for "seeing up" the Holy City—as well he might, in consideration of £1500 distributed amongst its various authorities. His reverence for sacred localities was unequivocably evinced on

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reaching the city walls, where he dismounted, and forthwith went on foot to the Church of the Holy Sepulchre, where he paid his devotions, amidst much ebullition of feeling on the part of the Duchess and other ladies, before repairing to the magnificent lodgings prepared for him at the Palace of the Greek Patriarch, Being provided with my large map, and the "City of the Great King," he had ample opportunity of informing himself in relation to the various localities about which his father and Louis Napoleon caused so much French, English, Russian, and Turkish blood to flow in the Crimean war. How many millions, in former days, have fallen victims to the prurient desire, on the part of a few ambitious monarchs and idolatrous Popes, to have the guardianship of these few acres of sacred soil! May the time soon come when all the teeming millions of earth shall feel a still greater, but very different interest in behalf of Zion! The Turkish soldiers evinced a great deal of fanatical feeling on seeing such crowds of Christians entering the Haram es Sherif; and kicked up quite a melee at the gate of the Haram; but the riot was soon quelled without any serious bloodshed, albeit there were wounds and bruises not a few. I learn that he intimated, in no very oblique terms, to a Turk, who incurred his displeasure, that the Moslems will not long be permitted to usurp the Holy Land. Let "the sick man" take the hint. He manifests the deepest concern in whatever pertains to the Holy City, as I am informed by Prof. Levison, the learned oriental scholar, to whom the Prince read a great many passages from my work—for he is himself a great linguist, and was able to communicate with every Consul at Jerusalem in his own language—French, Spanish, German, English, etc., besides speaking a little Arabic, and the Turkish as fluently as his mother tongue. A despatch from the Czar, summoning him to repair forthwith to Odessa, is said to have cut short his reconnoissance of the coveted Terra Santa, and hastened his departure from these shores. The Turkish authorities have been lavish in their expenditure of gunpowder, by way of testifying national regard for their beloved neighbor; nor has the Muscovite been a whit behindhand in manifesting national courtesies. But query:—how long can tantalized bruin live harmoniously in such tempting proximity to his well flavored gallinacious neighbor. The Turkey being now too weak to fight, and too much clipt for flight, cannot long hope to escape the paw of the Bear, unless the Lion and the Eagle again interfere. Amongst the thousand rumors now afloat as to the result of the present war, is one that daily gains currency, even in well informed quarters, to the effect that this land will soon pass from under Moslem sway, into the hands of the self-constituted Protector of Nations and special Patron of the Latins.

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I had the high satisfaction a week or two ago, of fully introducing into the patience and kingdom of Jesus Christ, two of the lost sheep of the House of Israel, who occupy most respectable positions in society, and promise well for future usefulness in their respective sphere of action. Several others I have also reason to believe, are most favorably impressed with the truth as it is in Jesus, and will, I trust, soon yield a hearty obedience to its claims. The Arab, apprehended some months ago, on suspicion of being the murderer of poor Miss Creassy, has confessed his guilt, but under such circumstances as induce the belief that he is insane. I had a long and interesting parley with some of the chief men of the Aymanites before I left Jerusalem, and was gratified to find them not so far gone in error as was represented, though still very obstinate and persistent in their Jewish proclivities. It is truly astonishing how tenaciously this Sabbatizing propensity cleaves to this land, even on the part of Gentiles residing here; and how inevitably it ultimates in the observance, not only of all the now practicable rites of the Mosaic Institution, but the super-added ceremonials also of the Talmud. I know quite a respectable Englishman who ceased observing the Lord's day, and commenced keeping the Sabbath on reaching this land; and soon afterwards commenced the observance of all the fasts and feasts of the Torah (*i. e.* the Law) and the Talmud. These German Aymanites, at first only observed the Sabbath, but soon applied for circumcision—which, however, the Rabbis refused to perform, inasmuch, as they still profess to believe in Jesus of Nazareth; but in many respects they are far more under the Law than the Gospel. America has furnished her full quota of Sabbatizers, some of whom content themselves with keeping two or three Sabbaths in the week—the Jewish, Moslem, and Christian, so called—while others have gone over bodily to the Jews. I ventured to predict, in a discussion I had with a respectable Sabbatarian Missionary here, at the request of an officer in the British army, whose wife had become somewhat attainted with this subtle leaven, that several individuals just then baptized into the Sabbath, whom I unmistakably indicated, would sooner or later go over entirely to Judaism, just as a somewhat notorious American had lately done: and sure enough these very persons are now thorough going Jews. This ritualizing pre-disposition was lately evinced rather curiously, in the case of several persons who have long been members of a Protestant church—and, indeed, one of them a Colporteur—who, instead of eating the bread given them, at the exhibition of the Lord's Supper, during Easter week, adroitly slipped it down their sleeves, lest they should be chargeable with the *guilt of eating leavened bread during Passover*. In further proof of their Judaising tendencies, some

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of these *Christians* openly reject all the Epistles, except that addressed to the Hebrews!!

Whilst Jerusalem is so completely surfeited with physicians, dispensaries, infirmaries, hospitals, and hospices, it is not a little surprising that there is not a single institution of this character, nor even a physician in all this city, unless we may except the wife of one of the agricultural colonists, sent out by the Sabbatarians of the United States, who, stimulated by the emergency of the case, has ministered quite extensively to the wants of the sick. Hence, much of my time is devoted to healing the sick; and great is the gratitude of the poor creatures. No sooner had my intention to spend the summer here become known, than the Chief Rabbi, and other influential Jews, waited upon me; and on learning that I intended practicing amongst them gratuitously, not only expressed their gratitude and esteem in the strongest terms, but, on the next Sabbath, publicly offered up prayer in the Synagogue in behalf of myself and all my family.

Mrs. B. insists upon enjoying the privilege of sending affectionate salaams to Sister E. and yourself, in which I, of course, most cordially join—earnestly invoking a continuance of the intercessions which, I rejoice to know, from various sources, so often ascend as grateful incense from your family altar, in behalf of our Mission. The profound interest you so nobly manifest in behalf of the Mission, greatly rejoices our hearts and strengthens our hands—affording as it does, under the Divine blessing, the surest guaranty of success.

The good Lord abundantly bless my beloved Brother in his work of faith, patience of hope, and labor of love.

Sincerely and affectionately yours in the most endearing ties,

J. T. BARCLAY.

Eld. I. ERRETT, *Cor. Sec. A.C M.S.*

MISSIONARY DUES.

Many brethren and sisters, at the last October Meeting of the American Christian Missionary Society, made pledges to be redeemed *within a year.* We wish to remind all such, that the year is rapidly passing away. Will they please use all possible despatch in redeeming their promises.

The pledges made at the Spring Meeting at St. Louis, although not strictly due until next May, may, perhaps, be as conveniently redeemed by many this Fall. Wherever this can be done, it will greatly help the Missionary cause.

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All instalments due on Memberships and Directorships, should be paid as promptly as possible.

We are anxious to avoid the expense of Agencies, and this can only be done by prompt action on the part of individuals and churches in making remittances.

Remit to me, care of H. S. Bosworth, Cincinnati, Ohio.

Aug. 1st, 1859. ISAAC ERRETT.

CALL FROM WASHINGTON.

WASHINGTON, D.C., July 22, 1859.

BRO. CAMPBELL—*Dear Sir* :—The brethren here desire to have it announced through the *Harbinger*, that we have now an opportunity to secure a very comfortable and commodious house for about $10,000. We have nearly enough on hand to make the first payment. But before entering into any contract, we wish to know whether we can effect aid from our friends throughout the country sufficient to meet the subsequent payments. In order to ascertain this, it is requested that the Elders of all the Churches will consult their respective congregations, and write immediately to Bro. R. G. Campbell or myself, stating how much they can contribute to this work, and at what time. The propriety and expediency of having such a House of Worship here, in which our brethren from all parts of the country sojourning here, can attend to the ordinances of the Lord's house, and hear the Words of Life proclaimed in their original purity and simplicity, have been so often discussed before your readers, that it is deemed unnecessary to add any thing on that subject now.

Done by order of the Congregation,

J. N. CARPENTER, Elder.

PROGRESS OF REFORM.

KANSAS TERRITORY.—Bro. D. S. Burnet, Kansas Territory, 26th July, 1859, says: Yesterday I closed a great meeting near the border line of Leavenworth and Atchison counties. I preached eight days under an arbor erected for the occasion, by the *Union Church*, and two of the nights at a private house. The meeting was of the kind that I prefer this season of the year, called a basket meeting, so that all could enjoy two discourses, *per diem*, with prayers and exhortations. Seventy-four additions was the result that crowned the prayers of the brotherhood and my excessive labors. Speaking in the open air is always laborious, and two and three discourses in the open air during oppressive weather was peculiarly so to me, and the numerous exhortations were not the least part of the labor. My last discourse yesterday, was the most successful one. Expecting to close, on account of the anticipated storm, now in progress, I addressed the converts and old members, (the former seated together,) for an hour,

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and concluded by an appeal to the world, which resulted in eleven confessions, eight of them men. I had thought the material well nigh exhausted, but, though the oat harvest was on hand, there was an influx from day to day, and the prospects at the close were equal to any period of the meeting. I suspended with much reluctance.

This meeting occurred in one of the finest portions of the Territory, rapidly settling. The corn crop is very fine, though four years since, the Indian counted the country his own. It filled my soul with delight to see the lines of church-goers crowding from the prairie ridges and the timbered breaks of the streams, to a skirt of timber to hear the gospel. They came on horses, in buggies, in waggons, some in ox waggons, and were orderly and breathlessly attentive. Bro. O. C. Steele and Henry Henderson were present during the early half of the meeting,—the former aiding as baptist, and both by their prayers, while they staid. This is the first great religious meeting, of which I have heard, in the Territory. A large proportion of the converts are men from eighteen to thirty-five years of age.

Since I reported to the Harbinger, I have preached, with some success, at Weston, Salem, Platte Union, Barry, and Sugar Creek. Valuable additions were made at most of these places. At Sugar Creek, I preached four days, and had to stop with 11 additions, just as the whole country was aroused. Several have been baptized since I left there, at the common meeting of the Church. I have been thirteen months in Missouri and the Territory, and over four hundred have been added to the churches. I expect to be in Kentucky before you will have this in type.

Illinois.—Bro. L. J. Correll, Rockford, July 15, reports 5 additions at the close of the yearly Co-operation meeting for the North-Eastern District of the State, held on the 18th, 19th, and 20th of June. The attendance was large, and great interest evinced during the meeting.

At Palestine, the week previous, 3 additions, 2 by letter and 1 by immersion.

At McHenry, on the 10th inst, 3 by immersion, and 1 by letter.

Bro. B. W. Henry, Sullivan, July 26th, '59, reports a meeting at Windsor Shelby co., with 7 additions, the first meeting ever held, of the kind, in that place. "The Presbyterians kindly tendered us their meeting-house." At Bethel congregation, in Shelby county, 2nd Lord's day—immersed 3 persons. There is quite an interest taken here in the good cause.

New York.—The Annual Meeting of the Disciples of the State of New York, will be held with the Church meeting at Throopsville, Cuyaga county, State of New York, commencing on Thursday, before the 2nd Lord's day in September inst., at the hour of 10 o'clock, A. M.

We earnestly desire that the good brethren of our State, as well as all others, will favor us with their presence, in order that our confidence in the truth, may be strengthened, and that we may enjoy a season of refreshing from the presence of the Lord.

H, A. Chase, *Sec'y.*

Bro. Wm. T. Horner, Pompey, June 27, reports 14 confessions, within the last eight days, to the Church in Pompey. Also, within the last few months, two churches in Erie county, have been fully organized, and are growing in the

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Christian graces; besides considerable done elsewhere in the State, by the proclamation of the gospel. The brethren of the State are about organizing the central and Western Districts, that they may labor more effectually in missionary territory. The Lord bless their efforts.

KENTUCKY.—Bro. W. C. Rogers, Clarksville, Tennessee, July 8, '59, says:—Elders Wm. E. Mobley, James S. Fall, and myself have just closed a meeting in Elkton, Todd co., Ky., which resulted in 28 additions. The brethren were much strengthened and encouraged. During the meeting they were zealously engaged in preaching the word to their neighbors. The congregation at Elkton is composed of a noble band of brothers and sisters. May they ever work in the cause of human redemption, while permitted to do so. It is impossible to estimate the amount of good which might be accomplished by a congregation of zealous, earnest, working Disciples of Jesus. This can only be done in the day when all shall stand before God. Till called by our Master from the scenes of mortality, may we all, with increasing energy, labor to extend the kingdom of the Prince of Peace.

OBITUARY NOTICES.

DIED, August 8, 1858, at the residence of his mother, in Spottsylvania county, Bro. R. B. Beasley, a graduate of Bethany College. While at College, he confessed the Lord and was immersed. After his return to the home of his childhood, he continued to live with his aged mother, to the period of his death. He was, indeed, a dutiful son, an affectionate brother, and beloved by all who knew him.

His mortal remains now lie interred in the family burying ground, together with those of his College mate, Henry McKenney, and other relations. He has left an aged mother, five sisters, and a brother to mourn their loss; but yet, not to mourn as those who have no hope.

With deep sorrow, we record the death of Gen. Philip Emmert, which occurred at his residence in Monroe co., Kentucky, on the 5th of June, 1859, in the 65th year of his age.

He served his country's cause in the war of 1812, was a brave soldier, and an unflinching patriot.

With Bro. John Mulkey, and other gloriously noble soldiers of the Cross—who are now enjoying the rewards of their labors—he was among the first to volunteer in favor of the restoration of the "ancient order of things." He lived and died exemplary. As a friend, neighbor, husband, father, patriot and Christian, he had few equals, and fewer superiors. He was an Elder of the Church of Christ, at Tompkinsville, for many years preceding his death. In this station or office he discharged his duty with firmness and fidelity. He closed his eyes on the scenes of time with the firmness, calmness, fearlessness, and resignation of an humble and devoted Christian, and has gone to enjoy the reward of a well spent life, leaving behind many friends, and a most interesting and affectionate wife and children to mourn their irreparable loss. But we mourn with hope.

Departed this life on the 25th of June, Sister Clarissa M., wife of W. B. Petty, of Fox Spring, Overton co., Tennessee, aged 28 years. A member of the Christian Church, for some eight years, our Sister had endeavored to live the life of a Christian. In all her domestic relations, she was faithful and affectionate—as a neighbor, kind and obliging, and, at all times ready to sympathise with the distressed, the poor and the needy. She left a husband and an infant to lament her loss.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *OCTOBER*, 1859. [No. X.

THE NEW NAME.

"The Gentiles shall see thy righteousness and all Kings thy glory, and thou shalt be called by a *New Name*, which the mouth of the Lord shall name. Thou shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed (called), '*Forsaken*,' neither shall thy land any more be termed '*Desolate*,' but thou shalt be called '*Hephzibah*,' and thy land '*Beulah*:' for the Lord delighteth in thee, and thy land shall be married."

A controversy has arisen, and has been continued with much zeal, upon the *origin* of this name: whether those called *the Disciples of Christ* put the name *Christian* upon themselves, or whether the Lord or their persecutors put it upon them?

To approach this enquiry or disquisition, critically, logically, rationally, and religiously, it is essential that we first enquire into the currency of this word, *chreematizoo*, in the Christian Scriptures.—This we shall attempt with all candor, and without prejudice.

On looking into our Greek Concordance, we find this word is only *nine* times used or employed in the Christian Scriptures.

Matthew, Luke and Paul are the only writers in the New Testament that use it. Matthew twice uses it in connection with *dreams*, chap. ii., 12, 22. "*Warned in a dream.*"

Luke uses it three times, Luke ii., 26, represented, common version, by "*revealed.*" Acts x., 22, represented by "*warned.*" Acts

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xi., 26, by "*were called.*" Paul uses it four times; Rom. vii., 3, "*shall be called.*" Heb. viii., 5, "*was admonished.*" Heb. xi., 7, "Noah *being warned of God.*" Heb. xii., 25, "*that spake.*"

In all—*warned*, four times; *revealed*, once; *called*, twice; *admonished*, once; *spake*, once.

The most learned, and with me the most authoritative, disquisition upon the use or import of this word in the Sacred Scriptures, is that given in the "*Critica Sacra*," (the Sacred Criticisms), now on my table—found in the invaluable Lexicon of Edward Leigh, Esq., Master of Arts, of Magdalen Hall, in Oxford, England, published in London, in its third edition, Anno Domini 1650. In my judgment, in Grecian Lexicography, as well as in the Hebrew Lexicography of the Old Testament, he has no equal, certainly no superior, in my whole area.

While it is admitted that this term, *chreematizoo*, is employed in the New Testament to indicate Divine oracles, it is also used to *indicate*, to *admonish*, to *reveal*; to *warn*, and to *speak*.—See Hebrews, viii., 5; xi., 7; xii., 25.

This variety of usage or significance, literal and figurative, obtains in our own every day vernacular. Take for example, or for illustration, our word *answer*.—It indicates in various contexts—a *reply*, an *argument*, an *allegation*, an *account*, a *course of pleadings*, a *return*, an *echo*, a *statement of facts* in courts, etc., etc., etc.

A class of Monks prefer Jesus to Christ, and call themselves "*Jesuits*" rather than Christians. This is equalled only in making the politics of a religious community, in other words, its "*form of church government*" the kernel of its so-called Christian worship.

The simplest and most novel of these is that very popular and attractive word *Methodist*. No matter who proposed it, or any other system or name, it 's he that consents to wear it, that glorifies it. I never saw any man that was not a Methodist in the legitimate meaning of words. Any form of methodizing constitutes or culminates in a *methodist*. There is a right method and a wrong method of doing any thing and every thing. It is not a term naturally, necessarily, religiously, morally, or politically characteristic of faith, piety, or humanity, or of head, heart, or conscience of any community, or of the membership thereof. And yet, it is gloried in, and glorified by, myriads of our living contemporaries. What a lean and meagre bond of union is a mere ecclesiastic economy, an arrangement of rites, ceremonies, and forms! Faith, hope, and love, constitute a trinity of graces, a substantive basis of fraternal union, communion, and cooperation, paramount to all forms of mere doctrine, church tactics, or discipline.

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As respects that denomination that glorifies *method*, by adopting it as its ensign, it has not served any better purpose than the name Episcopalian, Presbyterian, or Congregationalist. It indicates neither faith nor doctrine, neither piety nor humanity. Indeed it does not even indicate church polity: for we have the "Dialectic Methodists" in France, the "Wesleyan Methodists," the "New Connexion Methodist," the "Primitive Methodists," the "Independent Methodists," the "Wesleyan Protestant Methodists," the "Bryanite Methodists," the "Whitfield Methodists," and the "Welsh Calvinistic Methodists." It defines no community. I know no man who is not more or less a Methodist.

As respects that people that glorify *immersion* we have Baptists, General and Particular. These two circles include them all. There is a sort of Jewish Baptists in these United States, called "*Seventh Day Baptists.*" They glorify the end of the Old Creation, while the First Day Baptists, that is all other Baptists, glorify, more or less, the beginning of the New Creation, the second birth of the Lord Jesus Christ: for he too, was the Son of Man, was born again before he entered into the Celestial Kingdom.

Order, indeed, is Heaven's first law. The drama of Creation is not only the most splendid and august of all dramas in time, or, perhaps, in eternity, but the most splendid commentary upon order in the annals of all time. Had there been a millennium of one thousand years between the operations of any one of the six days and the next, not a creature in our planet, and, we presume to say, no creature in any other, could have suffered one moment in any conceivable particular. God's works are, like his word, or his laws, absolutely and relatively perfect. To his eye and understanding the last born of humanity was as present, too, in every conceivable attitude or predicament of his whole existence, through all the cycles of an infinite future.

We do not argue the thousandth time the origin of the name *Christian*, or the name *Jesus*, of the Ignatius Loyola school, of the year of Grace 1534, the most consummate knave of his own generation. No one, since the days of Jesus Christ,—has, in circumcision or baptism, chosen his own name, any more than he chose his own mother, or the country of his own nativity. It is equally obvious to the student of the Christian Scriptures that God the Father called his Son *Emmanuel*, as Matthew reports, when interpreting and applying it to Jesus of Nazareth—as tantamount to "*God with us*," or *God in us*. For in truth "in him dwelt," and still dwells, "all the fulness of the Godhead bodily." Not symbolically, but really and literally, a fact manifest and demonstrable as the original text avouches.

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While (χριστος) *christos*, the name *official* of Jesus of Nazareth, occurs some 560 times in the Christian Scriptures, the word χριστιανος *christianos*, *Christian*, occurs only three times! This is the climax of official honors. A *Christian* is the highest style and dignity, the highest honor and glory of man. The title of Jesus of Nazareth is *Lord* and *Christ*. The most fundamental and sublime oracle in the Christian revelation is that which announces Jesus of Nazareth as now Divinely constituted *both Lord and Christ*. This was the antecedent of the proclamation made in Jerusalem on the first Pentecost after his resurrection and ascension into heaven. At its first annunciation in the City of Jerusalem on the most memorable Pentecost that ever transpired, the heavens and the earth were most splendidly electrified. Thousands witnessed it, and thousands were converted to the New King of the Universe, and became citizens of the spiritual and everlasting Kingdom of the Prince of Princes. The Holy Spirit became the Holy Guest of the New Temple, which the Lord Jesus had erected, in that day of three thousand conquests. The triumph then achieved gave an immense impetus to the cause, which added in a few months many myriads to the infant kingdom of the ascended Lord.

But the glory of this institution is lamentably eclipsed by the falsely styled philosophies and politics of the abstract noun Christianity.

All abstract nouns represent idealities, never realities. Christ and Christian represent realities. But Christianity being an ideal conception has no local habitation in the heart or in the conscience of man. It is a mere conception, a creation of the intellect of man.

And what is Calvinism, Arminianism, Trinitarianism, Unitarianism, Sabellianism, Episcopalianism, Presbyterianism, Congregationalism, Papalism? Are they not figments of Philosophers or speculative reasoners. The Gospel is "glad tidings of great joy to all people." Glad tidings of what? Of theories, speculations, philosophies, abstractions?—! No man, of any reason, education, or reflection, can think so. Glad tidings, evil tidings, good news, bad news, have respect to matters of fact. The value, the import, or the bearing of these news or tidings upon ourselves or others, is that which engages, affects, develops, and commands our feelings, emotions, volitions, and actions. It has been with us an axiom, for half a century at least, that it is not seeing, hearing, believing, loving, or hating, that gives us pleasure or pain, joy or sorrow, but that which is seen, heard, believed, loved, or hated. All the power, the motive power, in faith, hope, or love, is in the object believed, hoped for, and loved.

Christianity, Christology, theology, work in, on, or upon the brain, and upon the perceptive and reflective powers of mere reason. But

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Christ dwells in the heart, in the affections, in the admiration, and in the adoration of the true believer.

A Divine person, a Divine official, and a Divine work were, in the conception of Jehovah, essential to the rescue, recovery, restoration, transformation, and glorification of man. The price of man's redemption can never be computed or expressed in any dialect of earth. Great now, and great forever will be "*The mystery of Godliness.*" Its six items are presented by Paul. "God was *manifest in the flesh*,"—in human flesh; "*justified*," in all his assumptions, "by the Holy Spirit," given to him without measure; "*seen*," or waited upon, by angels in his humiliation; "*announced*" to the Gentiles; believed on in the world, by Jews, Gentiles and Samaritans; *gloriously* "*taken up* into heaven." These are the items constituent of "the mystery" (the secret hid for ages, or concealed in types, symbols, and miracles,) "of godliness," deservedly called "Great without controversy."

But as Paul has himself specified the six items of this mystery of piety so long hid from the world, or concealed in types, figures, and allegories understood, we need not to explain them again. It was once done, and well done, by our Apostle, *the thirteenth*, having more brilliant and glorious developements of the whole scheme than any one or all of the original twelve. And, surpassing strange, I never heard, or read a speech, or sermon upon it, in any portion of Protestant or Roman Christendom before the year A. D. twenty-three, nor was it fully developed and publicly discussed till some years after. It is a splendid development of the manifold wisdom, prudence, power, and condescending grace and mercy of the God of all grace and mercy, whose sublime essence is *spirit*, *light*, and *love*.

The Gospel is, in great simplicity, presented to us, not in a theory of theories, but in harmony with all the Divine attributes and the conditions of frail, fallen, and alienated humanity—in a series of demonstrations addressed to the reason, the conscience, the affections, and the cravings of fallen and bewildered humanity—couched in facts, testimony, precepts, and promises, addressed to the actual conditions of our fallen, depraved, and alienated hearts, and with such evidences, arguments, demonstrations, and attractions as meet the actualities of our condition, the cravings of our whole intellectual, moral and spiritual nature. These all are arranged and arrayed in reference to, and in harmony with, every attribute of Divinity and humanity. The details are facts, testimony, faith, hope, love, joy, and peace, of which we may hereafter speak more fully. A. C.

How to Die in Faith.—Be careful to get faith beforehand; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand.

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THINGS SENSIBLE AND SUPERSENSIBLE—OR SENSUOUS AND SPIRITUAL.

"While we look not at the things seen, but at the things not seen; for the things seen are temporal, but the things not seen are eternal."

The things seen, are things addressed to the eye—the sense of sight. God created these things that they might be seen; and he created the eye for the purpose of seeing them. Things seen, are sensible things; so are all things which are objects of sense. The senses are five: seeing, hearing, smelling, tasting, touching. All things which are addressed to and are objects of these five senses, are called sensible objects. Those things which are not objects of these five senses, are called supersensible, or objects above sense.

That there are things which are not perceivable by the five senses, is obvious to every Bible reader. The passage above quoted from our Apostle proves this. We look at things not seen. Certainly we do not use the sense of sight connected with our fleshly eye when we *look at* things *not seen*. It is equally certain that *we* do look at things *no seen*. What, then, is that which we call *we?* *We* look at things no seen. It is not this outward man surely; for our outward man sees no more than the brute or the bird. It is evident that an eagle and a horse can see the seen. The sense of sight in these is as powerful as in us; and oftentimes more powerful. They see nothing more than the things seen. Visible objects are, to them, nothing more than visible objects. *We* see more than the seen or the visible. Herein we differ from the brute. Each has sense; but man more than sense. Man sees the visible objects of creation; but he does not stop there; he sees beyond the visible, things that are unseen. The visible, in other words, the sensible objects of creation, are to the wise man, what the poet of olden time calls the "umbræ eterni," the shadows of the eternal. The wise man looks beyond these shadows, and sees the ever enduring, the substantial, the eternal. "The things seen, are temporal," says Paul; "but the things not seen, are eternal."

What, then? Shall we repeat that which we have already said, that things addressed to sense, are sensible things? Sensible things, are things seen; and things seen, are temporal; therefore sensible things are temporal. But there is, to us, a necessity for sense and sensible things, for, by means of sensible things, things super-sensible are made known. "The *invisible things* of him, from the creation of the world, *are clearly seen*, being understood, by the things that are made, his eternal power and Divinity." The things

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that are made, declare to us things which we do not see. We do not see with our eye the eternal power and Divinity of the Creator; yet these are clearly seen by us. It remains then, that while sense does not perceive the power and Divinity of God, *we* do clearly see them. Therefore, there is in us, a power of perception which is not sense, but which yet depends on sense. This power of perception does not rest in, is not limited by, nor confined to sense; but looks beyond all sensible objects to that, whatever it may be, of which sensible objects are but the shadows. Evident, is it, that the spirit of man is that which perceives the invisible and the eternal.

There is a fitness in this. The spirit of man is not temporal but eternal, and is capable of being satisfied only with the eternal. God has so arranged all created things that they shall both minister to man in his sensuous nature, and lead him in his spiritual nature to things eternal. Sensible things are addressed to the senses. But both shall perish; for they are temporal. The spirit is eternal, and must, that it may be fully satisfied, look to and partake of things that are eternal. God, alone, with his eternal and imperishable possessions, can satisfy the infinite desires of an eternal and imperishable spirit.

While we are in the body we are surrounded by things sensible—the heavens and the earth, and all things in them, are of this kind. No one is so unsound in mind as to suppose that what we see, hear, feel, smell and taste, is God. We have never seen God; nor have we heard him. He is not an object of sense. There is not in heaven above, nor in earth beneath, any thing that is like him, that can give us the knowledge of him. There is not a voice that strikes upon the ear that can be called *his*. We cannot perceive him by the touch, nor the taste; yet he is known to us. How, then, do we know him? We learn something of him, in the first place, by proofs addressed to our reason. The process is simple. Let us try it as follows:

I did not make myself. Every created intelligent being is conscious of this. But if I made myself, then, before I made myself, I existed. This is folly. Pursue the process. If I made myself, I not only existed before my creation, but had, ere I began to make myself, a knowledge of that of which I was about to make myself; and not only so, I had also a knowledge of the form, size, and shape which I would give myself. Added to this, I had in view the object, purpose or end for which I would make myself. In a word, I was, if I made myself, a thinking, intelligent, and designing being; else I could not have produced such a being as I am. But, it being obvious that I did not make myself; and, it being obvious, also, that I am possessed of the power of thought and of design; I am compelled to conclude that some one made me; and that he who made me is, in some respects,

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like myself. I find myself possessed of something that thinks, wills, desires. This something takes cognizance of itself and of things without. I am not able to measure this thinking, willing, desiring something. It has no height, nor depth, nor length, nor breadth I cannot say of it that it is hard, or soft, or square, or round. It has no shape nor form; and yet, it is; it has a real subsistence, of which I have a distinct consciousness. Of myself, I cannot doubt. I know that I am. I know that I did not make myself. Being such, I conclude that he who made me is infinitely superior to me in all things. I have knowledge, wisdom, power, and other attributes; he has them in perfection. In me, all is finite. In him, everything is infinite. If I reason of the finite, I find myself looking to the infinite; if I reason of the imperfect, I find myself looking upward to the perfect. Looking at the visible, I see the invisible. Contemplating the creation, I am lost in wonder about the eternal power and divinity of the Creator. I did not make myself, and far less did I make the heavens and the earth. In all the motions of the universe around me, I see order, harmony, design. This universe could not make itself, as I did not make myself. There is motion everywhere. But who is the mover? I see no one, I hear no one, I feel no one. Yet there is universal motion. Can this be self-motion, or motion caused by some other? That which did not make itself could not move itself. Then the maker was a being who, while he gives shape and form to all material creation, himself has none. For, whatever has shape and form, must be confined to some place, But he who made all is confined to no place; else would he be visible. God is not something visible; therefore, not sensible, or an object of sense. He is unseen, or invisible; therefore, supersensible, and must be discerned by that which is spiritual—by the spirit of man. And, therefore, spirit deals with spirit—the spirit of man perceives God, who is spirit; and God, who is spirit, offers himself to man who is an incarnate spirit.

The body is the house or tabernacle in which *we* (the spirit) dwell. We take cognizance of the outward world by means of sense. We have the power to take cognizance of God and eternal things by reason. Brutes have *sense*, not *reason*. They have *soul* not *spirit*. Sense and soul are united; so are spirit and reason. Brutes have body and soul; man has body, soul and spirit. It is the spirit gifted with reason that raises man above the brute. The universe is made up of mind and matter. Man combines both in his own person, therefore, the most glorious of all the creatures of God. As man is a compound of the two worlds, he can take cognizance of both—the one by means of sense, the other by means of reason, In taking cognizance of invis-

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ible things, the spirit of man makes use of reason; in taking cognizance of visible things, it uses sense. Therefore, reason is to the spirit, in things invisible, what sense is in things visible.

Illustrations of this are found in abundance. *We*, through our senses, take cognizance of the creation—the heavens and earth. Here, sense is necessary; but it does no more. Beyond the heavens and earth there is something which our reason cognizes—the cause, or causes of things seen. But let us, for brevity and perspicuity's sake, bring all visible, sensible things together under one name,—signs. On the other hand, all invisible, supersensible things under this—things signified. All created things visible, are signs of things invisible. Creation is, in all its vast extent, filled with signs of power, of divinity, of wisdom, of knowledge. We take cognizance of these latter by reason. The things that are made, are signs of power, of knowledge, of wisdom; and, as we know that no created being could have been the author of creation, the things made are signs of the divinity of the creator. And thus says our Apostle: "The invisible things of him, from the creation of the world, are clearly seen, being understood, by the things that are made, his eternal power and divinity," θειοτης, on which, more in another place. The things made make known divinity, not the humanity, beasthood, or birdhood as appertaining to the creator. Hence, the folly of making an image of man, beasts and birds as objects of worship. The creator has presented to our senses the heavens and earth filled with innumerable signs; that beyond these, our reason may discern his power, knowledge, wisdom and divinity. The things made do not make known a personal God, θεος; nor his θειοτης.—They, as Paul says, declare the θειοτης of the Maker.

In like manner, when God pleases to make a revelation of himself, he chooses signs addressed to sense. We shall arrange all altars, sacrifices, the Jewish tabernacle and its accompaniments, all prophecy, miracles, whether wrought by the Messiah or his ministers, all words spoken or written, under the one name—signs.

The altar and the sacrifice are signs of the existence of—not the overt act of sin, for this is seen, but of the inward, unseen sinfulness of the creature; and, in the second place, of the existence of the unseen God against whom sin has been committed; and, in the third place, of the great promised sacrifice for sin,—the Messiah.

It is unnecessary to speak of the tabernacle and its worship as signs—this being well known. All prophecy is a sign of foreknowledge; and points to a redeemer.

I will remark that the word *miracle* is the same in meaning as the word *wonder*. It has been made to represent the Greek, δυναμις, and denotes that the *power* exerted in the performance of the work, is su-

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perhuman. The Apostle John most appropriately calls all the works of Jesus, σημεια, signs. They all pointed to the divinity within him—rather, let me say, to the deity within him.

All words, whether written or spoken, are signs. When written, they are signs addressed to the eye; when spoken, they are addressed to the ear. Their signification is an object of reason. Spoken or written, they are objects of sense. The words Elohim, Theos, Deus, God, are, as here written, sensible objects. If they are spoken, they are equally so. They, of themselves, present nothing to the mind or reason. If they are spoken, the person who knows not their meaning, hears merely a sound, and perceives not what they signify. Therefore, the meaning of words must be learned, ere they can profit us at all. The significance of words is, then, a matter with which reason has to do. A book which tells us of God, of the Messiah, of the Holy Spirit, of Angels, of Spirits, of Justice, Righteousness, Holiness, Love, Benevolence, is a thing which we can feel and see; it is a thing addressed to sense; and hence, a sensible thing. But the matters, of which such a book treats, are things which reason perceives; they are matters above sense, or supersensible.

Words, so considered, are sensible things, and are not to be confounded with the true λογοι θεου, which are imperishable, unseen and supersensible. The λογοι θεου, words of God are, whether spoken or written in Hebrew, Greek, Latin, English, or in any language whatever, always the same. They endure forever, and are, like the author, unchangeable. The history of Bonaparte is one, in whatever language written. The true history is the λογος; the language, the mere form which that history assumes. So the true history of the Messiah is one; Syriac, Ethiopic, Greek, English, Spanish are so many form which that one history assumes. The utterances of God are his λογοι, which endure forever unchangeable. The λογοι are matters of reason. Living and dead, spoken and written, ancient and modern languages are for sense; the λογοι, the real matter which they contain, are for reason.

It is, therefore, evident that *we* (the believers of all ages) do hold converse with things unseen. It is evident that all things which are addressed to our senses, are changeable, fleeting, transitory, temporal, and, consequently, perishable. The things which are not seen, are eternal, and are designed for that which, in its nature, cannot perish—for the spirit of man. Beyond all signs which abound in heaven and in earth and in the sea, *we* perceive the unseen things of God. Beyond all language, which the truth of God has been made to assume as a dress, *we* behold that truth, one and the same, unseen and eternal. Through complicated forms and multiplied signs, we behold the

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one Jehovah and his son, Jesus the Messiah, and those eternal things which have been prepared for those that love him.

How, then, can a man who is sensuous, receive the things of the spirit of God? Himself immersed in sense, looking at and considering things of sense, bound down by forms and signs, and not considering those things which are above all forms and signs and sense, he perceives not what he sees, his understanding is darkened, his affections are never elevated, and he perishes in ignorance, while surrounded with all the means of knowledge, life and happiness.

"We walk by faith, not by sight;" says our holy Apostle. Faith has communion with things unseen. God, his Messiah, and their eternal possessions are matters of faith. We believe that they exist, and exist eternally. The things of sense and time lead us to things supersensible and eternal. From time we look to eternity; from finite things to things infinite; from the powers and glories, and excellencies, and beauties, and loveliness of things seen, we look upward to this power and glory and excellency and beauty and loveliness of him who is the Infinite and the Eternal. Faith rests not on things seen, or on a God that we can see; but we endure as seeing him who is invisible.

"Blessed are the pure in heart; for they shall see God." The pure in heart, the truly spiritual man, the man of faith, sees God in all things around him. The heavens in their vast extent declare his greatness. The earth speaks of his goodness. The winds, the clouds the rains are his ministers. The trees of the forest, the grass of the field, the yellow grain, matured by the Summer's sun, the bleating of sheep, the lowing of kine, the singing of birds, all declare his praises. How truly spiritual was the writer of the one hundred and forty-eighth Psalm. Let us give ear to his song:

"Praise ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise him all ye his angels:
Praise him all his hosts.
Praise him sun and moon:
Praise him all ye stars of light.
Praise him ye heaven of heavens:
And ye waters that are above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created.
He has also established them forever and ever:
He has made a decree which shall not fail.
Praise the Lord from the earth:
Ye dragons and all deeps:
Fire and hail, snow and vapor:

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Stormy wind fulfilling his word:
Mountains and all hills:
Fruitful trees and all cedars:
Beasts and all cattle:
Creeping things and flying fowl:
Kings of the earth and all people:
Princes and all judges of the earth:
Both young men and maidens:
Old men and children:
Let them praise the name of the Lord:
For his name alone is excellent:
His glory is above the earth and heaven.

Such a man sees God's hand in all things, and enjoys his presence every where. To such a man, God is not afar off; but near to him, and present in all his works. Such a man, with cultivated reason, and enduring faith, looks beyond the visible and sees the invisible hand of God guiding and controlling all things for the good of his people. This is to walk with God. This is to see God.

Let us come to the institutions of the Lord Messiah, and find the same ruling principle in them. He has been pleased to leave but two institutions addressed to sense—Baptism and the Supper. The bread is a sign of his broken body; the wine, of his blood that was shed. The bread is not his body; but a representation of it. We see that body when we look at that bread.

Immersion in water, is a sign of his burial and resurrection. It looks back to his burial and resurrection; forward to our own. It is most significant, not only in these things, but in others. The outward washing of the body in water, is a sign of the washing of our souls in the blood of Jesus. As our bodies are bathed in water, so are our souls bathed and made clean in the fountain for sin and uncleanness, which was opened in the house of David. It is the outward sign of the inward invisible grace of being cleansed from sin. It is a most merciful arrangement on the part of the Lord Messiah; by which we are made sure (by an institution addressed to sense,) of that which is above sense. Remission of sins is above our five senses. We know what it is, and long to enjoy it. Believing in the Lord Jesus, we are immersed, and, by this sensible sign, we are assured that our sins are taken away by his blood. By these two signs we cognize the great facts of the gospel, and, in our attendance upon them, we enjoy the things signified by them. *Attention to the sign secures the thing signified.*

"Strong food," says our Apostle, "belongs to those who are perfect, (Common Version, of full age,) who, by habit, (Com. Ver. rea-

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son of use,) have their perceptive powers (Com. Ver. senses,) exercised so as to discern both good and evil."

The word *αἰσθητηρία*, for which the Common Version has the English word *senses* is better rendered as above, perceptive powers; or, as Robinson and Bagster, "internal sense." That such is the meaning, in the above quotation, can not admit of a doubt. Certainly the Apostle could have no allusion to the five senses: for we do not by these discern good and evil. This inner sense is no more than the eye of the understanding or reason. It is what may be called spiritual perception, as it is a perception of spiritual things by reason; reason being that which takes cognizance of things above sense. I will illustrate this whole subject by an example that cannot fail to strike the reader with much force. The Jewish priests saw in the temple the veil which separated the holy from the most holy place. They saw this veil torn in two from top to bottom. This was an object of sense, mere sight. But the design of this they did not see, or perceive, or understand. The design of this veil was that which could be seen only by the Spirit, by reason, by the understanding; and it was a matter of faith. The veil represented the flesh of Jesus. When the body of Jesus was broken on the Cross; that veil was torn in two pieces, and the most holy place was laid open to sight; thus showing, that man would have free access to God by the death of Jesus. The torn veil was a thing sensible; the body of Jesus was also an object of sense, but the truth that these conveyed, is above sense, or supersensible, or spiritual. The truth conveyed to us is, that we have access to God through Christ. This truth is unseen, save by the inner sense, or the eye of the understanding, or reason. It is, therefore, a spiritual perception; or, the perception of it is an act of reason, by which we look above and beyond the sensible objects which were seen in the temple and on the cross.

This power of perception belongs by nature to every man; and God has surrounded us with objects of sense adapted to our five senses, but designed by him to cause us to exert this power of perception, that we may see that which is invisible. Invisible things are clearly seen, being understood by the things that are made, so that men are without excuse. No apology can be offered for ignorance. The signs of the unseen are innumerable, above, beneath, around us. Why is it that one man hears sermons from rocks and stones, while another hears nothing from them; but merely sees them lie upon the earth? The answer is ready. The one cultivates reason; the other lives like a brute. It is not that this other has not the perceptive power; but because he exercises it not. It is thus that the Jews saw and perceived

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not, heard and understood not, though the evident signs of the Deity were present before them.

Why is it that one Christian sees, and knows, and enjoys so much more than another? It is because he exercises his reason, or perceptive faculties, and rises above sense and sensible things to the contemplation of things unseen and eternal. Habit, custom, exercise, holding fast the faith, meditation, consideration, contemplation, are necessary for the Christian man. Though we are possessed of sense, surrounded by sensible objects, live among them, still we have the power to rise above them. If we use sensible objects as we should, they will aid us in our soaring up to God. In looking upon the vast expanse above us, who has not felt his soul expand? In considering the fruits of the field and the benevolence of God to every living thing, who has not felt gratitude arising in his heart to the Giver of all Good? In breaking the bread and drinking the wine, in songs of praise and in prayer, who has not felt his spirit soaring upward to the God and Father of the Lord Jesus Christ? If we look upon the works of God around us, hear the glad tidings of eternal life, live in obedience to his commands, we shall find our souls attuned to praise, and our hearts swelling with gratitude to the Giver of all that is good. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Should we attempt to find out knowledge or wisdom without the use of sensible things, we should violate the laws which the Creator has imposed upon us. The sensible leads to the supersensible; the visible to the invisible. Sensible things are God's signs of the supersensible. We must learn from these signs. To consider the sensible only and not perceive the supersensible is equally a violation of the Divine law. God has given us reason, which looks at things unseen, and communes with the spiritual and the eternal. If we give ourselves to sense only, and recognize not the things above sense, we are like the brutes that perish.

In the oracles of God we find the written and spoken words, ρηματα; they may be in form Hebrew, Greek, English, or any other language. There are also *the things* of which those oracles treat. We must not confound the words, ρηματα, with the things. There are also the λογοι, the ever enduring and unchangeable words of God. Lastly, there is the πνευμα ἁγιον, the Holy Spirit that dictated these oracles, that must not be confounded with the oracles or the things of which the oracles treat. This Holy Spirit is given to every believer in Christ, and dwells in him as in a temple. "Know ye not that you are the temple of God, and that the Spirit of God dwells in you." This

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is the completion of Christian blessedness here on earth. The church is the habitation of God by his Spirit. But to arrive at this blessedness we must not depart from the paths which God has established. Those *signs* which God has established, are addressed to the *senses* which he has given. They must be studied and known, in order that we may attain to the supersensible, the spiritual and the eternal. They who are satisfied with the signs only are *the sensuous*. They who use the signs as God has ordered are the spiritual.

H. T. Anderson.

"RIGHTLY DIVIDING THE WORD OF TRUTH."—2 Tim. II: 15.

It should be a matter of devout thankfulness on the part of every lover of the Bible, that the various translations of this Sacred Volume are now undergoing a thorough and careful revision. From the judicious arrangements of the American Bible Union, and the liberality and prudence manifested in all its arrangements, we may, under the Divine blessing, anticipate the happiest results.

It is most gratifying to observe, especially, that no undue haste is shown in bringing the work to a close. The work of the primary revisors is, from time to time, presented to the world for examination and criticism, and the Final Revision is very properly delayed until full opportunity shall be afforded for the reception and consideration of all proposed amendments. It is very desirable that all who have the requisite ability and leisure, should most carefully scrutinize the published revisions, and subject them to the most rigorous critical ordeal. Some of them are certainly highly creditable, containing many important emendations of the common version, and much more accurate renderings of the original. In all of them, however, there may be found changes that are unnecessary, and some that are, by no means, improvements. This is unavoidable, for it is not to be expected that any one individual will possess *all* the qualifications necessary to a work of this nature, and it is hence the more important that the reader, who may detect an error or defect of any kind in the published revisions, should at once make it known to the Bible Union. In this way the combined taste and skill of scholars and translators every where may be brought to bear upon this most important work.

That no one individual can be expected to possess all the requisite qualifications for revision, will appear from a very brief review of them. There is needed, 1, A most sincere and earnest spirit of devotion and piety, elevating the soul far above all sectarian feeling, and maintaining the heart ever in the proper frame for the perception and

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reception of the pure truth revealed in the original Scriptures. 2. An experimental and competent knowledge of the spiritual things revealed for the salvation of men. 3. A sufficient acquaintance with the original tongues, and such a knowledge of language in general, of comparative philology, and of the peculiar genius of each different language ancient and modern as will secure an exact expression of the thought contained in the original. 4. Such a development of the logical faculty as will enable the reviser to follow accurately the most elliptical and intricate reasonings of the Pauline epistles, and such contemplative insight and power of generalization as will fit him to comprehend sufficiently, the far-reaching truths presented in the writings of John. 5. Such poetic taste as will enable him to appreciate and justly to interpret the glowing imagery and lofty flights of a David or an Isaiah, and to preserve, in the revision, the beauty and force of the original, without any violation of the proprie ies and laws which fetter the less flexible and poetic, but more philosophic and practical of the modern tongues. 6. Such freedom from pedantry, and such an acquaintance with the language of common life, as will enable him to dispense, as much as possible, with words of Latin and Greek origin so often abstract and obscure to the masses, and to employ those expressions which are in familiar and good use, and adapted also by their mode of formation and etymology, to the minds of the people at large. And, 7. He should possess the rare talent of expressing himself in his native tongue with precision, clearness, force, and elegance, so as to convey the thought in the fewest, most expressive and appropriate words. For it is often the case, that those well versed in the ancient languages, are sadly deficient in the practical use of their own mother tongue; unskilled in the arrangement of words and sentences, and singularly insensible to the graces of expression, and to their own awkward use of words. And hence it is, that one acquainted with his native tongue alone, may often, justly, criticise their performances, and may be entirely competent to amend them, by a better choice and arrangement of words, and the adoption of forms of expression, more consonant with the genius of the language. Among such awkward translators we may place Macknight; among those of a formal and stately style, Dr. Geo. Campbell; among those who have preserved a singular felicity of expression in the French version, De Sacy; nor should we fail to give credit to King James' translators for their adherence to Anglo-Saxon derivatives, and the simplicity, energy and general accuracy of their renderings.

I wish, however, to remark particularly, that since it is not to be expected that all the above qualifications shall be found, unless in small and disproportionate measure, in any one individual, entire re-

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liance ought not to be placed upon the work of any one reviser, but each revision should be, as is the practice of the Bible Union, submitted for criticism and improvement to the public at large, and each individual who takes an interest in the undertaking, and possesses but a single one of the necessary qualifications, if it be merely a critical knowledge and aptitude in the use of his own language, should feel himself called upon to aid, to the utmost of his ability, in bringing this important work to the utmost state of perfection. It should, therefore, be kept in mind, that criticisms, upon either King James' version, or upon the revisions now in process of publication, will be at all times thankfully received from any quarter, and be carefully attended to by the American Bible Union.

In order to illustrate some of the points alluded to,—especially the importance of revision, and to give to this article somewhat more of a practical character, I will here offer a few suggestions, in regard to the passage, a portion of which I have chosen as a heading, viz., "Study to shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This passage has been the theme of many a sermon, and has been, perhaps, as often quoted and referred to as any verse in the Bible, and there has been a singular unanimity in regard to its signification, amongst those who use King James' version; yet, notwithstanding all this, candor and the love of truth compel me to assert, that its import has been entirely mistaken, on account of a defect in the translation of the Apostle's language.

The commonly received idea is, that Paul here enjoins upon Timothy to make right or proper divisions of the "word of truth." By the expression "word of truth," the Bible is supposed to be meant, and the passage is therefore commonly used to enforce the duty of making proper distinction in regard to the different portions of the Old Testament and of the New—as, for instance, to follow the Jewish division into the Law, the Prophets and the Psalms; or, to distinguish from each other those portions which belong respectively to the Patriarchal, the Jewish and the Christian dispensations; or, (and this is probably the most popular interpretation) to give or appropriate to each particular person or class in society, as the rich, the poor—the husband, the wife—the master, the servant, etc., the teachings, exhortations, etc., addressed to them respectively in Scripture —"giving to each," as they quote, "his portion in due season." All these, and various other methods of distributing Scripture, all very proper in themselves, are regarded as enjoined in the expression "rightly dividing the word of truth," and men have wearied themselves in endeavoring to discover what the right division is, agreeing that

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a division of some sort is required, but differing greatly as to the particular kind of division implied in the command. I presume that every one who reads these lines will readily recall to memory labored essays and sermons, which he has read or heard upon this text, each advocating some particular classification or division of Bible teachings.

That all this labor has been caused by an entire mistake of the meaning of the passage, based upon a mistranslation, will, I think, be evident to any one who will carefully consider it. It is a pity, I know, to spoil so many learned sermons and ingenious disquisitions, but candor compels me to affirm, that Paul here commands no division of any sort, either of the Bible in general, or of the Gospel in particular, and that all the expositions which take it for granted that he does, are baseless fabrics of the human brain. At the same time, I would not deny the merit of several of the proposed classifications of Scripture. These are excellent and useful in their proper applications, but what I affirm is, that nothing of this kind is enjoined in the passage under consideration.

This will appear, 1. From the nature of the object on which the action indicated by the verb, terminates. The nature of the object on which an action is to he performed, must often determine the sense of the verb denoting the action. In this case the object is "the word of truth." And what is this "word of truth?" Is it the Bible, as is commonly supposed? By no means. Is it the New Testament as others think? Far from it, for the New Testament Scriptures were not yet in being. It refers neither to the one nor to the other, nor to both conjointly, and, consequently, the foundation of all the above divisions is at once destroyed. On the other hand, no one acquainted with the language of Christ and the Apostles, can, for a moment, doubt the true sense and application of this oft repeated phrase, which is constantly used to denote simply the *Gospel* of Christ, styled variously, "the word;" the "word of the kingdom;" "the word of God;" "the word—preached as gospel to you;" "the word of truth;" "the word of the truth of the gospel," etc., and this being understood, the total inappropriateness and inapplicability of "*dividing*," as used in reference to it, will be at once evident. The gospel of Christ admits of no such divisions and distributions as have been contemplated, but is to be received *wholly* and *entirely* by every individual, having in itself an essential unity, and being incapable of any fragmentary division, or of being parcelled out in special portions to different persons or classes.

But 2, the absurdity of such a view as the one commonly taken, will be still more evident when we consider the meaning of the participle rendered, "rightly dividing." This is formed from two

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words, *orthos*, straight, and *temno*, to cut, and signifies, literally and truly, "*cutting straight*," which it will at once be seen, could have no direct application whatever to the object of the action—the Gospel of Christ. It occurs no where else in the New Testament, and is a term of very obvious and very limited meaning, to wit, *cutting in a straight line*, not admitting even, in strict propriety, the modification here given by the translators "rightly dividing"—a modification enforced upon them, from the obvious impropriety of the literal rendering, even with their obscure conceptions of the object of the action. And now the question arises, why should the Apostle here employ this term, so limited and so descriptive of a particular action—in reality *a term of art*, of special application? I answer, that the reason will be at once seen in the metaphor which he had just introduced in commanding Timothy to "show himself a WORKMAN. (an *ergateen*,) that needeth not to be ashamed." The word *orthotomounta*, "rightly dividing," is used in direct relation to *ergateen*, the workman, and is required by it, in order properly to carry out the metaphor without at all involving the necessity of supposing the special action indicated by it as applicable literally to the object—the word of truth. As the skillful workman, was, in his work, accustomed *to cut straight by the line or scribe*, so Timothy is admonished, in his particular department, to be equally accurate in fulfilling his duty. Not that he had anything to cut, or that the matter on which his labor terminated, admitted of being cut or divided, but that the same *correctness* and *accuracy* shown by the workman in cutting straight by the line, should be imitated or manifested by him in his particular work—the preaching of the Gospel.

In order, then, to present a clear view of the passage, and to apprehend and appreciate the striking and appropriate figure which the Apostle here employs, it is necessary to revise and change the language of King James' version. If, indeed, the phrase "rightly dividing" exhibited its metaphorical relation to "workman," in our tongue, as clearly as *orthotomounta* does to *ergateen*, in the original, we might be enabled to carry out the metaphor as far as Paul has done, without any danger of misconception. But as this is not the case, and the nature of the *action* denoted by "rightly dividing," leads at once to a mistake in reference to the nature of the *object*, "the word of truth," which must be immediately converted into the Bible, the Old Testament or the New, in order to furnish an object suitable for such action, it becomes necessary, in order to prevent mistakes, to abandon the metaphor at this point, and to suffer the *object* of the action, to fix the meaning of the *verb*, rather than to allow the verb to change the nature of the object, for the sake of continuing the metaphor. Such are the neces-

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sities which language imposes. Such are the rules which must ever govern translation—to secure the thought even at the sacrifice of those allusive verbal relations which all languages do not equally permit, and to conform the action to the object, it being in no case permitted to change the object so as to make it conform to the allusive or metaphorical sense of the verb. In this case, then, the proper rendering will be: "Study to show thyself approved of God, a workman that needeth not to be ashamed, *setting forth accurately* the word of truth." And may all who preach the Gospel give heed to the injunction!

R. R.

EXPOSITION OF GENESIS, III: 15.

Dear Brother R.— Your letter containing certain queries respecting the meaning of Genesis iii: 15, and Zechariah iv., was received per due course of mail: but sundry previous claims, both on my own time, and also on the pages of the *Harbinger*, have caused this delay.

In the first of these passages, we have a very striking example of what is usually called symbolic prophecy. As in the parables of our Saviour. the visible is here used to illustrate the invisible. That there was engaged in this first awful tragedy of humanity, a real and literal serpent; that this serpent performed a very prominent part in the drama of man's fall; that the curse of God was pronounced and executed upon it, on account of its agency in the introduction of evil; that enmity has ever since existed between the serpent kind and the literal seed, or offspring, of the woman; that the former has often wounded the heel of the latter, and that the latter has, even more frequently, bruised the head of the former, is, I think, sufficiently evident from history and from the style and general scope of the Mosaic narrative. The arbitrary interpretation of those who regard all this as a mere myth, may, with equal plausibility be applied to every other chapter of history, whether sacred or profane.

The words of Moses, in this passage, have, therefore, a real and literal significance. But it does not hence follow that their meaning is exhausted in the view that is here taken. If there was employed in this awful transaction, a real serpent, it was only the instrument of a superior, more subtle, and more diabolical spiritual agent. If the prophecy respects the entire posterity of Eve, it has also more special reference to Him who was "made of a woman, made under the law, to redeem them that were under the law." If it illustrates the deep and deadly enmity that has ever since existed between the serpent kind and mankind, it also presents to us the still more awfully sublime conflict that has

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been simultaneously carried on between the powers of light and the powers of darkness. All this will appear quite obvious from the following considerations.

1. The contrary hypothesis is utterly inconsistent with the dignity and awful solemnity of the occasion. If it is a rule of good taste, as the greatest of Latin poets has well observed, that "A god should not interfere, unless the occasion be worthy of such intervention," it is just as obvious, that on great, solemn, and momentous occasions, nothing light or frivolous should be introduced. To suppose, therefore, that in connection with the fall of man, God would himself refer to the natural, or, if you please, the preternatural enmity that has ever existed between mankind and the serpent kind, any farther than to shadow forth and illustrate by it, the dreadful conflict that is still carried on between the Old Serpent and the great Hero of man's redemption, is utterly inconsistent with the science of Biblical interpretation.

2. That Satan is here symbolically represented under the name and form of the serpent; that by the seed of the woman the Messiah is especially intended; and that the predicted conflict, between the parties here introduced, refers chiefly to the mighty struggle for man's ruin or redemption, is still farther manifest from certain facts both expressed and implied. On any other supposition, it would follow, for example, that man was intellectually inferior to at least one species of serpents, and that he was of course not qualified to exercise the dominion that God had bestowed upon him.* It is just as evident that the principal agent who tempted and overcame Eve, was intellectually her superior, as that he who opened the mouth of Balaam's ass was superior to the enraged prophet.

It is evident, moreover, from the construction of the passage itself, that Christ and Satan are the two chief and opposing heroes in this mighty conflict. God does not say that the seed of the serpent shall bruise the heel of the woman's seed; nor that the woman shall bruise the head of the serpent. His language is very peculiar, After stating that he would put enmity between the seed of the woman and the seed of the serpent, he omits any farther reference to the woman on the one hand, and to the seed of the serpent on the other, and simply adds, "IT shall bruise THY head; and THOU shalt bruise HIS heel." If there is not here particular reference to Satan himself as the Old and ever-living Serpent, and to Christ, as being in a peculiar sense the seed of the woman, then, I ask, what means this change of

* Genesis i: 28.

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person? Why did not God say, in harmony with the grammatical relations of the preceding clause, The seed of the woman shall bruise the head of thy seed, and thy seed shall bruise the heel of her seed? Or, if it is alleged that the serpent is here put merely as the representative of the species, then, I ask, why was not Adam and Eve also put as the representatives of the human species.

But I need not dwell on this argument. It is, I think, sufficiently evident that Satan is here addressed under the name and symbol of a serpent; and it is just as evident, that by the phrase, "*seed of the woman*," the Messiah is the person primarily and chiefly represented, not only because he is in a special and peculiar sense, the seed of the woman, but also because *he is the only one of woman born who is able to bruise the head of the Old Serpent.*

3. To the preceding considerations, we may add, that this interpretation of the passage is in strict and perfect harmony with the great and mighty conflict that, since the fall of man, has been carried on between the opposing powers of the spiritual universe for his final ruin or restoration; that it beautifully accords with the gradual development of God's plans and purposes in the remedial economy and scheme of redemption; and that it is, moreover, exactly in harmony with God's manner of illustrating the spiritual, especially in the department of prophecy.

As this is a matter that is not always understood, even by many writers on prophecy, I will endeavor to illustrate it by a few examples. That the seventy-second Psalm, for instance, refers primarily to Solomon, no one can reasonably doubt. But its scope is not limited to the reign of Solomon. There is also in it, a manifest reference to the Messiah, under whose peaceful and prosperous administration, the righteous shall multiply as the grass of the earth, and shall flourish as the cedars of Lebanon. Both of these illustrious personages are the subjects of this remarkable prophecy: or rather, the two taken together, in the relation of type and antitype, constitute one and the same subject. The description is, in many respects, applicable to Solomon; but the true and proper fulfillment of this prophetic ode, is to be found only in the person and reign of the great Messiah.

For other examples of what is usually called the double meaning of prophecy, but which is, in fact, only the commingling of the typical and the antitypical, of the shadow and the substance.—See Isaiah vii: 10, 16; ix: 1, 7; xxxiv: 8, 10; xlv 13; Jeremiah xxxi: 15; Matthew xxiv, etc. These passages, properly studied, will throw much light on Genesis iii: 15, and also on the fourth chapter of Zechariah.

But I must postpone the particular consideration of the latter pas-

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sage till a more convenient season: and, perhaps, until I shall have time and opportunity to consider it under the full light and blaze of all the prophecies that refer to the rebuilding of the temple. It saves much time and labor, and is, moreover, more satisfactory to the reader in every respect, to consider such difficult passages in their grammatical, logical, and chronological order and connection,

While, then, we are always pleased to receive queries from those who seek for the truth as for hidden treasure, we hope that they will not forget that the *Harbinger* contains only sixty pages, and that the numerous wants of our entire brotherhood have to be regarded in every monthly issue. This is our apology for so long delaying our answer to certain questions received from several of our other very highly esteemed correspondents. We hope, however, that in the fullness of time, we will be able to meet and to satisfy all their reasonable demands.

Yours with Christian regards, R. M.

WHAT THINK YOU OF CHRIST?

Gentle Reader, you have doubtless formed an opinion of Christ. And that opinion, whether right or wrong, has its influence upon your character and conduct. Your opinion of Christ has, therefore, an influence upon which no opinion formed of the great men of earth can have in shaping your character.

Nay, we are bold to affirm, that the opinion which you form of the character of Jesus of Nazareth, will determine your ultimate and eternal destiny. Now, let me say to you, that as you think of Christ, so is he to you. And you treat his claims accordingly. When he claims the entire homage and devotion of your heart and life, your opinion of him determines what respect is due to said claims. You either admit the high character of his claims, or you do not. In either case, it becomes you to examine them with the utmost care and impartiality. You perceive that it is, then, a question of fact. And it is a matter of fact testimony that you are to examine; and it is to be determined as all such questions are tried in courts of evidence.

You agree that an enlightened impartial opinion of the character and pretensions of a person should rest upon facts, such as his own sayings and doings, and the testimony of others. This would be admitted evidence in any court of justice, where character is involved.

You are, therefore, not at liberty to condemn the innocent, nor to clear the guilty. Both are alike an abomination to a righteous judge. Besides, the character in question claims to be your final judge. This

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should give to the question a peculiar interest. Upon what amount of evidence then, have you formed or founded your opinion of Christ? The more facts the more enlightened is your opinion always in relation to persons or things. Now, there are three classes of witnesses that bear testimony to the character and claims of Christ.

1. Jewish Prophets. 2. Apostles who claim to have had personal knowledge of Christ. 3. Evangelists who profess to have witnessed what they have recorded of him.

These witnesses having been duly examined and accredited, we are prepared for a fourth class of witnesses. "The works," says Christ, "which I do, testify of me that the Father has sent me." If you believe not my words, believe my works in evidence of my claims.

Have you, then, courteous reader, in making up your opinion of Christ, called upon the above witnesses to depose what they know of Him? And have you cross-questioned them, and compared their united testimony, and have found them consistent and credible witnesses?

If you have, then let me again put the question—What think you of Christ? Examined in the light of the above evidence, can there be but one opinion? Standing in the light of this evidence, methinks I hear you exclaim, in the language of that guileless one of old, "Thou art the Son of God!" Or, with another, noted for his obstinate unbelief, "My Lord and my God!"

Or, can you admit his pretensions, acknowledge his claims to be just, and yet live without the hope with which the testimony, duly acknowledged, inspires the believer.

Consider, may I not entreat you, what your admissions imply. Assuredly they imply, that such was your lost and perishing condition as one of Adam's sinful, fallen race, that but for such an interposition of the Divine love, in the gift of his only begotten Son, for your deliverance from the power and punishment of sin, you must have perished for ever. And what a gift for the rescue of the guilty from endless ruin. That word which was in the beginning with God; which was God; by which all things were made; that word was made flesh—became the son of Mary and the Son of God. Who, after expiating our sins upon the cross, when he made himself an offering for sin, sat down on the right hand of the Majesty on High; being now made the head of all principality and power, and might and lordship; and having a name given him above every name; and an authority which all shall acknowledge, whether they be intelligences in Heaven, on earth, or in Hades, and to whom every knee shall

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bow, and every tongue confess, that he is Lord to the glory of God the Father.

We have said, that the opinion which we form of an individual must influence our conduct toward him. If we think him amiable, just, kind, wise, or the contrary, so will be our treatment of him, and oftentimes of those connected with him.

What an influence must that be which is felt by those who intelligently and truly acknowledge the claims and authority of Christ. It is said to renew the person—make him a new creature. And this is assuredly the best evidence, that we think of him in the light of his word, when our thoughts of him tend to purify our hearts and reform our lives.

And what an influence for good does he lose, who has formed a false or erroneous notion or opinion of Christ.

The loss which he thus sustains is not to be made up by the mere profession of love to him, when with the understanding he does not perceive him as set forth in his word, nor with the heart loves and adores him. We would, therefore, repeat, with emphasis, the true and important adage, "As we think of one, so is he." So that it is true, that when we change our view, or opinion of a person, we may be said to have changed the person. How often do we mistake one person for another, when seen at a distance through a dense fog.

And what a strange distorted character we often find given to persons when looked at through the mists of ignorance and prejudice.

Gentle Reader, have you carefully examined the character and claims of Christ? For he has both a well delineated and well developed character, and has claims upon your admiration, veneration and gratitude, which no mere son of Adam ever had, or can have. It were wise in you to withhold your opinion of such a personage, with such claims, till after a thorough examination. A. W. C.

QUERIES AND ANSWERS.

Prof. Milligan—*Dear Sir:*—As students have the privilege of interrogating their instructors concerning their studies, I take the liberty of asking you a few questions, hoping that it will suit you to answer them in the *Millennial Harbinger*.

1. If the Holy Spirit is a person, distinct from the Father and the Son, is not Jesus the Anointed, the Son of the Holy Spirit, and not "the Son of God?"—*Matt.* i: 18, 20; *Luke* i: 35.

2. Is not "the truth" "thy law?"—*Rom.* i: 18; *Ps.* cxix: 142; *Dan.* ix: 13.

3. As "God in times past suffered all nations to walk in their own

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ways," *how* could the Gentiles "hold the truth in unrighteousness?"

4. Were not the "men which held the truth in unrighteousness," *Jews?—Rom.* i: 18, 21, 22, 23, 24, 25, 26.

5. *Of what* did God command the "all nations that he suffered to walk in their own ways," "*to repent?*"

6. If the Holy Spirit is a "person," *how* does he dwell in the Disciples of Christ?

7. The Holy Spirit used to speak, when the Disciples of Christ received him, *why* does he not speak now when they receive him?

If you think that these questions are deserving of your time and attention, I would like to see an answer to them in the *Millennial Harbinger*.

A STUDENT OF THE BIBLE.

DEAR BRO. S.—The following brief answers to your queries, will, I hope, be satisfactory.

1. The chief and, perhaps, the only cause of perplexity implied in your first query, arises out of the ambiguous use of the word "*person.*" It is only in an analogical sense that this term can be applied to either the Father, the Son, or the Holy Spirit. The union between these three Divine personalities, as we are now wont to call them, differs both in kind and in degree from that which exists between any three individuals of the human species or of any other species. It is much stronger, closer, and more intimate. And hence, the overshadowing power of the Holy Spirit in the miraculous conception of the child Jesus, is assigned as a reason why he should be called the Son of God.—*Luke* i: 35. For though there are three that bear record in Heaven, the Father, the Word, and the Holy Spirit, it is, nevertheless, said that these three are one.—1 *John* v: 7.

2. The precise meaning of the word "*truth,*" or of the phrase "*the truth,*" must be learned, as in the case of other words and phrases, from the general scope of the passage in which it occurs, as well as from the restrictions and limitations of the context. In Ps. cxix: 142, it evidently comprehends the whole law of God; all of which is truth and right-eousness. But in 1 John v: 6, the Spirit is said to be "*the truth.*" And in Romans i: 18, it simply means the truth respecting God and his government. This, I think, is made sufficiently plain by the context.

3. Your third query may be illustrated by a reference to the parable of the talents. As the man who travelled into a far country, allowed his servants to follow their own inclinations, but at the same time held each one responsible for the talents committed to his care; so did God for a time deal with the Gentiles. And, as the wicked and slothful servant held the one talent in unrighteousness, so did the

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Gentiles, in like manner, hold the small treasure of truth that God had committed to them. This I, of course, give not as an explanation of the parable; but merely as an illustration of the point presented in your query.

4. The Jews, also, no doubt, held the truth in unrighteousness: and consequently the eighteenth verse of the first chapter of Romans is of general application. But that what follows in the same chapter has special reference to the Gentiles is, I think, quite evident from the context. I need not enter into particulars. A critical analysis of the chapter is the best solution of the problem.

5. God now commands all men to repent of all their sinful and wicked practices. Every man, whether Jew or Gentile, must reform before he can be admitted into the Kingdom of God's dear Son.—*Acts* ii: 38; xvii: 30.

6. Here again the difficulty consists, no doubt, partly in the ambiguous use of the word "*person.*" But it does not end here. There is, also, in this case a *real* mystery; one which the human mind may never fully comprehend. The *fact* is very plain and very easily understood. But the *how* may be inexplicable to both men and angels. When we can fully explain how God governs the physical universe by attraction and repulsion; we may then inquire *how* it is that the Holy Spirit can, at the same time, dwell, really and substantially, in the hearts of believing myriads. Till then, let us humbly and gratefully remember that "The secret things belong unto the Lord our God: but that those things which are revealed belong unto us and to our children forever.—*Deut.* xxix: 29.

7. It was never true, that all who received the Holy Spirit spoke with tongues. This was an extraordinary gift bestowed for a time on some of them that believed, for the purpose of supplying the wants of the church, and also to serve as a testimony to all that Jesus is the Messiah, the Son of the Living God, and that the Gospel is the power of God unto salvation to every one that believeth. But the wants of the church have been supplied. We have now all things pertaining to life and godliness. The evidence of the truth of Christianity is complete. There is no new revelation to be made. The gift of tongues is, therefore, wholly unnecessary. And, hence, the decree has gone forth, "Bind up the testimony and seal the law among my Disciples."

Yours with Christian regards, R. MILLIGAN.

Bedford Springs, July 26, 1859.

Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and make the imprisoned inmate long for release.—*Watts.*

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THE RELIGIOUS REVIVAL IN GREAT BRITAIN.

This great excitement, which reminds one of the similar manifestations in some parts of our own country, about the beginning of the present century, known as the "Fallings down or Jerks," is worthy of the most earnest consideration of the religious reader. We think proper, therefore, to lay its chief and more striking characteristics fairly and fully upon our pages, that every one may be able to judge for himself how much of the influence may be fairly referred to the Spirit of God—and how much, perhaps, to the concurrence of a nervous contagion, which is strictly a physical disease. By the Word of God let the question be tested.

We quote first from *The Impartial Reporter*, of Ireland.

THE ORIGIN OF THE AWAKENING IN IRELAND.

The origin of the Revival, we believe, will be found in the letter subjoined, which was sent to a friend of the writer's in Dublin:—

LIMAHERRY, AHOGHILL, June 29, 1859.

SIR—I feel happy to be able to furnish you with a letter of the commencement of the great work which has almost entirely changed the character of the religion and the morals of the people in the locality.

Mrs. C. (an English lady,) having some time and money to spend for God, came over to Ireland in the spring of 1856, and spent the following summer and autumn in the town of Ballymena. She thought the people very cold and indifferent about religion, and many an evening came home to her lodgings much cast down, because of their spiritual deadness. She visited the poor in their cottages, and read the Scriptures to them, and prayed with them, but she could easily discern that in most cases they considered the time thus occupied as lost. Occasionally she called on the rich with the intention of speaking to them on personal religion, but they inclined to say little on that point, and often contrived to change the subject of conversation. On the whole she considered the rich gave her a much colder reception than the poor. Her patience was greatly tried; but she persevered and *expected* a blessing to follow her weak efforts. During the summer her friend Lieut. A., a gentleman who gives his whole time and substance to the work of God, came over to Ballymena, and preached with great earnestness amongst them. He was favorably received by Presbyterian clergymen, but especially by Mr. M. of Ballymena, who invited him to his pulpit, and assisted him in getting up meet-

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ings elsewhere. His preaching and her visitation then terminated in November, 1856, when both left for England. I accompanied them to the boats. Mrs. C. was in very low spirits, thinking that God had not acknowledged her anxious labors, but she knew not of one little seed she had dropped a few days before she left Ballymena. She had some time previous been in the habit of visiting two ladies who liked to talk about religious matters, but especially delighted in controversial squabbles that never end with edification. One day (November 3) she called upon them and found them engaged in a controversy about preordination, free will, etc., with a young man named J. M'Q. Having listened to them for some time, she took the opportunity of impressing upon them the absurdity of such a discussion, and told them that she thought neither party had any higher object in view than to see who was the best in arguing. The young man was an entire stranger to her, so that she addressed herself chiefly to the ladies, and spoke to them of the importance of seeking a personal interest in the Saviour. Her words were not carried in the direction she intended them, but God placed them where He intended them to bring forth fruit. They took deep root in the heart of J. M'Q., who went away ruminating on the truths that had been brought before him. He determined to lead a new life, and prayed to God for assistance. He was a poor young man, with a wife and two children, and was a lapper of cloth in one of the mills near Connor; he kept improving in spiritual matters, reading the Bible and "George Muller's Life and Labours in Bristol," till the Spring of 1857, when two of his Sabbath-school class were converted to God. He then spent much time in prayer, and prayed for a commission to assist him in the work of the Lord. One came to him in the person of J. M'W——. These two met often in Kells for special prayer, and asked God plainly for what they wanted, and He was graciously pleased to hear them. One, belonging to the Sabbath-school class, came and joined their lonely little prayer meeting, which then numbered three. In a short time after two more found the Saviour, and joined themselves with them. Thus their numbers kept gradually increasing. In January, 1858, a child in one of the classes in their little Sabbath-school was so overpowered by the Spirit, that its body was prostrated and it suffered greatly in consequence. This astonished them, as it was the first they had ever seen or heard of, but still they went on with their prayer meetings and Sabbath-school, and God blessed their efforts in a remarkable manner. In May, 1858, they could number sixteen or seventeen who had experienced the blessed change of conversion. This gave them great courage, and in spite of some petty opposition in the shape of sneers, etc., they continued to ask and receive.

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About this time a good man, Rev. Mr. M., of Connor, brother of Mr. M., of Ballymena, began to assist them. In fact, up to this time it was kept quiet, so that the adjoining parish did not know of such a thing as a prayer meeting of converted young men being held at Kells.

On the 9th December, 1858, S. C., a very wild and reckless youth, was struck down at one of these meetings, and began to cry for mercy; he was the second who had been thus physically affected; and when he found peace he scarcely knew what to do for joy. He went to his mother, who lived near the village of Ahoghill, and told her and his brothers what the Lord had done for his soul, and urged them all to flee to Christ for salvation. His brother J. first began to get uneasy about his soul's welfare, and ran almost frantic to his clergyman, Mr. B., told of his great anxiety to be saved, but thought there was no Saviour for him. It pleased God to give him peace about two weeks after his first conviction. His mother, his brother, and sisters, all became converted, and began to speak to their neighbors about their souls' salvation, and commenced a little prayer meeting, which became larger and larger till they were obliged to go with it to Mr. B.'s meeting-house at Ahoghill.

Since I came down here from Belfast I have been visiting and addressing prayer meetings in the open air, as no house here is able to hold the audiences, and I have been greatly struck with the earnestness and devotedness of the people in general. The Spirit of the living God is doing much in the ordinary as well as in the extraordinary way. Many are deeply impressed, and are evidently leading new lives, who have not been physically prostrated. The evening before last I was at a very pleasant meeting on the bare heath; it was opened by a blind young man who has been taught in the deaf and dumb institution in Belfast. He knows the Scriptures well, and has the gift of prayer, and seems most earnest to draw sinners to Christ. Although his parents are very poor, yet they are willing to work hard in order to allow him to attend six or seven meetings every week; he also is very often sent to comfort those who are struck by conviction. There is another side of the picture which I am almost afraid to turn you to; but I feel that I would not be doing my duty if I would keep it back. There are three or four persons in this locality who have not got better from their conviction, and are raving maniacs as yet. I cannot look at them without shuddering. They seem to answer the description of those given in the New Testament as possessed of devils. This is, also, I think, God's mysterious work, but I cannot fathom it.

The people are in general very ignorant, but their desire for Scrip-

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tural instruction and the reading of religious tracts is very great. Many of them cannot read, and yet they go to the meetings and are most eager to know the things of God. Many of them can repeat hundreds of texts, especially the promises of the Saviour, who don't know a letter of the alphabet. I was talking to a Roman Catholic of this class last night; there are many other cases similar to his, but I cannot mention more at present. I shall be most happy to give you what information you require at any time respecting the movement here. Yours, sincerely, W. Craig.

P.S.—In looking over my letter, I find I have lost sight of M'Q. and M'N. at Connor, and I may tell you they are now out through the adjoining counties evangelizing There is a Society now formed at Connor, for the purpose of spreading the glad tidings far and wide over the country. I think they have now six missionaries at £10 per annum, holding meetings in districts around, and you will see from the Belfast papers how well the work is progressing. These missionaries speak the common language of the people, and God is acknowledging their labors wherever they go. Mrs. C—— went to London some time ago, but I think she has left it before now.

Yours, etc., W. C.

In addition to the above, we give the following from the *National Intelligencer*, extracted by that paper from the *London Beacon*, which the editors state, "was read at the 5 o'clock Union Prayer Meeting, in Washington City, on Friday afternoon, July 22d—after which the whole congregation rose and joined in the Doxology, 'Praise God from whom all blessings flow,' etc."

"To the honor of Scotland the news of the American revival was received with implicit confidence and unfeigned joy by the ministers and members of the Scottish churches, and a union prayer meeting was established in Aberdeen.

"From the beginning of December, when these two evangelists (Mr. Brownlow North and Mr. Reginald Ratcliffe) commenced their labors, until now the word has been blessed in a most remarkable manner. Crowded meetings of the awakened were held each night, and the anxiety became so wide-spread that nearly their whole time was taken up in meeting inquirers and directing them to Christ. Addresses occupying three-quarters of an hour were made by Mr. Ratcliffe, when the church would be emptied and instantly crowded again, and this twice and thrice in a single evening, hundreds waiting at the doors unable to gain admission. Hundreds, both of men and women, in all occupations and classes were awakened, and many Christian friends attended the churches in order to give instruc-

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tion to inquirers after the services. The subjects of the work were to be found among the moral and self-righteous, among lifeless professors, among the ungodly and profane, among the young and the old. Twenties, thirties, nay, on some evenings, between one and two hundred have been convinced of sin and have sought a Saviour. The Spirit's presence was manifest, and no elements of doubt were mingled with the work. There was neither exciting preaching, noise, nor confusion.

"At the present time, and for some time past, a great and marvellous awakening has been quietly proceeding in South Wales. So extraordinary is the religious interest, that the churches and chapels are crowded on Sundays and week-days. Prayer meetings in churches, in school rooms, in workshops, and even in the fields, are held morning and evening. The clergy and ministers remain after the services to converse with crowds of inquirers. Numbers of public houses have been closed; eight in one small town.

"It is now spreading into North Wales, and the religious interest is intense. 'No enthusiasm,' writes a clergyman of the Established Church, 'but a deep, profound, and awfully solemn impression prevails.' In some districts, notorious for blasphemy, an oath is now never heard; drunkards in thousands have become total abstainers; it is estimated that in two counties only nine thousand persons within the last five months have been turned to God. The movement is absorbing, and is carrying ministers and people along with it; but it is when we inquire into the circumstances of its origin that we gratefully acknowledge that it is from above. A Welsh minister returned from America bringing such wonderful intelligence of the revival there that Welsh Christians were awakened to the necessity of praying both publicly and privately for a similar visitation. Numerous prayer meetings were instituted to pray for an outpouring of the Holy Spirit on their churches, and especially on the ministers; and ere long the answer arrived in such a shower of manifest blessing as is rejoicing the hearts of Christians, while it is silencing the mockery of the scoffer and the doubts of the incredulous.

"Marked awakenings are going on in various parts of England. Among the Staffordshire collieries large numbers of persons have been awakened under the preaching of a collier, and daily prayer meetings and Bible readings are being held in several of the pits. It is believed that in one locality about five hundred persons have been converted. There is a very interesting awakening in Cornwall, and others in some of the Wiltshire villages, by which large additions have been made to the Episcopal, Wesleyan, and Primitive Methodist churches. At Scarborough, [in the county of York, with a population of thirteen

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thousand,] at the present time from eight hundred to one thousand persons are gathered together every evening of the week and unite in fervid, earnest prayer. Many of the most hardened sinners have been arrested and have been brought to the feet of Jesus. Sometimes as many as sixty anxious inquirers remain at the close of the meetings. All the churches have received large accessions. Many who have attended a gospel ministry for years without effect have been awakened, and at lonely farm-houses in the surrounding country, far removed from human effort, whole families have been arrested and awakened. The jealousies of sects and parties have passed away under the influence of the union prayer meetings, at which members of six different denominations have continually met. Even the careless recognize in the awakening the almighty hand of God.

The most extensive and remarkable awakening, however, is that which is occurring in the north of Ireland. The Presbyterian and Episcopalian ministers are taking an active part in the work, and sectarianism for the time seems dead. High and low, educated and uneducated, are the subjects, and deep penitence of sin seems its prominent feature. Prayer meetings are kept up day and night; in the town of Ballymena [with about six thousand inhabitants] four thousand people on one evening attended them. Wherever, at a road-corner or open place, a man rises to preach, hundreds gather round him and hang anxiously on his words. In the district, of which Ballymena is the centre, it is stated that between three and four thousand persons are convinced of sin and are earnestly seeking salvation. In Belloghy Presbyterian Church, two Sabbaths ago, it is believed that one-half of the congregation was convinced of sin, which appears marvellous when we recollect the unimpassioned nature of Ulster Presbyterianism. In Belfast [population over 120,000] during the last week the awakening increased, and thousands of people are meeting night after night for devotional purposes. The churches of all denominations are crowded; at every service deep solemnity is apparent, mingled with feeling, and the sound of suppressed weeping often pervades the edifices. On one evening only, seven hundred persons sought the ministers in private under deep conviction of sin. In the factories and shops the awakening is very marked. The public houses are nearly empty, and even the profane have ceased to scoff. At Belfast religion is the one great topic of conversation, and so eager is the desire for prayer and instruction, that when the churches have been filled, crowds meet to pray on the street outside. At Ahoghill the work advances powerfully. Although it is a small place, upwards of a thousand people attend the prayer meetings, and souls are daily awakened. Conviction of sin is visiting some individual in al-

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most every house, and, in some instances, whole families are crying, 'What shall we do to be saved?' In one district many of the people left their work for several days and went some distance from home to gain instruction in the way of salvation. In some large business establishments, crowded prayer meetings are held by the young men at six o'clock in the morning. The Episcopalian churches are being largely blessed. In Coleraine [with a population of about 6,000] one hundred and fifty-eight people were convinced of sin after a prayer meeting. Agonizing conviction of sin mark this movement in Ireland. We believe these awakenings to be the work of the Holy Spirit, and we hail them as premonitions of a mightier work of conversion than has ever been seen in Britain.

"At a union meeting in Belfast of all Evangelical persons, it is stated that no less than one hundred and sixty ministers were present. The Bishop of Down and Connor presided and opened the exercises of the occasion. Ministers of various denominations also took part in the meeting. The Right Rev. Chairman concluded with the benediction. The Concert Hall was so filled that the lower room was also opened and nearly filled. 'We have seen (says the *Belfast Banner*) many meetings of various kinds in this building held for a very different purpose, but we never witnessed so large an assemblage, not even upon the advent in Belfast of the greatest cantatrice that has ever thrilled within these same walls, as that solemn, staid, earnest one which occupied the same hall.'

"Mr. Peter Drummond, of the Stirling Tract Depot in Scotland, on his return from an eight days' visit to the North of Ireland, attended the daily prayer meeting at Glasgow, and gave a detailed statement of an hour in length, which was listened to with intense interest. 'He said yesterday at the Botanic Gardens, Belfast, there was a meeting of about twenty or thirty thousand. The venerable Moderator of the General Assembly was in the chair. I never saw a more attentive audience. The voice of the speakers could not of course reach twenty thousand people; but there was a compact mass of ten thousand people around the platform, and the rest were addressed in smaller groups by others. It was a striking thing, as the services proceeded, to see one and another struck down and carried off, just like soldiers struck down on the battle-field. An eminent medical man from Armagh gave it as his opinion, that it was no bodily affection which troubled them, but an affection of the mind, which, no doubt, affected the body also; he believed it to be the real work of the Holy Spirit.'"

Every Christian must feel interested in an excitement so intimately associated with the religious movements of the day, and we hope to be able still further to exhibit its workings, as it progresses. Mean-

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time, let us look to God, for his blessing upon every indication of awakening, which may be made a true opening of the eyes of the people's understandings, that they may see and embrace the truth.

W. K. P.

LETTER FROM JERUSALEM.

LARNACA, ISLAND OF CYPRUS, June 21, 1859.

BELOVED BROTHER:—As you will, doubtless, be somewhat surprised to see my autograph dating from this remote Isle of Chittim, allow me to say, by way of explanation, that, finding it necessary to visit Beirut, in order to bring out a Tract in Arabic,—the publication of which, I have been sometime contemplating—and, having become somewhat debilitated by several slight febrile attacks, from which we have lately suffered, we concluded to take a little sea-voyage to Beirut, via Cyprus. Mrs. B., and myself, accordingly left Jaffa, in a Faluka, as the common coasting Arab boat is called, on Saturday last; and after a brief and—bating a paroxysm or two of chills and fever—not unpleasant passage of fifty-two hours, found ourselves, (beaconed by the hoary head of Mt. Olympus) entering this beautiful harbor; and fortunately escaping the vexatious detentions of the silly quarantine regulations, took *pratique* at once, and soon had the happiness of seating ourselves under the ægis of the American Eagle, beneath the ample folds of the "stars and stripes."

At the time of our arrival, the bay was crowded with gaily decked pleasure boats, and the streets thronged with multitudes of gaudily dressed islanders, of every hue and dye. It was evidently "an high day" of no ordinary interest, in which not only the citizens of Larnaca, but the peasants of the Isle, also, were either enthusiastically participating, or deeply interested as mere spectators. And, on enquiry, I learned that it was a great annual festival, kept in commemoration of the flood, and, hence, called Cataclysm—a fete of remote pagan origin, which, though not observed by the heathen Turk, is yet religiously kept by the *Christian* Greek—being regularly adopted into the Greek calendar of this isle as a movable feast, and following, this year hard upon *their* Pentecost. The Latins might well rail at *this* as they do at the Greek Fire, had not their church acted upon the same principle in adopting the heathen feast of *Easter*, and from similar policy, too—the accommodation of Christianity to the rites of false religion and the dicta of philosophy, falsely so called. Shame on the escutcheon of Zion! that any protestant denomination should be guilty of cultivating an exotic so fruitless, though grafted on Judaic scion. By the by, I doubt not that this term, which has been so surreptitiously foisted into the sa-

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cred text, is not to be found amongst the "form of sound words" in your version of Acts. This cataclysmal feast has been observed on this island from times immemorial, it would seem; and might turn to us for a standing diluvian testimony, as does its occasional commemoration on some very ancient coins, as well as the legends of ancient nations, and, far above all, on the everlasting hills, were it not burdened with certain traditions of impunity in passing through the ordeal of that desolating catastrophe rather inconsistent with the Noachian account of the matter. It is more than hinted, however, by other parties, that this same diluvian festival is nothing more nor less than a disguised festival in honor of *Venus!*—of which some strange things are more than hinted.

This, you remember, is emphatically the land of myths. It was a few hours up this coast, at a place now called Bapho, (in days of yore, Aphrodisium, from *aphros*, froth, one of the earliest designations of the Goddess of Love) that Venus is fabled to have been born of the womb of the waters, and thrown ashore amid the foaming froth of the surging billows; and on the top of a neighboring hill, I learn, are yet to be seen the fragments of the hundred-altared temple, dedicated to this world-renowned Queen of Cyprus and Empress of all the Goddesses, Nymphs and Graces. I would like very much to know—inasmuch as it is a matter of no little interest in the study of some passages of ancient history, both sacred and profane—whether you concur in the opinion that Astarte and Ashteroth are but synonyms by which this Syren goddess of heathen mythology was styled by various ancient nations. In this connection, that celebrated passage (from Athanasius, I believe,) alleging the deification and worship of lust by the ancients will, doubtless, occur to you, "*την επιθυμιαν θεοποιουσιν, προσκυνουσιν.*" But how many more excerpts from the classics, for Homer, Virgil, Horace, and other old poets have immortalized Cithera, Idalia and other classic localities along these shores, with interesting but vile fables of Venus and the beautiful Adonis, Bacchus, &c. May Bethany College rejoice more and more in the incalculable blessings accruing from her wisely distinctive policy in giving the "Living Oracles" that prominence in her curriculum of studies that they so justly claim, as an antidote to the bane of these pernicious fables as usually taught in seminaries of learning.

This island, however, is the locality not only of myths and the fabled scenes of fiction, such as the adventures of Telemachus and (in part) the melancholy tragedy of Desdemona, but the real arena of many interesting events in Venetian history, the doings of the Knights Templar, &c., as well as graver matters in Phœnician, Egyptian, Persian, Grecian, Roman, and Syrian history. Indeed, one is quite

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oppressed in calling up the recollection of the many stirring events that have occurred in this noted island.

The copper mines for which it was so celebrated in long gone-by ages, and, in virtue of which, it bears its present name, as you are aware—have long since ceased to be worked; but, whether from exhaustion or scarcity of fuel, I am not able to ascertain. Some ruins on the coast, about an hour east of us, were formerly supposed to indicate the site of the ancient city from which the island derived its name in ancient times—Chittim or Khittim, as known to the Hebrews (Gen. x: 4; Num. xxii: 24; Is. xxiii: 1–12; Jer. ii: 10; Ezek. xxvii: 10,) the Kition of the Greeks, and the Citium of the Romans. But later researches show conclusively, from existing remains, that this modern city of Larnaca (whence I now write) occupies the exact site of the ancient capital of the Isle of Chittim. It was this city, you may, perhaps, remember, that claims the honor of giving birth to the philosopher Zeno—of whom we have a worthy representative and namesake, in the accomplished *chancelier* of this consulate, albeit not quite so stoical as the old cynic: indeed, the long *stoa* or colonnades that adorn the courts of most of the Larnaca mansions, seem to constitute the only reminiscences of stoicism now observable in these parts: but I beg pardon of the Turk, for he is, certainly, as much of a *fatalist* as ever follower of Zeno was, albeit not quite so apathetic to the good things of this life.

There are no synagogues of Jews in this island now, as when Saul of Tarsus first announced the glad tidings of Life Eternal at Salamis, indeed, there are said to be only two or three of the poor down-trodden outcasts of Israel in all the island, at this time; nor has there been scarcely a congregational quorum of ten found in all the island for ages past. But let no one apprehend that this argues any failure of those numerous prophecies declaring their dispersion throughout all lands, amongst every nation, kindred and tongue under heaven; for if history—that unerring exponent of prophecy—be consulted for a solution of the apparent discrepancy, we find that this fact is in express fulfillment of the "sure word of prophecy." It was during the reign of Trajan, I think, that the Jews rose in rebellion on this island, and slew no less than 240,000 of its inhabitants and the soldiery. A large army was immediately despatched to the island; and, after experiencing the vindictive power of the mistress of the world, the spared remnant of the Jews were banished from the isle. Whether it is prejudice still existing against them on the part of the present race of its inhabitants, or the fear of retribution, on the part of the poor lost sheep of the house of Israel, that operates to prevent their re-settlement there, I am unable to say; but certain it is, that thus, in part, at least,

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is fulfilled the word spoken to the Jews by Esaias the prophet, "arise, pass over to Chittim; for there, also, thou shalt have no rest."

Syria being regarded, as it rightfully is, a portion of the territory given to Abraham and his seed, by Jehovah, this island is, of course, the first *foreign* land where the standard of Christianity was unfurled by the missionary of the cross—a circumstance which invests it with some degree of interest, especially, when it is also remembered, that it is the native land of the Apostle Barnabas, that eminent missionary and "son of consolation," sent forth along with the Apostle Paul by the "Comforter." Paphos, where the "prudent Deputy" held his consulate, when he sent for Barnabas and Saul, is identified in the present Bapho of the Turks, several hours distant, westward of this place. It is also identical with the ancient Aphrodisium the natal place of Venus. Sergius Paulus—a very rare character, by the by, as a "Representative man," I am sorry to say, seems to have but few representatives, in imitatiou of his prudent desire to hear the Truth as it is in Jesus; but, alas! how many there are—galvanized by gain, and magnetized by error—walking in the footsteps of Bar-Joshua perverting the right ways of the Lord!

The Greek church, on this island, numbers about 130,000, or 140,000; the Latin about 20,000; and the remainder of the population is composed almost entirely of Turks: total—nearly 200,000. In ancient times, it is said to have averaged 2,000,000. How happy I was on Lord's day last, to re-announce on this island, the same "old gospel" originally proclaimed here by Paul, Barnabas, and John Mark! The American Board of Commissioners for Foreign Missoins had a well sustained mission here for some years, conducted by Messrs. Ladd, Pease and Thompson, but proving unsuccessful, it was discontinued in 1843. These excellent missionaries have, however, at least, left a most salutary impression in favor of Americans; and, it is to this fact, in part, no doubt, that the enviable position attained by the American Consulate may be ascribed. When I first heard of the appointment of my son to this consulate, I could but regard it with a feeling of regret, for I was, some how or other, impressed with the belief that the climate is very unhealthy, and the population very degraded, bigoted, immoral and fanatical. But, in every respect, I am most agreeably disappointed. The climate is really delightful, and is declared by the Frank residents to be very salubrious. The Turks exercise less authority here than in any portion of the East I have visited; and the populace at large, are in much better circumstances. As for the families of the various consular establishments, and such of the French as called upon us—and they are by no means few—they are really a highly refined and *moral*, though not specially *religious*

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people. And the Mudir, or Mohammedan Governor, who, by the by, honored us with a special *visitation*, and most odoriferous fumigation, is quite an enlightened gentleman.

These lines have been unintentionally extended to such a length in giving these local items, that I fear they already prove wearisome to one so onerously engaged as yourself, "with that which cometh upon you daily"—the charge of your classes, and "the care of all the churches." But I must take the liberty of still further claiming your indulgence, my revered brother, in asking your consideration of a matter of no little practical importance to some of us in this distant land, and, no doubt, to other Disciples of the Lord scattered abroad in various quarters of the globe. The difficulty, to which I allude, is sufficiently stated in the following query:—"How many participants are required to secure the due observance of the Lord's Supper?" Or, still more definitely, to meet the condition of the case in view:—"Is it competent for a Disciple of Christ, entirely isolated from Christian society—and likely so to remain for many consecutive months—to observe this ordinance without the presence of others to participate in commemorating the Redeemer's death?"

This is a subject upon which I have never heard the expression of any opinion, whatever, but, believing and realizing that it is equally our duty, our interest, and our happiness to keep the ordinances just as they are delivered unto us—and only so—in spirit and in truth—"according to all the rites and ceremonies thereof, and in no other way—nothing abating, nothing superadding, and nothing varying we desire so to continue to the end of life—realizing, fully, however that salvation "is all of grace." And, hence, we have been several times constrained to forego the privilege of celebrating the Lord's death, simply for want of wine; but whenever the symbols of the Saviour's body and blood were procurable, I have never omitted the weekly breaking of the loaf and drinking of the cup, whether on sea or land—in the public inn, or private house—be the circumstances of the case what they may—swinging on the berth of the tossing ship, or confined to a sick bed myself, while one of my family lay prostrate in an adjoining room, and another on the verge of the grave, in a still more distant apartment. On Lord's day last, there was still a new predicament involved; and, although it might appear rather out o season to some, yet I am not sure that we ever waited before the Lord more acceptably than on the night of that day, upon the deck of our little Arab boat! Almost the whole day, with the exception of the short time spent in family worship, and still less, at meals, was spent in urging the claims of Christianity upon one of our fellow-voyagers (who, alas! convinced against his will, yesterday went away

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sorrowing, like a certain other young man, of whom the evangelists give us an account,) in consequence of which, in conjunction, at least, with unpropitious circumstances, persisting all day long, we concluded to defer the breaking of the loaf till night. But the same uproarious conduct that had characterized the crew and passengers, throughout the day, still continuing in the beaming light of a Mediterranean full moon, even till 11 o'clock, we at last struck up a hymn, read a few passages, and engaged in prayer, which soon arrested their attention: and, by the time I produced a vial of wine, and poured it out, both Mohammedans and Christians, all ceased their vile games and low comedies, and became respectful spectators. The times, occasions, and circumstances under which we can omit the observance of this blessed ordinance, without detriment to our souls, I am inclined to think, are, by no means so numerous as is generally supposed; and, hence, I cannot but fear that, notwithstanding all that has been said—and said so forcibly, too—upon the proper observance of this ordinance, some of the brethren are still rather facile on this subject, and too often give way to slight obstacles, and omit its observance, when it justly and imperiously claims their attention. Let me remark, however, there can be no question that the observance of this ordinance by a single individual, or small cliques of two or three individuals, or even larger parties, within the limits of an organized congregation —"forsaking the assembling of themselves together" in one place, without special justifying circumstances, would be culpable in the highest degree. But still, the design of the ordinance being merely eucharistic, and such remembrance of the Lord being just as practicable *alone*, as in communion with others, I am not able to perceive any valid reason why a disciple of Christ, providentially deprived of the opportunity of meeting with the brethren, for a length of time, should deprive himself of the enjoyment of this *means of grace*, and deny himself the pleasure of remembering the Lord in the appointed way. The prayer of that great Reformer, good King Hezekiah, however, when the Jews had not kept the passover "of a long time in such sort as it was written," may have special application on such occasions, and, indeed on many others,—"the good Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the sanctuary."

But I must conclude, however reluctantly. Allow me first, however, to mention by way of apology, that your remarks published in the Harbinger several years ago, in reply to a letter I addressed you, from Jerusalem, were entirely unknown to me, until a few weeks ago, when, in looking over some of its treasured numbers, sent to me by the American Consul at Jaffa, in winding up the affairs of our late la-

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mented Sister Williams, the article met my eye for the first time.—This fact, I trust, will plead a sufficient apology for what, I can but fear, has seemed to you, a strange disregard of your invitation so courteously extended to my poor halting pen, and a still stranger disregard of so valuable a consideration as you so generously proffer as a "*quid pro quo.*"

Indulge me, beloved brother, in the acceptance of our highest Christian regard and personal esteem for yourself and all your endeared family. Most sincerely yours in Faith, Hope and Love.

Pres. A. CAMPBELL, Bethany, Va. U. S. A. J. T. BARCLAY.

THE BRITISH MILLENNIAL HARBINGER.

We desire that our brethren in the United States should be more generally better acquainted with our brethren in Great Britain, and with their struggles and success in pleading the cause of Original Primitive, Apostolic Christianity. They are not posted, as we say, with its struggles and success. We should be glad if many of our brotherhood in these United States would subscribe for, and read "*The British Millennial Harbinger*, devoted to the spread of Primitive Christianity."

We quote from Vol. 12, Third Series, August 1, 1859. A. C.

PEDIGREE OF POPERY.

PRIMITIVE AGE—Over each church a council of Elders or Bishops coequal.

Council of Elders or Bishops,
Presided over, as occasion required, by a "fellow presbyter," with no official superiority (called πρωτατως.)

POST APOSTOLIC AGE.
Council of Elders or Bishops—
Presided over by one permanently claiming the RIGHT. *and called* THE *Bishop* (επισκοπος)

The Bishop of the church,
Elders subordinate—
(*Bishops and Elders now two classes.*)

The Minister or Pastor of the congregational church.
(Elders abolished.)

The Diocesan Bishop.

Metropolitan and Patriarchal Bishop.

The Bishop of Rome,
(*The Pope of the "Universal Church,"*)

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In the beginning there was but one church in a city, to which all Christian converts belonged. But the care of the church was not entrusted to one man, but to several, who constituted a *college of presbyters*, and divided the duties of their office among themselves. This arrangement was analagous to that of the Jewish synagogue, after which the church was organized. A plurality of persons everywhere appear in the Acts as the representatives of the church at Jerusalem. They represent also the church at Ephesus (Acts xx. 17 28) and at Philippi (1 Phil. i. 1). Titus was also instructed to ordain elders in all the cities of Crete. In such a college of elders, sharing a joint responsibility in the care of the churches, it would obviously be convenient, if not indispensable, for one of their number to act as the moderator or president of these assemblies. Such a designation, however, would confer on the presiding elder no official superiority over his fellow presbyters; but, coupled with age, and talents, and spiritual gifts, it might give him a control on their councils and in the government of the church. This control, and this official rank as the προϊστος, which was first conceded to him by his fellow presbyters only *as to a fellow presbyter*, or *primus inter pares*, he began in time to claim as his official prerogative. He first began by moral means, and the influence of accidental circumstances, to be the bishop of the church, and afterwards claimed the office as his right. This assumption of authority gave rise to the gradual distinction between bishop and presbyter. It began early to disturb the relations of equality, which at first subsisted between the ministers and the churches—and in the course of the second and third centuries resulted in the division of the clergy into two distinct orders, bishops and presbyters. The government of the church was at first a democracy, allowing to all its constituents the most enlarged freedom of a voluntary religious association. It became an absolute and iron despotism. The gradations of ecclesiastical organization through which it passed were, from congregational to parochial—parochial to diocesan—diocesan to metropolitan—metropolitan to patriarchal—patriarchal to papal.

TO BELIEVERS IN JESUS, KNOWN AS PLYMOUTH BRETHREN.

Dear Friends,—You profess to have come out from the Apostacy, or, as you sometimes say, "from system,"—"gathered to the Lord." It is, however, our conviction, that so far is your claim from being sustainable, that you stand in regard to the Apostacy on the same ground as the churches whose fellowship you retire from. The Lord, by his Apostles, established once for all the *faith*, *ordinances*, and *government* of his church. The mystery of iniquity subverted these

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—the Man of Sin sought to *change times and laws*, and was permitted generally to accomplish his wicked purpose, and thus was *largely* substituted "*will worship*" for worship according to divine appointment. The people of the former dispensation were, in this particular "*types of us*,' and the Lord himself said to them, "In vain do ye worship, teaching for commandments the traditions of men"—"Ye have made void the law by your traditions." Again and again were they called upon to "*seek the old paths and to walk therein.*" You tell us that this dispensation is in ruin—that the Lord has not called us to restore it—that former dispensations have ended in apostacy, and that the Lord never called them to restoration, but swept them away by judgment. That this dispensation *is* (or has ever been) in ruin, so that a company of disciples could not attend to all the ordinances of the Lord—that since the planting of the first church in Jerusalem the world has been, even for a single day, without gatherings of disciples submitting in all things to the government instituted by the Apostles—you do not prove, because you cannot. But could we grant that the apostacy has been *universal*, and that for a time no gathering of acceptable worshippers existed, yet your conclusion that restoration could not or should not take place, and that we have no instance of acceptable restoration under former dispensations, is an airy superstructure based on nothing. If the flesh has been introduced into the church by infant baptism—if sprinkling has been substituted for immersion—if priestly assumption has taken place of liberty in ministry—if the appointment of one pastor has come in the room of the ordination of duly qualified bishops in *every* church—if the quarterly administration of a sacrament presents itself as a substitute for breaking the bread every first day of the week—if pew-letting and begging-sermons have cast out the weekly offering of the Lord's people—if receiving by *divers methods* believers into the church now stand where immersion *into* the name of the Father, Son, and Holy Spirit formerly stood—if subscription to human creed has taken place of the primitive confession—if; but why go further? If the above and other changes have taken place—if we have changed from right to wrong, we *can* and *ought* to change again from *wrong* to *right*, and to support any one of these substitutions is to perpetuate the sin first committed by others. If, in regard to ministry and the weekly breaking of bread, it is right for brethren to return to the old paths, it is equally right and necessary for them to do so in regard to baptism, bishops, deacons, etc.

So far is it from true, that former dispensations have not admitted of restoration and ended in failure, that the last dispensation, which was typical of this, and from which our apostacy takes the name *Babylon*, did not thus end, but remained its full time, and accom-

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plished the purpose for which it was given. True, the people fell again and again, but they were again and again restored. Carried into Babylon their temple destroyed, their worship impossible, yet did they rebuild and restore; they sought out the law of the Lord, and daily received instruction therefrom. God owned the work, and their rebuilded temple became more glorious than the former one, for the Redeemer appeared therein, filled it with his glory, and claimed it as his Father's house. Blessed type of our restoration. The Lord will restore his ancient faith, ordinances, and government, and then will he come and usher in a new economy—then will the present dispensation end, *not in failure*, but in having answered the purpose for which it was given.

BABYLON *of old* held the Lord's people in bondage, and was a type of *spiritual Babylon* (Rev.) The people were called out and they came. "COME OUT OF HER MY PEOPLE," is now the Lord's call to believers in *spiritual Babylon*, (Rev.) and punishment is threatened those who refuse.

"Come out"—*from* what and *to* what? Not *from* Papal "system" or Church of England "system" *to* no system or to one made by you, and to be modified at your pleasure. Apostacy is departure—Babylon signifies confusion. "*Coming out*" from confusion produced by departing from the faith, ordinances, and government of the Lord, can only be accomplished by returning to that which has been departed from. Do not, then, dear friends, any longer tell us that in the primitive churches *only* the immersed were received to the Lord's table, but that now *you* deem it good to receive others, because by so doing you take Romish ground. Protestants say, "The Bible is our *only* rule of faith and practice." You knowingly depart from the Bible rule, because you think it charitable, expedient; or, in a word, because you like to do so. Your will thus takes the place of the Lord's will, and your worship becomes will-worship, from which every believing soul is called to come out. That you in this particular, may learn and do the will of God, is the desire of your's in the one hope of everlasting life,

DAVID KING.

ITEMS OF NEWS.

BANFF.—I have the happiness to inform you that since my last communication, four have acknowledged the Lord. by being immersed into thename of Jesus, that they may enjoy the fulfilment of God's promises in the New Covenant, ratified by the blood of Jesus, and have strong consolation who have fled for refuge to lay hold upon the hope set before them in the Gospel. I may say, as a congregation, we are more active, and manifesting a deeper interest in the progress of real

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godliness than we were wont to do. I hope we shall endeavor more and more to glorify God among men by our walk and conversation.

July 21, 1859. A. CAMERON.

BIRMINGHAM.—We have but little to record this month. In addition to our usual meetings, Brother King has delivered several out-door discourses in Smethwick, (about three miles from Birmingham) which have been well attended. Two females from that neighborhood have been baptized. He has also spoken twice in Bond street chapel upon the revival in Ireland, and with several brethren, members of the church in Cherry-street, preached on two Lord's-day afternoons, to the people who assembled under trees before the sheet of water in the Reservoir Grounds. Since our notice last month. *eight* have been added to the church here. D. K.

CAMDEN HALL, LONDON—OUR BROTHER MILNER.—During the past month we have been favored with a visit from our Christian Brother Milner. As soon as it was known when he would be amongst us, arrangements were made for the delivery of a series of public discourses in the Camden Hall. The subjects chosen were Protestantism and the Millennium, and we need hardly say, that they were treated of in a masterly and interesting manner. Upon the whole the congregations were very good, and all seemed deeply interested in the beautiful and important truths which were so clearly and logically enunciated. The visit of our brother had an additional interest, inasmuch as it was his marriage tour, and we feel assured that all who know him will earnestly wish that the choicest blessings may descend upon him and upon his beloved partner—that through life they may ever be attached to the verities of the living faith, and in death be cheered by the hope which is full of immortality. Our brother is comparatively young in years, but he is old in the knowledge of the Word. His addresses were characterized by clear reasoning and apt illustration, and abundant passages were always available to prove the point for which he was contending. His subjects were very suggestive, and as he handled them they supplied a variety of materials for thought. We noticed with pleasing interest the intense attention which was paid, and though in some parts of his discourses he was evidently above the comprehension of the uninitiated, yet he never lost a hold upon them. The young and the old seemed equally interested. The voice of our brother is not quite full enough. His manner is all that can be desired. In his exordium he is cool, simple, and delicate. The subject to be considered is clearly stated; after which, in the most methodical manner, he submits a series of propositions, many of which are of a negative character, but not the less full of important truths. While listening to his discourses, you will

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be impressed with the fact, that his knowledge of the Scriptures is very extensive, for not only verses, but whole passages, will be quoted to prove the correctness of the statement made. At the close of one of the lectures on a Tuesday evening which I had the pleasure to hear, several questions were submitted, and in every instance he was prompt and ready in reply. No sooner was a difficulty suggested, than passages were supplied to clear it away. By the replies which were made, the minds of the hearers were enlightened, and subjects which to many minds had before been dark or cloudy, were shown in the light of truth to be worthy of that Holy Being, from whom they had descended to bless and elevate the human race. While our brother is very unpretending, we noticed in his teaching a striking originality. He never stoops to the servile degradation of imitating any one. He is himself, and only himself. As a preacher and teacher of the great and glorious principles of the Reformation, he takes the broadest and most comprehensive view; his convictions are expressed without the slightest egotism, and in the defence and explanation of his views he neither irritates nor offends. His actions while speaking are very moderate; he stands well and firmly upon his feet; his body is quite erect, the principal action consisting in the uplifting and extension of his right arm. Sometimes we noticed at the end of a sentence the rising instead of the falling inflection, and we kindly suggest that if this were avoided, some of the sentences would tell with greater force upon the public ear. In his discourses there were many beautiful passages. He does not revel in the bold and more striking imagery of thought, though none can feel him to be insensible to the elegant and sublime. Many parts of his ministrations are so clear, light, and beautiful, that we are reminded of the line which speaks of

"Zephyr with Aurora playing."

The great force of our brother's character lies in the logical power which is characterized by apt comparison and clever analysis. As a linguist he takes delight in tracing a word to its source or root; and any different definitions which time or custom may have affixed to it, will be noticed and thoroughly explained. We noticed also the exactitude with which every word was put in its right place. All the sentences were well formed, and by their compactness evinced great concentration of mind. The mental powers have been subjected to rigid discipline, and the young men of Edinburgh, who have frequent opportunities of listening to such clear and literary expositions of the truth, may, by care and application, obtain a knowledge of the language, not only in some of its purest developments, but also in many of its refined and elegant combinations. In the social circle we had

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the pleasure of spending a few hours with our brother, and several of our brethren accepted of the opportunity of submitting to him a series of questions, and we were delighted and instructed by the ready and conclusive replies. In all his teachings and conversation we noticed that he never departed from that which is revealed; and though several of his propositions were rather startling at first, it was quickly shown that they were based on the Word of Eternal Truth. He is very anti-mystical—the teachings of the Book are shown to be of a practical character. All that is sufficient for our present state is made known, and all that which relates to salvation is clearly written; but it doth not yet appear what we shall be; we must wait for the coming of the Son of Man, for when he shall appear we shall be like him, for we shall see him as he is. The members of our church parted from our brother with regret, but we are strong in the conviction, that wherever he may be, he will be fully engaged in his Master's work, and the happiest moments of his pilgrimage will be, when he is warning sinners to flee from the wrath to come, or speaking to the edification of those who are looking forward to a city whose builder and maker is God. We do not write all we could. We wish to remember that our brother lives; we have been delighted, cheered, and instructed by his visit. He came to us in the spirit of love and truth; he remained with us to enlighten and exhort, and he and his beloved partner have left us with the blessings and benedictions of our Zion. And as our dear friends have just commenced the journey of life, we pray that the smiles of Heaven may be upon them; that they may be blessed in their basket and store; that they may ever be guided by the hand of Him who is too wise to err, and too good to be unkind; that peace, love, and joy may animate their hearts; and that they may ever feel the presence of the angel of the new and everlasting covenant; that in the church they may shine as bright and burning lights, and be the happy instruments of turning many from darkness to light, and from the power of sin and Satan unto God. And when the closing scenes of their pilgrimage shall come, may they be wafted to those peaceful and glorious spheres where, with the blood-bought throng, they shall ascribe glory and honor and power to Him who sitteth upon the throne, and to the Lamb for ever and ever. J. I.

Glasgow.—We are most happy at all times to hear of the progress of the truth, and from time to time of one and another yielding themselves up to the service of Him, whose right it is to reign in the hearts of all His creatures. So we feel pleasure in communicating to your readers, that on the 19th of June, a young man, who professed his faith in the Lord Jesus, was immersed into the name of the Father, Son, and Holy Spirit, and added to the church. J. Brown.

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LEICESTER.—The brethren meeting in Leicester have agreed to forward to the Evangelist Fund, for the furtherance of the Gospel of Jesus Christ, the sum of £1, with their hearty wishes for the prosperity of the Redeemer's kingdom. We are happy to inform you, that on Lord's day, July 10, a young female made the good confession, and was buried with her Lord by immersion, to walk, we hope, in newness of life. Accept our united Christian love. Yours in the one hope,

Leicester, July 12, 1859. JAMES LEAVESLY.

[There are now, we believe, eight or ten brethren meeting in Leicester.—J. W.]

BUCKLY (FLINTSHIRE).—I send you a statement of our small church. We now number ten, and have assembled every Lord's day for the last few years, to attend to the Apostles' doctrine, according to the Scriptures. Buckly is a very populous district, and well leavened with sectarianism. We commenced with two, and by the blessing of God our little flock has been gathered. We have not had a visit from an Evangelist since we commenced, and should be glad of a visit from one coming this way. J. HUGHES.

Windmill-lane, July, 1859.

MIDDLESBRO'.—A few disciples at this place, though only numbering three, feel it to be our duty to do what little we can for the promotion of the truth as it is in Jesus. We therefore transmit a sum of 10s. to the Evangelist Fund, hoping that by the blessing of God, we may be enabled in future to contribute quarterly to that fund. We feel very sorry that none of us will be able to be present at the Annual Meeting, but we pray that your labors may be crowned with success. There are not many of the brethren who have any knowledge of us, though there are some few who have. We had an interview with Bro. J. Inwards, at Stockton-on-Tees, which much revived us—it was a season of refreshing from the Lord. As we have not seen a brother connected with the Reformation for some years previously, Brother I. can inform you of the great probable good that might result from an Evangelist being stationed in this populous district at the present time. We hoped to have seen our Brother Inwards again before this. ROBERT PEUSON,

PHILIP YATES,

Middlesbro'-on-Tees, July 12, 1859. JOHN HUTCHINSON.

NEWTOWN, (SYDNEY, NEW SOUTH WALES.)—I am happy to inform you, that we are progressing steadily. Since I last wrote two sisters have put on the Lord Jesus by confession and immersion, and there are several others of whom hopes are entertained. Bro. Griffin, in writing from the diggings, informs us of the immersion there of a

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Bro Mitchell, formerly a Presbyterian. Our meetings on Lord's day evenings, when free discussion is invited, are increasing in interest and attendance. We have been taken to task for assuming the name Disciples of Jesus, and a discussion on this matter has commenced. Out-door preaching by us is well attended. The violent opposition against us has calmed down, and we have now quiet and attentive audiences. We have had letters of inquiry from two gentlemen in distant parts of the colony respecting our principles, etc. We have lately received a sister by letter, written, I think, by Bro. D. King. At Newtown Bay sixteen or seventeen persons from the Methodists were recently immersed by the Baptist minister. On the whole our prospects are encouraging. T. GOODIN.

April 14, 1859.

THE GOSPEL IN ITALY.—We have received a tract bearing the above title, being a reprint of letters which appeared at different times in the *Beacon*, over the signature of "Delta." They were compiled from notes made by the writer during a tour in the years 1857-8, through Sardinia, Lombardy, Tuscany, the Papal States and Naples, and were written in the hope that they might be the means of exciting sympathy in favor of the many poor Italians who are now endeavoring, in the midst of much persecution, to promote the kingdom of the Redeemer in their native country.

The origin of the churches is first traced. "The movement out of which these communities have sprung, is generally supposed to have commenced about 1848. Amid the commotions of that eventful year, the Sacred Scriptures first found their way into the hands of the Italian people. They were received with eagerness, and read with interest and delight. To what extent they were circlated it is not easy to say, for little or no official agency was employed. As a forbidden book they passed from hand to hand, and house to house, rapidly and secretly. In Sardinia, in Tuscany, in Lombardy, in the Papal States, and in Naples, in spite alike of the custom-houses and the priests, they made their way, and were everywhere welcomed." Thus sprung up these communities, who meet for mutual prayer and reading of the Scriptures, when and how they can. In providing for their government, they have wisely waited for fitness amongst the brethren for pastors and evangelists, and they have not waited in vain.

PRESENTLY.—Never say you will do *presently*, what your reason or your conscience tells you you should do *now*. No man ever shaped his own destiny, or the destinies of others wisely and well, who dwelt much in *presentlies*. Look at Nature. If she never hurries, she never postpones. When the time arrives for the buds to open,

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they open—for the leaves to fall they fall. Look upward. The shining worlds never put off their risings or their settings. The comets even, erratic as they are, keep their appointments, and eclipses are always punctual to the minute. There are no delays in any of the movements of the universe, which have been pre-determined by the absolute fiat of the Creator. Man, however, being a free agent, can postpone the performance of his duty, and does so, too frequently, to his own destruction. The drafts drawn by indolence upon the future are pretty sure to be dishonored, Make *now* your banker. Do not say you will economise presently, for presently you may be bankrupt; nor that you will repent or make atonement presently, for presently you may be judged. Bear in mind the important fact, taught alike by the history of nations, rulers, and private individuals, that in at least three cases out of five, *presently* is too late.

From the Democrat and American.

THE GOSPEL TO THE POOR.

"WHAT IS TRUTH?"—*John* xviii., 38.—This great question "What is Truth?" pervaded all antiquity. Those distinguished for wisdom in every school sought an answer enrnestly, and as unceasingly as life; but they seldom seem to have satisfied themselves. For each higher class of philosophers and princes, and practical men of every age, took up the unsatisfied inquiry and perpetuated it, to the time of Pilate. He had doubtless heard the ablest advocates of various schools and sects; but yet he, as if doubtful as to any and every answer, joins in the general inquiry, "What is truth?"

Thus an urgent occasion existed—a deep, world-wide want was *felt*, for a "Teacher from Heaven." Such a teacher came. In his presence Pilate did not inquire in vain; for whatever personal advantage was obtained or lost by himself, an answer is recorded for the instruction of the world—of all who "have an ear to hear." He said, "To this end was I born; and for this cause came I into the world; that I should bear witness unto the truth." "Thy word is Truth." John xvii: 17; xviii: 37. The word of the Lord is Truth, in its origin and aim, its principle and application. Its test seems as easy as it is satisfactory.

Truth pertains to the actual existence and relations of things, past, present, and future. The term signifies "conformity to fact,"—statement that expresses the "reality." The Hebrew word for Truth is our "Amen." Its root means "to be real, firm, secure and enduring" —conformity of words to facts.

The only system of instruction that embraces the account of Creation, its history and destiny, in conformity to fact, is the "Truth."

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"The Word of God" *is* such a system. It presents the actual origin, certain course, and ultimate issue of all things—especially of man and the earth he inhabits. This we demonstrate (as far as so vast a system can be apprehended by our very limited conceptions,) thus

I. The origin of all things was in conformity to the statements of Holy Scriptures; because they still exist in just those relations which make them *memorials* of the truthfulness of the Bible!

The earth, its verdure and varied creatures, subordinate to man; the sun, moon and stars, their relations and revolutions, are but as so many monuments raised up by the creative power. These are still standing. They are the mighty demonstration that scripture account of creation is conformable to fact, and though brief, it is the real and only reliable one.

The successive stages of "Genesis"—the past creation, may have passed in vision before the mind of Moses; as those of the Re-genesis —Re-generation—were opened to the minds of Isaiah and John. Both are given briefly; but both reveal a competent agency, and an *outline view!* Omnipotent *good will* appears acting with creative energy, once making, and again *re*-making—"all very good." Gen. 1; Rev. 21. The assertion of scripture only, and the responsive facts are here alluded to. *Mark!* This sacred record has no rival. The monumental facts have no counterfeits. They stand alone amidst earthly theories, like the lone sun that gives "light by day," and the orbs of heaven. Hence, as there is no rival record that "God created the heavens and the earth," we say that this is pre-eminently *the truth.*

II. All history, as to all things, through all time, is embraced within the precise range of Revelation. All the "four" great empires have risen in their revealed succession, and run their predicted course. Zech. i: 18, 21; Dan. vii: 17, 27. The highly honored and isolated Jews have endured and outlived their several foretold captivities; and the christian church has been called out as if to sustain its revealed relations of royalty to other portions of our race, in the millennial kingdom. 1 Peter ii: 9; Rev. i: 6, xx: 6. Thus those greatest and best known facts of all history, form a monumental record, through thousands of years, that their pre-announcement, recorded in scripture, is the *truth.* Nay, it is the proper basis and outline sketch of historic truth.

III. The final issue of all things will conform to scripture statement, we may be assured; because the state of Rome and Jerusalem —the geographical centres of Gentile and Jewish prophecy—the present governments of the world, the Jewish dispersion, and the lukewarmness of the Laodicean church, are proof that they are already

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shaped or shapening, (according to scripture) for the *revealed consummation.*

The most careful comparison of all portions of mankind: of "Jew, Gentile, and the church of God," with the "word of the Lord," call in the aid of the most important facts to confirm faith. The foregoing "word" and the corresponding facts demand faith. Nothing else is anywhere believed on such full and infallible testimony. The foundation for faith is as firm as a rock; for the system that has matter of fact test, through all ages, is more than credible –it has become *demonstrated "truth."*

The conclusion is sustained by a another and higher consideration. Allow that "the word" pertaining to the future may be accomplished; then it follows, that as the profoundest wants of the world will be supplied, that "word" which foretells it is "*truth.*" "The wilderness will be like Eden." Isaiah 32 to 35. "A King shall reign in righteousness, and execute justice and judgment in the earth—the righteous flourish—wisdom and virtue and peace abound—and all nations call Him blessed. Ps. 72; Jer. xxiii: 5, 6. This will meet the case. It is delightful even in the prospect; and of course its realization will fill the earth with abounding blessedness. Divine provision, as revealed, in all its parts, conforms to *real* wants; and hence Revelation is the truth. (Let us note a more simple test.)

"The Word is truth," also, in its moral precepts. "The first and great command is, thou shalt love the Lord thy God," supremely, because He *is supreme!* As in the family, the city, and the state, the wise and righteous head must have the first—his proper place; so in the universe, "the Lord He is God—*over all* and blessed forever." This precept is in conformity to fact, and, therefore, it is the *precise "truth."* "The second is like unto it—thou shalt love thy neighbor as thyself," because thy neighbor has as good a right to be happy and good, rich and great, as thou hast. This precept as applied to husband and wife, parent and child, and all men, so as to express the duty growing out of these relations. Hence it *is "truth."*

Thus we might proceed to illustrate this subject by reference to the leading prophecies and promises of scripture. Those given six thousand years ago are still fulfilled in facts which all observe, all feel. Man gets his "bread in the sweat of his face," and woman does suffer as stated. "Thorns and thistles" do grow spontaneously; and the whole history of our race has been so written as to confirm faith that the "Word of the Lord *is* truth."

Thus we may reach an answer by asking "what saith the Scripture?" and in a full scriptural statement of the point in question, we find "the truth."

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If so, there is something *real* for faith; and the future must unfold, according to the plain statements of "the word," for the facts in evidence prove that the scripture cannot be broken! And as "the Lord hath sworn by Himself," it is as sure as *His* life. Numbers xiv : 31.

The impending crisis in our world's affairs must therefore transpire precisely as predicted; for the word of the Lord speaks plainly and frequently as to the blessed destination of the christian church, the Jewish people, and "the kingdoms of the world." And this "is truth;" it is *demonstrated and Divine truth.*

This makes faith the crowning virtue—the very root of all grace in the christian heart, and the turning point of justification. "They that believe are blessed with believing Abraham. The just live by faith." It allies the believer to that which is true and pure, eternal and heavenly. This is the distinguishing quality of character ascribed to all the worthies in the eleventh of Hebrews.

This view relieves suspense—makes "the word" distinctive in its utterance. "The trumpet gives a certain sound" and "the poor, the weary and heavy laden," may believe firmly and build securely; for "Life and immortality," here are "brought to light."

The Great Teacher Himself says, "Come take the word of life—the bread of *life*—freely."

Objections may abound; but they are as straws on a resistless stream. All existing things taken as our centre—applied in their scripture reference to the past and the future—form the materials of an argument at once resistless and overwhelming—that the Bible is Divine, and that our world will have a future, according to the revealed good pleasure of the Creator. J. B. C.

Rochester, New York.

Activity, industry, and talents may advance a man to high stand-in the community, but prudence and circumspection alone can preserve him in such a station. Genius, without prudence, is often a curse to its possessor:

> "For many a man, who has much wit,
> Needs twice as much to govern it."

Still, however, genius is a blessing, and talents are desirable, although their misapplication may ruin a man. No one in his senses would prefer a dull to a sharp tool for fear of cutting his fingers, nor should a person of feeble intellect be preferred to another of great mental powers, because the latter, by mis-directing his energies, may do the most mischief.

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WHAT FAME COSTS.

When Judson, the great pioneer of American Missions, was in this country, I chanced to meet him in New York one day, coming out of a densely crowded church, whither he had come to attend a Missionary Convention. Laying his hand on my shoulder, he said, "Do your shoulders ache?" I replied in the negative. "Well mine do. Every bone in my body aches. I have had my hands nearly shaken off to-day. It costs something to be the subject of needless attentions. I wish I was back in Burmah at my work. I cannot steal nto the remotest corner without hearing 'There's Judson!' 'there's Judson!!' I am brought before the public when I do not wish to be, and"—passing his hand over the back of his head—(he had but little hair,) "shortly I shall have no hair on my head." We were still standing in the vestibule of the church, and looking about me for the cause of this somewhat singular remark, I beheld a crowd of ladies, the foremost one holding in one hand a pair of scissors, and in the other a lock of hair, which she had taken it seems without "leave or license." At this moment Judson turned on me with a look which I shall never forget, and added with emphasis and deep emotion, "Yes, and these same people would let the cause of Missions Die!"

NEW CHURCH IN WASHINGTON.

Washington, D.C., August 15, 1859.

Bro. Campbell—*Dear Sir*:—Will you do us the favor to insert the inclosed list of contributions in the next number of the *Harbinger*. You will see from it, that some of the congregations and some individuals have done nobly. If others would only imitate their example and do likewise, we would no longer rest under the reproach of being the only people of any prominence in this country, that have not a House of Worship in Washington City. That we should have such a house here by the contributions of the whole brotherhood, throughout the country, in which they can worship, and listen to the proclamation of the ancient Gospel in its purity, when sojourning here, I regard as a proposition that needs not to be proved.

We have an opportunity now, of securing a house, very eligibly located, on very *reasonable terms*. But we have not quite enough to make the first payment, having at our command now only about $1800. If the Elders of every Congregation that has not yet contributed, would lay this matter forthwith before their respective Congregations, and remit without delay the amount they can raise, to Brother R. G.

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Campbell, the house would be secured before it passes into other hands. Let those who have not money to remit now, announce to Brother Campbell or myself, how much they can contribute. By all means let us *hear from* every Congregation, that has not yet contributed, and whatever is done, let it be done *quickly*. Yours in the one hope,

J. N. CARPENTER,
Eld, of Con. Dis. W.C., D.C.

RECEIPTS ON ACCOUNT OF MEETING-HOUSE.

Donation from Church at Rockville, Md., $13,25; Smyrna, Va., $30; Good's, Va., $3,10; Pinkneyville, Va., $1; Sycamore, Va., $30,75; Lunenburg, Va., $7; Grafton, Va., $38; Lunenburg City, Va., $5; Brooklyn, N.Y., $11; Kriskeock congregation, Va., $10; Church at Bethlehem, Nashville, Tenn., $10; J. W. Barker, $1; Church at Columbus, Ind., $20; Church at Baltimore, Md., $40; R. & H. Mills, Braddock's Field, $1; A. S. Hibler, Paris, Ky., $2,50; B. Hurt, Owingsville, Ky., $2,50; H. Blackstone, $2; S. F. Miller, Jefferson, Ky., $5; W. S. Giltner, Morelands, Ky., $3; J. Scott, Cheneyville, La., $7,50; North-street Church, Lexington, Mo., $35; A. H. Best, Salona, Pa., $2; M. G. Elkins, Alex, Tenn., $7; Church at Antioch, Va., $26,50; Dr. A. Adams, Ky., $1; Church at Clear Creek, $17; Church at Detroit, Mich., $7; Z. Carpenter for self and Liberty Church, Ky., $4; Bethany Church, Va., $22; Brother Tingle, D.C., $10; Brother Boarman, D.C., $25; Two Sisters, Va., $6; Mr. Duvall, Md., $5; Col. Fitzpatrick, Va., $5; Bro. Barclay, $50; Brother Fanning, Franklin College, $10; H. H. Hunt, Stillwater, O., $4; Mrs. C. Boutwell, Va., $10; Jno. B. Cary, Va., $8; Wm. L. Maury, $10; W. G. Maury. $5; Church at Scottsville, Va., $6; Church at Bowlsville, Va., $2; Church at Martinsville, Ind., $1; Jas. Shotwell and H. B. Goe, Brownsville, Pa., $10; Liberty Church, Tenn., $20; S. B. Teagarden, West Finley, Pa., $1; John D. Ferguson, $1; Dr. Pinkerton, Midway, Ky., $1; J. T. Grafton, Ky., $1; G. T. Edwards, Russellville. Ky., $1; E. H. Smith, Midway, Ky., $3; G. W. Drake, Aurora, O., $6; G. W. Givens, Lincoln Co., Ky., $5; Mrs. Tubman, Augusta, Ga., $10; Louisa Keiningham, Paris, Ky., $5; Virginia S. Longcope, Texas, $2,50: M. Carter, Sullivan, O., $1; Benj. Blair, Nimisilla, O., $1; Church at Mt. Vernon, O., $4; Church at Elizaville, Ky., $5; H. G. Mason, for self and others, Ky., $6; K., New Orleans, $10; Unknown (A.R.R.), $5; Victoria Church, Texas, $4,45; Pleasant Hill Church, Ky., $6; R. T. Mattingley, Corydon, Ind., $1; J. Waltmire, Tremont, Ill., $1,33; Fayette Church, Miss., $8; Jno. Lefever, White House, Pa., $1; M. P. King, Toulon, Ill., $1; L. L. Pinkerton and J. T. Johnson, $2; Wm. Bender, Martinsburg, Va., $5; Wm. S. Pickerell, Mechanicsburg, Ill., $10; John Metts, Athens, Ill., $1; Leroy Boulware and Bro. Watkins, Va., $5; Isaac Harvey, Strattonville, Pa., $1: Jerome Waltmire, $5; Mrs. Ferguson, Clark co., Ky., $1; J. L. Martin, Ind., $2; Bro. R. L. Coleman, Va., $15; J. J. Moss, $1; Levi Allen, $1; J. H. Hosford, $1; Webster Storer, $1; Alfred Wolcat, $1; H. Orvill, $1; J. C. Gilchrist, $1; C. Converse, $1; Dr. Jewet and

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J. P. Orvill. $1,50; D. Chuer, $0,50; Mrs. E. A. Payne, Union Co., Ky., $1; Church at Charlottesville, Va., $10,10; C. B. Jones, Hanover, Va., $0,50; Silas Coe, Rogersville, Pa., $2; E. A. Smith, Danville, Ky., $1; N. Price, Cincinnati, O., $1; Mrs. Mary Graham, Louisville, Ky., $0,50; Miss H. A. Graham, Louisville, Ky., $0,50; Church at Ashland, O., $2,70; Ladies Sewing Society, Hannibal, Mo., $5; K., New Orleans, $10; Church at St. Louis, Mo., $33; B. F. Chew, Grand Gulph, Miss., $1; Brother in Richmond, $1; Sister A. Campbell, $5; Wm. Tate. Mohecansville, O., $1; Thomas Fear, Spalding Co., Ga., $5; J. M. Thompson, $1; David Higbee, Upper St. Clair, $6; W. D. King, Bell's Landing, Ala., $5; E. W. Dobney, Austin, Texas, $5; James K. Sheley, Independence, Mo., $24; John C. Patterson, Charlottesville, Va., $50. Wm. Harvey, Peach Bottom, York Co., Pa., $0,50; W. Crawford, Louisville, Ky., $10; Claudia E. Bissell, Charleston, S.C., $1; Wm. Crawford, Jefferson Co., Ky., $15; Charlottesville, Va., $144,50; Sister McLean, from a Lady, $1; Z. Carpenter, $1; Congregation at Lynville, Ill., $5; do. Paynesville, Mo., $20; do. Fayetteville, Ark., $10; do Norton Centre, O., $5; do Beasley Creek, Ky., $22; do Liberty, Mo., $15,25; Wm. Bully, Rock Island, Ill., $1; R. C. Robert, Albany, Ga., $5; R. W. Ellis, Dry Creek, Ky., $5; Sarah Holden, Shrewsbury, Vt., $1; A Widow, Vt, $0,50; A. L. McKenney, Lebanon, Va., $1; Per Brother J. Dickinson, $30; Congregation at Macedonia, Ky., $10.—$1172,43.

"THE ISRAELITE INDEED."

This valuable periodical, edited by G. R. Lederer, of New York, is worthy of a liberal patronage on the part of all the converted Jews and Gentiles in our country. We again call upon our Christian brethren to take this entertaining Monthly, and thus contribute their mite to the Conversion of the children of Abraham. We pray for their conversion, and why not contribute One Dollar a year to the furtherance of an object for which we earnestly pray. A. C.

The Israelite Indeed will have for its object, to present and defend Christianity from the historic, Hebrew point of view. *The Israelite Indeed* maintains that "Christianity is the only *true* Judaism of Moses and the Prophets." This truth will here be defended against both Jewish and Gentile objectors. *The Israelite Indeed* will also contain other miscellaneous matter, of interest both to Jew and Gentile. The Magazine is published monthly, twelve numbers making one volume, and each number containing 24 pages reading matter. The volume commences always in July.

The subscription price of this Magazine is *One Dollar* per annum, in advance, and can be remitted to the Office of this Magazine, addressed, "Editors of *The Israelite Indeed*, No. 116 St. Mark's Place, New York," or to our authorized Agent, Mr. A. Pitowski, who is provided with receipts, signed by the Office Editor, G. R. Lederer. The Editor will not be responsible for any receipt which has not his signature.

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"BLOOMINGTON FEMALE COLLEGE."

We learn that this institution has been placed under the Presidency of Bro. B. H. Smith, of Mo. He is a graduate of Bethany College, and has already given the highest proofs of his ability to be eminently useful. His industry, energy and good scholarship, combined with his fine powers for imparting knowledge intelligibly and agreeably to others, make us hope that his connection with the "Bloomington Female College" will not only give great satisfaction to its managers and patrons, but redound greatly to its public usefulness and fame.—The following notice of this College, is furnished us from another paper.

W. K. P.

"BLOOMINGTON FEMALE COLLEGE.—An advertisement in another column announces the opening of the third school year of this excellent institution on the fifth of September next. The coming session will be commenced under more flattering auspices than have heretofore been experienced since its organization, both in regard to its establishment as a permanent fountain of instruction in our midst, and its greatly increased facilities for imparting instruction of a character peculiar and appropriate to such an institution. The most important step taken in the reorganization of this school, and the one evidently the most calculated to secure the confidence and support of an appreciative public, is the placing of such men as B. H. SMITH, A. B., of Bethany College, Virginia, and JOSEPH FICKLIN, of Masonic College, Missouri, at the head of the faculty. These gentlemen come among us with references and testimonials of the highest order in commendation of their personal and scientific merits; and, under their judicious guidance, supported by an able corps of assistants in the minor departments, the most cautious of its adherents can but look forward to its success. Although the Female College is virtually under the control of members of the Christian Church, as trustees, no sectarian restrictions, whatever, will be imposed upon the pupils, leaving them to the exercise of their own individual or family preferences in such matters, and throwing around them the protection of such wholesome restraint as would be acceded to as a benefit by every parent who has at heart the welfare of an absent daughter.

NOTICE.

All communications to R. Richardson and to R. Milligan, after the First of September, should be sent to Harrodsburg, Kentucky.

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PROGRESS OF REFORM.

MISSOURI.—Bro. T. M. Allen, Boone county, August 1st., 1859, says, I left Millersburg, in Callaway county, this evening, where an interesting meeting has been in progress since last Saturday week. There were 8 additions to day, and it is designed to protract the meeting; up to the time I left, there had been 39 additions. Bro. Dibble, from Ohio, who has located in Fulton, and is preaching with great acceptance and success, has been the chief speaker, while I, in my humble way, have lent a helping hand. Bro. Marlow, the resident preacher and Bro. Jas. Coons and Davis, have also participated in the exercises. Several have united from the sects. But the most of the additions were those who heard, believed, and were immersed. It is the first time I have met Bro. Dibble in a protracted effort. I am much pleased with him, and believe he is destined for great usefulness, and good. I hope to report other accessions at this meeting.

From the same, Boone co., August 23d., 1859. Yesterday evening I closed a ten days meeting in Sturgeon,—a flourishing village in the North of this county,—on the N. M. R. Road, at which there were 44 additions, viz: 2 from the Baptists: 3 reclaimed, and 39 by confession. I constituted a church there of 64 members, composed of the new converts, and other members who resided in and near town. Bros. Dibble, Berry, and Bush were present a portion of the time, participating in the exercises of the meeting. Bro. Dibble was compelled to leave on Saturday, before the close, to meet previous engagements. I call the attention of the preaching brethren to the location of Sturgeon. Being on the Rail Road from St. Louis to Hudson City and St. Joseph, it is convenient of access, and I hope they will call whenever in their power, and speak for the friends. In a short notice a fine congregation can be collected. I left home with the intention of going to the district meeting at Louisiana, but the meeting became so interesting in Sturgeon, that I felt it duty to remain.

KENTUCKY.—Georgetown, August 10th, Bro. John R. Frame, of Milfordton, Ohio, has been travelling as an evangelist for the last two months, in Kentucky, most of the time in the counties of Mason and Fayette, in company with our beloved Bro. Walter Scott. Bro. F. reports some 28 additions to the churches visited. At New Union, near Lexington, 17. At Clintonville, 2. At Oxford, 9. At most, if not all, of these places, Bro. F. was present and assisted.

☞ Our conclusion, from the premises afforded us from our own observation, as well as from that of our most experienced evangelists reported to us, is the same as that expressed by our brother Frame, viz: More spirituality of mind, more prayer and zeal are needed for the welfare of the churches, and the salvation of a perishing world.—A. W. C.

Bro. S. Marrett, Mercer County, August 13, thus writes: I began a meeting at Glen Creek, in Washington County, on Friday before the 1st Lord's day in July, spent five days; spoke eight times; visited eight families; baptized 1, and 1 took membership. Bro. Wm. Corn was with me at this point.

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Bro. John R. White began a meeting at Mt. Vernon, Mercer County, the 2nd Saturday in July, held five days. I spent the two last days with him; 4 were added. I then went to Anderson County, Camdenville, and began a meeting on Friday before the 3d Lord's day in July,—spent seven days; spoke fourteen times; visited fifteen families; had 10 additions. I then went on to Van Buren, Anderson County. Commenced a meeting there on Friday before the 4th Lord's day in July; spent seven days; spoke thirteen times; visited fourteen families; had 8 additions. Friday before the fifth Lord's day, at Fox Creek, in Anderson County, spent three days; spoke five times; visited five families; 4 additions. This month, (July), I have rode 305 miles; visited sixty families; and spoke fifty-five times; had twenty seven additions.

☞ Bro. Marrett seems to be a thorough workman, laboring publicly and from house to house, he gives proof of earnestness that cannot fail of giving increased efficacy to his pulpit labors. The distance of the pulpit from the congregation, is often too great, even for the Master of assemblies to reach the hearts of some, so as to pierce the king's enemies with the two-edged sword of the spirit.—A. W. C.

GEORGIA.—Bro. Nathan W. Smith, general evangelist for the State, reports 35 additions for the month of July. Bro. D. Hook, former evangelist of the State—now of South Carolina,—assisted Bro. S. at the following points: At Antioch, Clark County, embracing the 2nd and 3d Lord's days, with 16 additions. At Union 8 additions, after which these brethren left; but the meeting having been continued by brethren P. F. Lamar and Z. F. Crenshaw, 6 more were added, making 30 at the two meetings in Clark. Fourth Lord's day, Bro. Hook went into Fulton County, preached and immersed 1. Bro. S. into Polk County, preached, and immersed 4.

Bro. S. reports favorably of the progress of the good cause throughout the State. The public mind is awakening up, a spirit of inquiry is abroad, prejudice giving way, and the calls for evangelical labor much beyond the present supply.

OHIO.—Bro. David G. Mitchell, Martinsburg, Knox co., August 23, '59, says: When I came to this county, some eighteen years ago, there was, in this place, the largest Presbyterian congregation in the State, (as reported to me), numbering some 400 communicants. Since then, they have had two *swarms*; the first of which is *hived*, in the village of Bladensburg, four miles distant, called the "Elliott Party." The second, about three hundred yards from the old hive, called the "Free Presbyterian Church." And, what is worthy of record, is, that before the "Free Church could set up for themselves, they had to form *two new articles* of confederation. And the old swarm have *twice* new-modeled their house, making it less each time. I want the above facts to go to record in your very valuable paper, for the benefit of the present living age, and for all future generations, proving, most conclusively, that human creeds, as bonds of "union and communion," as argued in your debate with N. L. Rice are, necessarily "heretical and schismatical."

P. S. I would just say that within seven miles around this borough, we have four congregations, with an aggregate membership of more than four hundred having a good house of worship. D. G. M.

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OBITUARY NOTICES.

DIED, at his residence in Hanover County, Virginia, July 25th, '59, Bro. Wm. R. Land, in the 68th year of his age.

During the last eleven months of his life, Bro. L.'s sufferings were most intense and excruciating, but he bore them all with Christian fortitude. He frequently expressed himself anxious to be spared such extreme bodily suffering, but was willing to endure until God should release his eager spirit from its earthly tenement. He had been, for many years, a zealous member of the Christian congregation assembling at Ground Squirrel, Va., and will long be remembered by all who knew him, as a man of deep feeling, and ardent unostentatious piety, a good neighbor, and a warm friend. A. E. H.

CLINTON, DEWITT COUNTY, TEXAS. August 2, '59.

ELDER ALEX. CAMPBELL.—*Reverend Sir:* It becomes my painful duty to announce to you the death of Thomas J. Waters, which occurred on the 22nd ult., near this place.

As he was a student of yours, and spoke with pride and affection of you, I may say almost daily, his friends, *myself* among them, have thought it proper that you should be informed of his death. He has left some little property, and it is but right that his relatives should have it, if to be found. We are unable, as yet, to find any clue to their whereabouts, thinking that you might have some knowledge of his family, you could give us the desired information. He has often told me that he was born in London, and that he had a brother, and, perhaps, a sister, living, but can find no correspondence with either of them among his papers.

☞ He spent several years in my immediate vicinity, and gave ample promise of being a useful man. Perhaps our Bro. Elder James Wallis, of Nottingham, editor of the British Millennial Harbinger, can give the desired information.

We cannot but regret to learn the premature death of one whose talents and education, had they been sanctified to the Lord, might have been, not only a blessing to himself, but to any community in which his lot might have been cast. He attained the honorable position of probate judge, in Texas, but its associations were not favorable to one who had not acquired a full command of his passions, and, especially, in that most fatal of them all, the passion for artificial excitement. Well, did Solomon say, "Look not upon the wine when it is red, when it gives its color in the cup,—at the last it biteth like a serpent and stingeth like an adder." A. C.

Died on Tuesday, August 16, at Oxford, Scott county, Ky., Mrs. Eliza Ann Rice, consort of R. C. Rice, in the 33d year of her age.

The deceased was, in the Providence of God, for many years, afflicted with ill health, which she bore with patience and resignation. At various intervals, her friends have assembled around her bedside, to catch the last faint smile, but nature again restored her to health, and spared her yet a little while to do her Master's will.

Early in womanhood, she united with the Christian Church, and since that period, her life and conversation have shown to all that she had been with Jesus. She was amiable to a fault—having the adornment of a meek and quiet spirit, and possessing that charity which suffereth long, she was beloved by a large circle of friends.

She was extremely conscientious about finding out her duty, and a strict obedience to its call always characterized her. Her husband being engaged in a religious cause, she felt it her duty to go with him, and left her friends and home to accompany him. And, thus, among strangers, death came and found her a willing subject, with her lamp trimmed and burning. "And thou shalt be mine," saith the Lord, "when I make up my jewels." May he, her companion, who hath so often offered consolation to many a sorrowing heart under like affliction, look to the same source for comfort, and may he, when his work shall have been ended, hear from his Lord, "Well done, good and faithful servant, enter thou into my joy." M.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *NOVEMBER*, 1859. [No. *XI.*

THE LORD'S SUPPER.—No. 1.

ITS DESIGN.

DEAR BROTHER ALLEN—How very difficult it is for us, living, as we do, in houses of clay, whose foundation is in the dust, to rise to the contemplation of the purely spiritual. We now see, and hear, and taste, and feel, and smell through material organs. But we have not even one spiritual sense. That is, we have no sense by means of which our spirits can directly and immediately hold communion and fellowship with other spirits.

This may be owing entirely to our present organization. Holy angels may feel no such restraints. They may require no material media as means of intercourse and enjoyment. And this, too, may be the case with every one of us, when we shall see as we are seen, and when we shall know even as also we are known.

But, in our present state, the picture must be presented to the eye, and the sound must be addressed to the ear. The mathematician must use his diagrams; the historian his charts; and the chemist his varied apparatus, to illustrate even the abstract and recondite elements and principles of science.

Hence, God has, from the very beginning, taught man by signs and symbols. Even in Eden the Sabbath was instituted to remind man that this world is not eternal; that it is not the result of chance; and

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that it is not the work of any inferior Demiurge: but that "in six days, the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day."

On the same principle the institution of sacrifice was established, immediately after the fall of man. And for the space of four thousand years, the blood of innocent victims proclaimed to the world in the most impressive manner, the holiness of God, the justice of God, the claims of his government upon man, and the mysterious doctrine of expiation and reconciliation through the death and sin-offering of the great Antitype.

In the mean time, Moses was directed to complete the system of symbolic worship. He constructed the tabernacle and all its furniture; the table of the shew bread, the candlesticks, the altar of incense, the vail, the ark of the covenant, and the cherubim of glory, for the purpose of instructing the Israelites, and through them the whole world in the sublime mysteries of redemption. Other inspired teachers of the Old Testament followed his example. Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve minor prophets, all taught the people by signs and symbols.

The beginning of the reign of heaven was a new era in God's method of instruction. Great progress had been made under the Law, in the development of truth. A religious vocabulary had been formed. And hence, when the mystery was fully revealed, as it was for the first time, on the day of Pentecost, the law of the New Institution was written, not on tables of stone, but on the fleshy tables of the heart.* The people were then better prepared to understand the real nature and object of the Messiah's reign; and to comprehend more clearly and more fully the verbal teachings of the Holy Spirit.

But, even then, the symbolic method of instruction was not wholly abandoned. Our blessed Redeemer did not forget that we are still in the flesh; that we have bodies as well as spirits; and that while the world stands, the former must ever be the medium of access to the latter. And hence, on "the same night on which he was betrayed, he took bread; and when he had given thanks he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Covenant in my blood: this do ye, as often as ye drink it in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."†

In these words our blessed Saviour very clearly and impressively

* 2 Cor. iii: 3. † 1 Cor. xi: 23, 26.

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sets forth the object and design of this institution. He teaches us very plainly that it is commemorative: that it is designed to keep ever fresh in our memories the first great fact of the Gospel; that its author and founder died for our sins according to the Scriptures.

But to say that it is commemorative is not enough. It has reference to more than the mere recollection of a fact. It is also the medium of spiritual food to the hungry and thirsty soul. We are required to EAT the bread, and to DRINK the wine. Why? Not because they are converted into the body, blood, and divinity of the Son of God. Nay, verily. They are still of the meat that perishes. But there is here presented a beautiful analogy between the wants of the body and the wants of the soul. To supply the former, it is not enough to remember that there is bread sufficient and to spare; it is not enough that we even look upon the rich provision that has been bountifully supplied. We must *eat* it. We must masticate and digest it. We must appropriate it to the nourishment of our bodies, or our physical existence will soon terminate.

Just so it is with the soul. It needs its regular supplies of food as well as the body. And this food must be spiritually eaten, spiritually digested, and spiritually appropriated, or the soul will languish and perish forever.

This is beautifully illustrated by the discourse of our Saviour to the Jews, recorded in the sixth chapter of the Gospel according to John, "Verily, verily," said he, "ye seek me, not because ye saw the miracles; but because ye did eat of the loaves and were filled. Labor not for the meat which perishes; but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed. * * * I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven: if any man eat of this bread he shall live forever, and the bread that I will give is my flesh which I will give for the life of the world.

"The Jews then strove among themselves saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whose eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the Living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat

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manna and are dead: he that eateth of this bread shall live for ever."*

It is true that this very impressive discourse has no direct reference to the Lord's Supper. The lesson which Christ here teaches was suggested by the occasion. He had on the day previous, fed four thousand persons on five barley loaves and two small fishes. And when the multitude followed him to Capernaum, eagerly seeking after the meat that perishes, he reminded them that other food was necessary that neither the manna which God rained down upon their fathers in the desert; nor the food which he had miraculously supplied near the village of Bethsaida, could give eternal life: and that if they would live forever they must eat his flesh and drink his blood.

This may, no doubt be done in various ways. Every ordinance of God is a medium of food to the hungry soul. But no other institution is so well and so directly adapted to this end as the Lord' Supper. In it we are therefore commanded to eat of our Lord's broken body, and to drink of his shed blood. For "the same night on which he was betrayed he took bread; and when he had given thanks he brake it, and said, Take eat." Eat what? The bread merely? Nay, verily. For he immediately adds, "*This is my body.*"

We must, therefore, simultaneously eat of the commemoration loaf and of the bread of life; and while we literally drink of the symbolic cup, we must also, at the same time, drink spiritually of that blood, which alone can supply the wants of the thirsty soul. *Unless we do this, the bread that we eat, can in no sense be to us the body of the Son of God; nor can the wine that we drink be in any sense the blood of the New Covenant, which was shed for the remission of the sins of many.*

This, then, is just such an institution as we all need: perfectly adapted to the present condition, capacity, wants and circumstances of all who are really the humble followers of our blessed Lord and Saviour Jesus Christ. Nothing could be more simple; and yet nothing contains a deeper or more profound philosophy. It is, in fact, in a subordinate sense, both the wisdom and the power of God for the nourishment of every soul that hungers and thirsts after righteousness.

My limits will not allow me to develope this idea fully. I must be brief. But by way of illustration, let us look for a moment at the great suggestive power of this institution. It refers us directly to the death of Christ. For says he, "as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death until he come." But it is not limited wholly and exclusively even to that great event.

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* John vi: 26, 27, 48, 58.

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No man, carried forward in thought and feeling to Calvary, can stop there. As he looks upon the cross, the nails, the spear, the blood, the convulsions of nature, and the Divine majesty, meekness, loveliness, and benevolence of our adorable Redeemer, he is also compelled to think of the uncreated glories of the Divine Logos; and of his infinite condescension in taking upon him, not the nature of angels, but the nature of the seed of Abraham, "that through his death he might destroy him who has the power of death, and deliver them, who through fear of death, were all their life-time subject to bondage." And following in the train of these associations he is unconsciously carried forward to the contemplation of the future. He thinks of the second advent of Christ; of the resurrection of the saints; of the day of judgment; annd of the honors of God's everlasting kingdom. And while each suggestion furnishes fresh aliment to the hungry soul, it also serves to humble and to purify the heart. What mind thus exercised can foster feelings of pride, vanity, envy, lust, or revenge. Who that believes all this, and that feels all this, can refuse to forgive from the heart every brother his trespasses?

But to realize all that God designs to convey to us, through the medium of this institution, requires much preparation of heart:—a theme which I must reserve for the next chapter. At your suggestion, and in compliance with your request, I have, my dear brother, commenced this series of articles. I believe with you that the subject is one of much importance; and that a clear exposition of all its bearings and relations, as an element of the Christian system, would do much to promote piety among our own brethren, and also to harmonize the jarring and conflicting opinions of Protestant Christendom. But it is not my purpose to write such a treatise. I must leave this work, at least for the present, to others; and confine myself to the very brief consideration of a few practical questions.

In the mean time, I trust that you will always be mindful of me in your prayers: and that our brethren will everywhere labor together for the furtherance of the Gospel, and the *practical* restoration of Primitive Christianity. Let us, one and all, endeavor to be more "steadfast in the Apostles' teaching, and in the fellowship, and in the breaking of the loaf, and in the prayers." Then, indeed, we will daily grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

That God may ever bless you and yours, is the sincere and ardent prayer of your brother in Christ. R. M.

Men are never so likely to discuss a question rightly as when they discuss it freely.

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THE TRUE MORAL HERO.

Could we but behold the true Christian fighting the good combat of faith, contending against principalities and powers, against the rulers of the darkness of this world; against wicked spirits in the air; and see him in each and every rencounter carrying off the trophies of victory, we would see in him the true moral hero, and a true greatness of character that could not fail of commanding our admiration, and of firing us with a like holy ambition.

The elements of true greatness, we repeat it, are nowhere to be found perfect and complete, but in the Christian hero. Assuredly it is, then, a great and glorious thing to be a Christian.

We speak not of latent elements or qualities of character. That which is not cognizable by the senses is little worth. We speak of such qualities as must be in daily exercise to be properly manifested, recognized or appreciated. How different is a hero-Cheistian from a mere hero-man. As different as are a Paul, a Wickliffe, a Luther, from an Alexander, a Cæsar, a Napoleon. The former in the might, in the greatness of their moral heroism, conquered themselves. The latter, never: but they lived and died the veriest slaves of their tyrant passions. True, they were all ambitious men. But though alike in this respect, they differed as wide as the poles, in the object of their ambition. The former were ambitious for a celestial, unfading crown; the latter, for an earthly, fading renown. Nor were the means employed for the acquisitions of their respective objects of ambition less unlike. Holy and righteous were the means used by the former, for a holy and happy end. By the latter, most unholy and unrighteous were the means employed to secure an object which in the end proved as unhappy as the means of its attainment had been unholy, and unjust.

The means and the end in either case were homogeneous. In the one case, holy means to a holy end. In the other, unholy means to an unholy end.

But between the true moral hero and the mere hero-man of earth, there are other points of difference. In the former there is a love of holiness—of pure and upright principles, that ever actuates and governs him with reference to the one great object of his ambition, the practice of which principle eminently qualifies and fits him for the enjoyment of the prize when obtained. In the latter, the object of their ambition requires but little or no restraint of evil habits to obtain or to enjoy it.

The Christian hero is also the true philanthropist. He is no mere

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patriot. That is much too circumscribed a field for his benevolent feelings and operations. His country is the world. All mankind are his neighbors—his fellow citizens.

Nor is the friendship of the world the bond of his attachment. It comes greatly short of those attentions, duties, and interests that he owes to others. The world's friendship will permit a neighbor, a fellow creature to go to perdition without once admonishing him of his danger. It is so polite, so affable, so kind withal, to the mere temporal wants and conveniencies of one's neighbor, as to overlook the one thing needful, or, at least, not to urge it, lest it should offend. Not so is it with the Christian philanthropist. He loves his neighbor, wherever found, as he loves himself. He feels a proper interest in his welfare. Would gladly assist him with reference to all his wants—especially such as he is in perishing need of—that would conduce most to his present and future happiness. Nor will he fear the consequences of urging in a proper manner, the consideration of such a weighty matter. His moral heroism will face all the risks and consequences of giving offence. He knows, is conscious that he loves his neighbor's interests as he loves his own, and will make him also conscious of it. For he knows full well, that love can work no ill to one's neighbor. And despite the politeness and friendship of the world, he will do his duty, and show a true ragard for a fellow mortal on his way to his final account. To pass such a one with the world's smile and a polite bow; or with graceful salutation leave him to go on his way to endless ruin, unheeded and uncared for, is quite in keeping with the friendship of the world, but a great departure from the Christian's code of good manners.

The true Chisrian is a man of valor. As a moral hero he must be so. But his valor is not the valor so much lauded and honored by the world. It is not a valor that clothes the brow of the military chieftain with laurels won in the sanguinary field of embattled hosts, amidst the confused noise of the warrior with garments rolled in blood, but a valor that obtains its first conquest over one's self; that wins its first laurels by subduing an unruly spirit; that conquers the insubordinate passions; that holds in abeyance inordinate desires; that brings a perverse will under the absolute will and authority of the Prince of Peace; and that says to all the propensities of the flesh, hitherto shalt thou go and no further. Such is the moral heroism of the true Christian wherever found. The weapons of his warfare are mighty through God, to the pulling down of the strongholds of Satan.

Skilled in the spiritual tactics of a glorious warfare under the Great Captain of Salvation, he knows how to use the two-edged sword of the Spirit, first, in his own behalf, to the gaining of a glorious liberty then in behalf of his fellow captives. A. W. C.

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THE SEVEN LAST PLAGUES.

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God."—*Revelations.*

To a mind spiritually enlightened, the foolish blindness of the sons of Adam is a source of endless amazement. Not only do multitudes refuse to see for themselves, they also delight to prevent their fellows from beholding the Truth; so that most of us wear spectacles of one kind or another, and judge of all objects according to the color of our glasses.

For nearly one hundred years, momentous events have been transpiring in Europe,—events full of the most thrilling importance,—and yet the great masses of mankind have refused to see the finger of God in it all—have refused to acknowledge that it has been a literal fulfillment of the predictions of Holy Writ. Men have wondered, it is true, and with every lull in the storm have cried, Lo, the Millennium! but the Millennium comes not yet, and, instead of swords being turned into ploughshares and spears into pruning hooks, we behold the French Zouaves with their double edged bayonets and the Turcos, with their devilish leaps and grimaces, dealing death and devastation with a swiftness and certainty unknown to the clumsy mail-clad warriors of the middle ages.

There have been a few men, however, who have read the Bible with their spectacles off, and who have hence been enabled to see the judgments of God upon an idolatrous people, in the bloody wars and oppressions which have cursed Europe for nearly a century. Of the few wise, Bishop Newton, who flourished *before the events took place*, is the most conspicuous. Speaking of the seven last plagues, he uses the following language: "If, then, these seven last plagues synchronize with the seventh and last trumpet, they are all yet to come; for the sixth trumpet is not yet past, nor the wo of the Turkish or Othman empire yet ended; and, consequently, there is no possibility of explaining them in such a manner as when the prophecies may be paralleled with histories, or evinced by ocular demonstration." He then proceeds to give his interpretation of the prophecy, and of its future fulfillment; and, if the reader give me his attention, I think I shall demonstrate to him the certainty, both of the interpretation and the fulfillment, so far as the prediction has been, as yet, fulfilled.

The prophecy is to be found in the sixteenth chapter of the Revelation by St. John, commonly called the Apocalypse. Chapter xvi. 1.

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"And I heard a great voice out of the temple, saying to the seven angels, go your ways and pour out the vials of the wrath of God upon the earth."

Upon the first verse, Bishop Newton comments as follows: "In obedience to the Divine command, the seven angels come forth to 'pour the vials of the wrath of God upon the earth:' and as the *trumpets* were so many steps and degrees of the ruin of the Roman empire, so the *vials* are of the ruin of the Roman Church. The one in polity and government, is the image of the other; the one is compared to the system of the world, and hath her *earth*, and *sea*, and *rivers*, and *sun*, as well as the other; and this is the reason of the similtude and resemblance of the judgments in both cases."

2. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image."

"Whether these *sores* and *ulcers* are natural or moral," observes Newton, "the event must show. And the event has shown that they were *moral* ulcers, and the prediction was fulfilled in the days of Volaire, and his cotemporary atheists and deists, when all Europe was full of infidelity and every moral defilement."

3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man."

4. "And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood."

5. "And I heard the angel of the waters say, 'Thou art righteous, O, Lord, which art, and wast, and shalt be, because thou hast judged thus."

6. "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

7. "And I heard another out of the altar say, 'Even so, Lord God Almighty, true and righteous are thy judgments.'"

Bishop Newton has much to say upon these verses, which is not relevant, but the following is: "There is a close connection between these two vials; and the effects are similar to the first plague of Egypt, when "the waters of Egypt, *and* their streams, *and* their rivers, *and* their ponds, *and* their pools of water, *became* blood. *Seas* and *rivers of blood*, manifestly denote great slaughter and devastation." Need I interpret, for the reader, how or when this prediction was realized? Who has forgotten the French Revolution, with all its sanguinary horrors, and the still more terrible and sanguinary wars of the First Napoleon?

8. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire."

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9. "And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory."

"Whether," observes Newton, "by this intense heat of the sun, be meant, literally, uncommon sultry seasons, scorching and withering the fruits of the earth, and producing pestilential fever and inflammations; or figuratively, a most tyrannical and exorbitant exercise of arbitrary power by those who may be called *the sun* in the firmament of the beast, the pope, or the emperor; time must discover.—Men shall be tormented, and complain grievously; they shall, like the rebellious Jews, (Is. viii: 21,) "fret themselves, and curse their king, and their God, and look upward," look upward, not to pray, but only to blaspheme; they shall not have the sense or courage to repent, and forsake their idolatry and wickedness." Had Bishop Newton lived in the present year of grace, instead of nearly a century ago, he could not have stated the matter more truthfully or pointedly. In proof whereof, read the following extract of a notice, by a leading New York paper, of the late Prime Minister of Austria:

"In point of fact, for nearly a generation after the downfall of Napoleon, the utmost efforts of the European Sovereigns were directed toward crushing out popular aspirations for liberty and political rights and for consolidating despotic thrones on the double base of divine-right superstitions and powerful standing enemies. The high-priest and champion of this system was Prince Metternich.

10 "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain."

11. "And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

"This," remarks our commentator, "is some great calamity which shall fall upon Rome itself, and shall *darken* and confound the whole Anti-Christian empire. But still the consequences of this plague are much the same as those of the foregoing one; for the sufferers, instead of *repenting of their deeds*, are hardened like Pharaoh, and still persist in their blasphemy and idolatry, and obstinately withstand all attempts of reformation." Who has forgotten the events of 1848 and the subsequent darkness which still clouds all the fair land of Italy, causing the Italians to "gnaw their tongues for pain!" And, who does not know that they still remain wedded to their superstitions, despite King Bomba, and Cardinal Antonielli, and all their satraps and satellites!"

12. "And the sixth angel poured out his vial upon the great river

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Euphrates; and the water thereof was dried up, that the ways of the kings of the east might be prepared.

13. "And I saw these unclean spirits, like frogs, *come* out of the mouth of the beast, and out of the mouth of the false prophet."

14. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

15. "Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

16. "And he gathered them together into a place called in the Hebrew tongue, Armageddon."

"Whether, by *Euphrates*, be meant the river so called," says Newton, "or only a mystic Euphrates, as Rome is mystic *Babylon;* and whether, by *the kings of the East*, be meant the Jews in particular, or any eastern potentates in general, can be matters only of conjecture, and not of certainty and assurance, till the event shall make the determination." In the original it reads, τῶν βασιλέων τῶν ἀπό ἀνατολῶν ἡλίου: and in the Latin vulgate, *regibus ab ortu solis*—that is, *the kings from the rising of the sun.* I think the prediction may be interpreted to relate to Austria, and her forces in the recent conflict, for they may be said to come, relatively, from the East. 'Tis true, the English and Americans call the empire of Francis Joseph, Austria, from *Austis*, the South wind, implying thereby the empire of Southern Europe; but the people and government call it "*Oesterriche*," the realm of the East." Besides, it was said, that they should be "gathered together into a place called, in the Hebrew Tongue, Armageddon," that is, *the mountain of destruction.* And were not the Austrians gathered together into such a mountain? If any man doubts it, let him read any truthful account of the bloody contests upon the heights of Megenta and Solferino.

So ends the sixth plague, but the seventh and last, is yet to come. How soon or how late, I presume not even to conjecture, but we are commanded to watch, for, "Behold I come as a thief."

17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, 'It is done.'"

18. "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great."

19. "And the great city was divided into three parts; and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

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20. "And every island fled away, and the mountains were not found."

21. "And there fell upon men a great hail out of the heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague, thereof, was exceeding great."

Judging of the effects produced by this last vial, from the known effects of the six preceding ones, I should say, that, before a great while, the whole continent of Europe will be convulsed from centre to circumference, by a terrible and bloody revolution, such as the world never saw before, and the end of which will be the reconstruction of the map of the world, the overthrow of the priest-craft and king-craft, and the dawn of that blessed end when Messiah shall be known throughout the whole world as the Christ, the Son of the Living God. For, let selfish cabinets intrigue as much as they may, let kings and rulers forge fetters for the body, and priests and cardinals rivet chains upon the mind, let infidels scout at Revelation, and false teachers cry, lo, Christ is here, or Christ is there;—still, nothing under the whole heavens will ever avail to prevent the fulfillment of the irrevocable fiat of Jehovah God: Amen. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth." D. R. H.

Chicago, August 21, 1859.

ALL HISTORY GIVES US OF SHAKSPEARE.

He was born in April, 1565, at Stratford on Avon, was the son of John Shakspeare, a tradesman, and at the age of eighteen was married to Ann Hathaway, then twenty-six years old. In 1568 he went to London, and there became a player; in 1595 he was one of the proprietors of the Blackfriars Theatre, and in 1695 was prominent sharer in a large theatre called the Globe. He seems to have related, amended, and added to the drama of others before he wrote any himself. Between 1591 and 1623 he wrote over thirty plays, but the precise date of their composition it is impossible to fix. About the year 1610 he retired permanently to Stratford. He died on the 23d of April, 1616. Such are the meagre results of a century of research into the external life of Shakspeare.

☞ Shakspeare lived only fifty-one years. Did he ever convert a sinner from the error of his way!—!

Man may bend to virtue, but virtue cannot bend to man.

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MISSIONARY ADDRESS—DELIVERED IN CINCINNATI.

CHRISTIAN BRETHREN, AND FELLOW-CITIZENS:

The affairs of the universe, so far as we are informed of their management, have hitherto been conducted by missions and missionaries. Missionaries are coeval with the termination of the creation drama, as reported by the great missionary, Moses. It is true, we have neither the word *mission* nor *missionary*, in the whole Bible—Old Testament or New. It is comparatively a modern word. But equivalent to it stands, in our language and in the Holy Scriptures, the word *messenger*. This word is found some *four hundred* times in the Common Version of the Old Testament and the New. Whether, then, we employ the word *message* or *mission*, *messenger* or *missionary*, the same ideas are indicated.

On the present occasion, we shall employ the terms *mission* and *missionary*, as they have become current, and generally, in our age and country, preferred. We, then, submit the following affirmation—*that missions and missionaries are made essential to the progress and the triumphs of the Christian dispensation.*

The grand pioneer missionary of the Christian Institution was John the Immerser. But antecedent to him was a still more splendid and august missionary. After the resurrection of the bones of the illustrious Joseph, most celebrated of all the Egyptian Kings, Jehovah himself, in a column of a cloud by day, and of fire by night, condescended to place himself at the head of the Battalioned hosts of Israel in their march out of Egypt on a new road, never since traveled, cast up especially for them, on their way towards the long promised inheritance irrevocably guarantied to them by the Lord of earth and heaven.

The circumstances and events that occurred to this symbolic and wonderful people, from the supernatural birth of Isaac to their actual possession of the rich and beautiful land of Canaan, happened to them as the types, or figurative representations of the riches, honor, beatitude and glory of the sanctified and ransomed heritage of our Prince Immanuel.

But still, paramount to these adumbrations of the permeating spirit of the Christian evangelisms, is the most marvelous fact that the Lord Messiah himself became the missionary of Jehovah Elohim, in preaching and proclaiming, not his own mission only, but the marvelous and incomprehensible philanthropy of his Father and our Father, of his

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God and our God. And as a most palpable, and, to us, a most instructive lesson, he erected a school for educating apostles of the Aristotelian and Peripatetic type and character. He kept this school full as long as our collegiate course of education, and ultimately graduated and sent out seventy pioneers, two by two, into every city and place where he himself intended to make a visit. And this, too, with a command to them in person, "to pray the Lord of the harvest—to send out laborers to gather it;" also intimating to them "that the harvest was great and the laborers," or harvest gatherers, proportionally few.

The missionary spirit is, therefore, the most genuine and satisfactory proof of our discipleship, and of our possessing the spirit of our Father and our Redeemer. A man in Christ's kingdom who does not feel, who does not cherish, cultivate, and exhibit a missionary spirit, has much reason to question, even to doubt, the sincerity of his heart and of his faith. If any one prays for the conversion of the world, or prays the Lord of the harvest to send out reapers to gather a rich harvest of souls, and having means, any means to contribute to the support and aid of these missionaries, or reapers, and withholds his means, he has much reason and strong—to suspect that he is a hypocrite, self-deceived, and deceiving others.

How can any man, *compos mentis*, and possessing means which he could, if he would, contribute to send out reapers into the field—the large field of humanity, to gather a harvest, a rich harvest of souls to co-operate with him, with the church, with the citizens of Zion, in extending the conquests of our all-gracious and glorious Redeemer; and yet penuriously and selfishly withholds these means!

But some endeavor to pacify their troubled consciences when a thought arises, a soul-troubling thought disturbs their sleeping souls, their torpid hearts; because while praying for the extension of the Redeemer's Kingdom, conscious, at the moment, that they have done nothing, comparatively nothing, for the spread of the gospel, at home or abroad; and also conscious that they could, if they would, appropriate some portion of their earnings, large or small, and place it in the Lord's missionary treasury; and yet, parsimoniously, churlishly, unfeelingly, inhumanly, say to themselves, "the elect can be saved without me, and the non-elect cannot be saved any how, by all the men, by all the means on earth,"—and after this lullaby, lay their heavy heads upon their downy pillows and sink into a deathlike repose.

There are, most certainly, no drones in Heaven. Neither Heaven nor Hadees is a state of absolute rest. Nor, indeed, is there any conceivable happiness in absolute and perfect repose. "All enjoyment lies or consists in employment." Whosoever can find enjoyment in

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absolute repose and demonstrate it to a competent tribunal, would deserve a very high niche in the Patent Office of new discoveries.

The greatest oracle in the universe, once said, "My Father works," in this event, or in a given case, "and I work" with him. Pleasure, whether animal, intellectual, moral or religious, consists wholly in social intercourse—*kindred social intercourse.* We often need a friend to set our minds abroach. Without him,

> "Good sense will stagnate.—Thoughts shut up, want air,
> And spoil, like bales unopened to the sun."

Communion with high heaven is the sublime of glory, honor, and immortality. Who seek it must associate and co-operate with kindred souls in the works of faith, in the labors of love, in the patience of hope, and in the anticipations of an eternal reward. These elements are all embodied in the true evangelical and missionary spirit. We must cultivate such a spirit, if, indeed, we would cultivate self-satisfaction, self-aggrandizement, and a free and joyful intercommunion with the sacramental host of God's elect.

"God so loved the world," though dead in trespasses and in sins, "that he sent into our world his only begotten and well beloved son, that whosoever believes in him might not perish but possess and enjoy everlasting life."

The well beloved son of God so loved the world as to give himself as a sin-offering for its guilt; and to send his Holy Spirit to become its Holy Guest, to dwell in the hearts of his people, to purify, to sanctify, and to make them meet for an inheritance amongst all the sanctified; and thus to constitute them the heirs of God and glory.

The Holy Spirit, too, so loves the church as to become its *guest*—to enlighten, to inspire, and to sanctify it by his own indwelling influence and presence. And the church so loves God and Christ and the Holy Spirit as to sanctify itself to the glory and honor of Jehovah, and to send out its missionaries into all the nations, and kindreds, and tongues, and people—to announce the philanthropy of God, our Father, and of his Son, the Lord our righteousness, and of the Holy Guest, sent to sanctify, to comfort, and to qualify us to be joint-laborers with the Lord in our several places and relations, in advancing the glory, the honor, and the felicity of his ransomed people.

All the Heavenly Hosts are enlisted in the redemption and glorification of man. They gladly minister as guardian angels sent to minister to our wants, and to protect us from the Devil and his angels.

Heaven's angels are present in the churches of the saints in all their meetings, not as spies, as Satan and his angels are, but to witness its allegiance, to rejoice with it in the triumphs of the gospel, and to bear intelligence to those in heaven of its glorious career.

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So understand we Paul, in his allusions to their ministrations in antagonism to those seducing spirits who are ever on the alert, seeking whom they may alienate from God, and by their subtlety destroy. If, indeed, the evil angels have been active in doing evil, the good angels are certainly, under the commission of the Lord Jesus, quite as active and efficient in their ministrations of goodness, as Satan and his angels ever were or could be. We, therefore, rejoice that the holy angels are commissioned by our Lord, to minister, and to wait upon all them who are heirs in common of the "inheritance incorruptible, undefiled, and unfading as the heavens."

From this excursion into the precincts of the Divinely commissioned angels of God—the missionaries of the heaven of heavens—descend we, or rather we return to the missions and missionaries of the Cross.

We are assured that the holy angels have been, and yet are, ministering spirits in attendance upon them who are joint-heirs with the Redeemer in his purchased possession.

The Twelve Apostles were, one and all, missionaries with the plenary power to set up, and to set in order, the communities called churches or congregations. They had also to commit to record the gospel and all its institutions. Ambassadors of Jesus Christ, they were, with adequate plenary authority, to formally set up and set in order the whole Christian kingdom and its institutions. We need no such ambassadors or missionaries, as they were, to add to, to amend, or in any respect to modify, one item of their institutions or ordinances. Their mission was perfected and completed before their death. The beloved John, the Apostle, survived them all. In his Apocalypse he unveiled the destinies of the Christian institution; and this, too, in perfect concurrence with all the teachings of his fellow-Apostles, on the topics committed to his special development.

But every generation, since the coronation of our king, has had its own special work. Every generation has its own conditions, circumstances, opportunities and means, consequently, God has given to his church, in every age, and in every community, a work specially its own. It is, therefore, its special duty, to inquire at home and abroad, what is its proper work.

Circumstances are very mutable things. They are subject to no immutable or universal law of action—except it be obeying the precepts and in keeping the ordinances of Christ, requisite and indispensable to our own duties, privileges, honor and happiness. Christian doctrine, Christian piety, and Christian humanity are immutable and indispensable realities. Heaven will not, and earth cannot, annul or change any one of them, except at the peril of disloyalty, and rebel

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ion against the rightful sovereignty of the author and founder of the Christian Institution. The conclusion of God's last revelation is the most solemn and awful anathema that ever was echoed in the vault of heaven. It is the Lord's own anathema, and it is of fearful and awful import. It is expressed in the words following, to wit:—"I (Jesus) testify to every one who hears the words of the prophecy of this book:—If any man add to these things God shall add to him the plagues that are written in this book; and if any one take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, the things that are written in this book. He who testifies these things, says, surely I come quickly. Amen." So speaks "the Root and the Offspring of David; the bright and the morning star."

The Christian Missionary is not sent out to propagate opinions, to institute or inaugurate doctrines called amongst our contemporaries, orthodox. There is no man, who can, legitimately, or grammatically, preach a *doctrine*. It is an *Attic solecism*. It is a *soloikismos* derived from a clan in ancient Attica, who, when transplanted into Cicilia, lost the purity of their own language. True, we may teach solecisms —private opinions—theories, the dogmata of speculative creeds, but these are the poles apart from the gospel. They may be taught, but grammatically, polemically and philosophically they cannot be *preached*. So thought and taught the Apostles. "To preach a doctrine," is of the dialect of Ashdod, and not once found in Holy Writ, and consequently, reprobate coinage—and a spurious currency. In the Acts of Apostles it is reported, chapter 5: xlii, that the Apostles "ceased not to *teach* and to *preach* Jesus Christ." They *taught the disciples* and they *preached to the unconverted Jews and Greeks*. So reads the commission given by the Lord himself to his Apostles, as reported by Matthew and Mark. "Go," said he, "into all the world, *keeruxate to Euaggelion*"—*preach the Gospel to every creature*. Mark 16: xv. And, again, *Matheeteusate panta ta ethna*, convert all the nations—immersing them *into the name of the Father, the Son, and the Holy Spirit*. Then teach them (*didas kontes*) to do whatsoever I have commanded you. These are distinct works, as planting corn and the cultivating it. This, then, is perspicuously, definitely, and authoritatively the work of the Christian missionary.

But alas! in this year of grace, and in this "Christian land," Anno Domini, 1859. We sprinkle babes *in the name* of the Father, the Son, and the Holy Guest—profanely called *Holy Ghost*; and then replace them in the nurses arms to be cared for and nourished by the sincere or pure milk of her own breast!

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Thus, unconsciously, are they regenerated by water alone, and are afterwards to be converted by a special act of Divine Grace!!

This "*water regeneration*," and "animal milk" causes them to grow up into the fulness of the stature of perfect orthodoxy, as well as complete manhood, in the traditions of Papal Rome. In all this, there is neither exaggeration nor discoloration. It is literally and veritably true church of Englandism, and true church of Scotlandism, sanctified in Cambridge and Oxford, in Edinburg and Glasgow, in Dublin and Aberdeen, imported into Boston, New York, and Philadelphia, and thence translated into every State of our American confederation. And even we glorify and glory in our independence, our freedom irom ecclesiastical courts, councils and decrees!! And yet, while straining out gnats, we swallow elephants, and without one pang of conscience or fear of reprobation, we stand up in our church independence, and justify our practice by affirming a canon of Rome that "the church has, in every age, thought it expedient to change the ordinances somewhat, preserving the substance."

But further, we dwell not at present, upon the signs of the times. The immediate question with us is, how stands at present our missionary operations? Besides our home missionaries or evangelists, we have only two foreign fields within our special oversight and patronage. These are Palestine and Jamaica. In the latter, we have had much to cheer us and to animate our zeal in this work of faith and labor of love. In Palestine, also, we have reason to thank God and take courage. In neither of these, as yet, has a harvest of souls been reaped. Some first fruits, however, have been gathered in both, and the great fundamental principles of original Christianity have been promulged in the hearing of Jews and Gentiles, and listened to with much attention.

We have had, indeed, to gather and pile up the stones, to break up the fallow ground, to uproot the bramble, to eradicate the thorn and the thistle, to enclose the fields, and, then, to scatter the seed, the precious seed of the word of life. We have in grace, as in nature, the seed time and the harvest, and we need the plough and the harrow, before the sickle and the scythe. We must, therefore, possess the patience of the husbandman, and when we have scattered the seed, we must pray for the early and the latter rain, the dew of Israel, and the cheering rays of the Son of righteousness and life. We are, perhaps, as a people, wanting in one important particular. Judging, as I do, from the premises before me, I should strongly suspect that, as a community, we are wanting in one great instrumentality. And do you inquire for it? We answer that, so far as we have visited our churches in different States and sections of our fields of labor, and

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heard the prayers of the churches, we seldom, very seldom hear a special petition, an earnest prayer, for the success and the prosperity of our missionaries. There is a passage in the memoirs of our Lord, in his teachings addressed to his disciples that seems, in many cases, to be forgotten or not appreciated. It is found in connection with a fact stated by himself in these words:—"The harvest is great, and the laborers are few." Therefore,—"Pray ye the Lord of the harvest that he would send forth laborers to gather it."

We, in our travels, seldom hear such a petition in any of our churches, or in the family worship of those who even contribute to sustain domestic or foreign missionaries and evangelists. This, if not a positive proof of the entire want of a missionary spirit, indicates that it is not much felt, that it does not lie near to the heart or enlist the sympathies of the Lord. "Out of the abundance of the heart the mouth speaketh," is a significant oracle which is of easy interpretation.—Much in the heart, much on the tongue, little in the heart, little on the tongue, are verities of easy belief and comprehension. When any one takes stock in a bank, he feels a special interest in that bank, which he feels not in reference to the operations of any other. If any one takes stock, or, in other words, vests his pecuniary means in a bank, he feels more solicitude in the conduct, management, and success of that institution, than of any other, in which he has not one dollar invested. Just so, in our investments in the Bank of Heaven.

It is a safe bank. Its bills are all endorsed by Jesus Christ. Some are payable on sight, and some on time; but not one of them has ever been protested, or defered, when due. The Lord, rich, as he is, sometimes borrows money. He appears in the habit of the poor, and asks a loan. Hence, "he that gives to the poor" from an honest and an honorable spirit of humanity," *lends* to the Lord, and that which he has thus given, "the Lord will pay him again." "He that watereth shall be watered himself," said the Son of David.

God keeps very accurate accounts. A cup of cold water was never given, in obedience to him, that he did not charge to his own account. The Books of Heaven are infallibly kept. Hence, "every man shall be rewarded according to his works,"

The whole earth is, indeed, the Lord's, but he has, for a term of years, loaned it out to Adam's heirs. He keeps accurate, indeed, infallible books. He notes and enters even a cup of cold water given to himself in the person of his friends. Hence, "he that winneth souls is wise." All the Banks on earth could not redeem a man sold to sin. He is not to be redeemed by all the wealth of the whole earth. The life and death of God's own Son were essential to the redemption of one sinner. Who, then, can estimate the value of a man?

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Who can appreciate the riches and the honors of him who rescues a a man from eternal ruin? Such is the business, such the calling of the missionary of Jesus the Christ. Assuredly, he that winneth souls, is wise. For, so rich is the Lord, that he gives to the true and faithful missionary of his cross, souls for his hire. As many persons, therefore, as he saves by his labors will be given to him—as a portion of his inheritance forever.

Is not then, we ask, the missionary cause the richest in blessings and the most honorable in its relations, ever espoused by mortal man!

Because, some years ago, we censured the conduct and the spirit of certain missionaries, whose object seemed to be purely sectarian and partisan, some of our contemporaries represented, rather misrepresented us, as wholly opposed to all missionary operations, domestic and foreign! So long as it is written and copied from the lips of the Messiah, "Go ye into all the world and preach the gospel to the whole creation," who could imagine that any one believing and understanding his commission could, for a moment, question, or doubt the legitimacy, the propriety, the necessity, the utility, the importance, the Divine sanction of Christian missions and missionaries? We hold them to be as warrantable, approvable, commendable, and as essential to the conquests and triumphs of the gospel and kingdom of Jesus Christ, as the gospel itself, for, without them, how can the gospel be heard?

Paul to the Romans submitted a problem, which they could not solve. We shall submit it to all our Christian contemporaries. Doubtless, you have all heard it again and again. But I am sure you have never yet solved it. And I will farther affirm my conviction, that you never will. Try it. Here it is, "Whosoever will call on the name of the Lord, shall be saved. But how shall they call on him, in whom they have never believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a herald—a preacher? And how shall they preach to them, unless they be sent to them?" So far Paul propounds. And we will propound a question, which he did not propound, but fairly implied in his premises, and, that is, *Who will send them?* The unbelieving Jew *would not*, if he could, and the unbelieving Gentile *could not*, if he would;—for he has not then got it. And now, let me ask you, my Christian brother, would you, could you, ask the unbelieving American Gentile to send the gospel to the pagans, at home or abroad, and thus tax him for a property which he has not got, which he does not hold, nor even desires to possess?—! This would be even worse than taxation without property or representation.

We must, if loyal subjects to our King, co-operate in this grand

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missionary cause. It is the superlative cause and work assigned to us as a people. The restoration of primitive and Apostolic Christianity—not in form, but in reality—in spirit, in truth, and in fact.

Primitive Apostolic Christianity, in word and in deed, in letter and in spirit, is our richest inheritance. How much, then, do we, one and all, appreciate it? Our liberality, our generosity, our magnanimity, are the proper and only legitimate exponents of our appreciation of its transcendent value and soul-engrossing importance.

There is a still small voice echoing in our circumcised ears and hearts, not from Macedonia and Achaia, but from all America—East and West, North and South; not only within its more than thirty States and yet unsurveyed territories, but also from Asia, Australia, and even from Africa and the Isles of the Oceans, East and West. The harvest is, indeed, truly, immensely great, and the laborers are truly few, very few. We cannot, indeed, do every thing; nor are we called to do every thing. But we can do a large something, if we will. We may, we can, indeed, if our souls are awakened to the glorious achievement, do much to glorify our God and Father, to honor our Lord and Saviour, to beatify and beautify many of our fallen, debased, and degraded fellow mortals.

Let us, then, more energetically, and more in earnest, combine our energies, contribute our means, and provoke? one another to love, and to the great and good works essential to glorify our God and Father, to honor our Lord and Saviour Jesus the Christ, and to gain the plaudit of "well done good and faithful servants, enter you into the joy of your Lord." AMEN AND AMEN.

THE HINDOOS.

Neither zeal nor talents, nor honesty of purpose, have yet availed soldier or civilian, judge or missionary, to penetrate the awful veil behind which the Hindoo has shrouded his home. his religion and his morality. How little the utmost devotion to learning or philanthropy can effect against the difficulties offered by a complex language, broken into a thousand dialects, written in a dozen different alphabets, spoken by hundreds of different tribes, and by nearly two hundred millions of a race whom immemorial tradition and an iron organization of society have fortified in the profession of a vaguely fluent faith, and of a grotesque and facile morality. There are abysses in human nature everywhere which preachers and philosophers find it hard to fathom, but in heathen, Oriental human nature, there are abysses which the plummet of Christian morality may in vain attempt to sound.

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PURE AND UNDEFILED RELIGION.—*No I.*

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James I. 27.

Amongst the vast number of religions that are in the world, there is but *one* that is pure and undefiled before God and the Father, and, since it is this pure religion alone which can accomplish the salvation of men, it becomes a matter of the utmost importance to ascertain and to remember in what it consists. That there are grave and serious errors in relation to this point, is manifest, from the simple fact that so many different religions exist, and that the claims of all are urged with perhaps equal zeal and perseverance, when, after all, there can be but one religion that is "pure and undefiled," and this one even may not happen to be at all amongst the number of those presented with so much confidence.

In order to decide this, it is necessary that a preliminary question be first determined, viz, what authority shall be regarded as conclusive upon the subject? For if it be important to know in what pure religion consists, it is equally important to know where we can obtain pure and true information in regard to it, since without the latter we cannot attain the former. That the Scriptures are the only source of true information in regard to religion, the original and only authoritative standard of religious knowledge, and that, as we seek the fountain for the pure and limpid waters, we should, in like manner, have recourse to Scripture alone for true and reliable information in sacred things, will not, I presume, be questioned seriously by any. The only difficulty that can here arise, is, that men may differ as to the precise meaning of the language of the Bible. Whatever differences, however, may exist in this regard, as to other portions of Holy Writ, there will not be, I presume, any diversity of sentiment in respect to the plain and unambiguous definitions placed at the head of this article—the positive and conclusive declaration, that "pure religion and undefiled before God and the Father." is "to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Upon this definition we would here remark, that it exhibits two distinct matters as constituting pure religion. The first is—the *visiting of the fatherless and widows in their affliction*, a suitable example of those "good works," those labors of philanthropy and benevolence

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for which Christians are to be distinguished. The second is, the *keeping himself unspotted from the world*; the preservation of his own heart free from the contamination of worldly lusts—the maintenance of that personal purity and "holiness, without which, no one shall see the Lord." Pure and undefiled religion then, consists in DUTIES, and these are of two classes—1st. Those which relate to *others*; 2nd. Those which relate to *ourselves*.

This, however, is very far from being the view commonly taken of religion, and it may not be amiss. therefore, to compare with it briefly, some of the more popular conceptions upon the subject. We notice, then, that one of the most common of these supposes religion to consist essentially, not in *duties*, but in DOCTRINES, and demands that men shall possess an *orthodox belief*; by which, it is meant, that they shall admit as true, a particular set of tenets which is supposed to embrace all essential points relating to the Divine nature and purposes, and to man's nature, condition and destiny. There are, it is true, great differences and absolute contradictions, in regard to these points amongst the various parties of the day, but most of them agree in the principle that *religion consists essentially in correct views*. The want of these cannot be compensated by a righteous life, nor is the absence of moral rectitude always capable of annulling the saving efficacy of a firm and uncompromising belief in the orthodoxy of a particular denomination. In all these cases it is *correct religious knowledge* that is supposed to constitute the *essence* of religion; the substance of faith; the criterion of a true interest in Christ's salvation. Nor is it sufficient, in the view of such persons, to take the Scripture alone as the proper source and expression of religious truth. Until this healthful food for the soul has been fermented in the vats of Theology, and men have distilled from it the volatile and intoxicating spirit of orthodoxy, it is regarded as unavailing and unprofitable. To believe the Scripture, is to believe nothing; and, until the tenets or formulas of scholastic divinity are accepted, there can be no sufficient evidence of faith, and no trustworthy manifestation of religion.

Such, in its true distinctive feature, is one of the most popular modern notions of religion, and, as will be seen, it is one totally unsanctioned by the teaching of James, "a servant of God and of the Lord Jesus Christ," whose words we are now considering. It is true, indeed, that knowledge is necessary to religion, but knowledge is not religion. Neither is it every kind of knowledge that is necessary to religion. "It is eternal life to know God and Jesus Christ whom he hath sent," but to "know God," in the Scripture sense, is one thing, and quite another in the theological. To know God as our Father—to know Christ as our Saviour, is a very different matter from specu-

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lations upon "Divine Nature" and "eternal worship." To know what God is *relatively to us*, as alone he is revealed to us; to believe the gospel of his grace, in all its simple developments of his wisdom, power and goodness; his justice, truth and holiness; his love, mercy and condescension; to have hope in Christ from the record of his love and finished work, and to know, or, rather, to be known by him, in the sacred spiritual fellowship of the redeemed, is something widely different from that doctrinal, theoretical, abstract and philosophical dogmatism which men have so long unfortunately mistaken for essential truth. But not even is "the truth," the simple gospel itself, religion, however important its reception as the means through which pure religion is to be attained; since this, according to James, consists not in knowledge but in duty, and is not an illumination, but a life.

Another wide-spread error in regard to what constitutes pure religion, is the notion that it consists in an exalted condition of the imagination and the feelings; in a high degree of spiritual enjoyment; in ecstacies, visions and uncontrolable transports and emotions. When these are produced, religion is supposed to be attained. It is thought to be proportionate to them in amount; to disappear as they gradually subside, and to be recovered when the emotional nature is again similarly excited. The same radical mistake in regard to the true nature of religion is here committed as in the former case. It is supposed to consist in a certain *state* of the individual—in a peculiar, and, as it were, a *passive* condition of the mind or heart, acted upon without by particular influences which terminate upon the individual himself, and create or complete in him that state either of the mind or of the feelings which, in the two cases, is respectively regarded as religion. The scriptural conception of religion, as consisting in *duty*, is wholly overlooked in both; that which can, at best, be but a *means*, is supposed to be the *end*; acquisition is mistaken for self-renunciation, and condition is substituted for conduct.

That there is, nevertheless, a necessary and important connection between the state of the feelings and religion, is not to be disputed. As a knowledge of God, the loftiest *knowledge* in the universe, is necessary to religion, so does it also involve the very highest and purest *enjoyment* of which our nature is susceptible. The kingdom of heaven itself, which we are told, is "within," consists in joy, peace and righteousness in the Holy Spirit; and surely the individual who, justified by faith, has obtained peace with God through the Lord Jesus Christ; who has been "turned from darkness to light, and from the power of Satan unto God; who enjoys the assurance of pardon and of acceptance in the Beloved,, and who, possessed of the spirit

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of Christ, has, within his heart, a fountain of continued blessedness—"a well of water springing up unto everlasting life;" surely, this individual, above all men in the world, and alone among men in the world, has true and pure enjoyment, and may "rejoice with joy unspeakable and full of glory." It is, indeed, in reference to the emotional nature that the gospel displays a higher and more direct influence than in regard to the intellectual. It is where the spirit of God dwells, that love, joy, and peace are shed abroad and maintained by an agency which may not be comprehended by reason, while it is familiar to the heart. It is not in the *knowledge* but in the *enjoyment* of Christianity that we have things "unspeakable." It is the thoughts of the intellect that may be expressed, but not the feelings of the soul.—It is here that a "deeper deep" speedily exhausts the plummet line of reason and philosophy, and conceals profounder mysteries than are elsewhere found in man's mysterious being. And it is here especially, in communicating to the heart that which "passes all understanding," that the gospel manifests its power: its adaptation to man; its far-reaching and controlling influence; its noblest triumph in the redemption of the soul.

Still, we repeat, however indissolubly connected with religion, may be the knowledge and the enjoyment of which we have spoken, neither the one nor the other, nor both conjointly, constitute that "pure and undefiled religion," of which James speaks, and which, alone, is acceptable "before God and the Father." This consists not in knowledge, nor in enjoyment, but in duty; and contemplates something higher and nobler than ends merely personal and subjective.

There is, again, another somewhat popular error in relation to religion, under which, men, seeming to realize that it consists in *duty*, would find its exemplification and its essential power in the strict observance of religious rites. To be a religious man, in this sense, is to be a strict observer of forms and ordinances, and to adhere with rigid scrupulosity to a particular system of church-order or of church-government. The externals of Christianity are, to such a one, rather ends than means; they constitute, with him, the termini of the gospel dispensation; they are works of faith and labors of love, for the performance of which he hopes to merit Paradise. Truly conscientious, and most uncompromising in the rigid exactitude with which he not only fulfils them himself, but requires from others a similar conformity, he seems to have no higher or better aim in life, than to maintain a ritual or exalt a mere rubric, as the proper exponent of religion, and an acceptable substitute for both piety, purity and humanity.

A proper attention, however, to the ordinances and institutions of religion, is most necessary and important. The gospel is adapted to

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man, as man. It has its forms and institutions for the body, as well as its knowledge for the intellect, and its joys for the heart. Without all of these, it were incomplete and ineffective; but with them all, it still falls short of constituting what James declares to be religion; and the error is here, in principle, the same as those before considered, mistaking means for ends, the accessory for the principal; the apparent for the real; the form for the substance. Religious ordinances are, indeed, duties, but it is because they are necessary means of enjoyment; they are important avenues of divine grace; they minister to the support and nourishment of the spiritual life, but are not to be substituted for that life, or allowed to replace that pure and undefiled religion which consists in "visiting the fatherless and the widows in their affliction and keeping one's self unspotted from the world."

R. R.

REVIVAL IN IRELAND.

From the British Millennial Harbinger for August.

"Revival" is the word in use, but to say 'the great revival of religion," seems to be using words not the most fit to express what is intended. "*The awakening*" would better represent the movement, and better accord with the language of Scripture, "awake thou that sleepest, and arise from the dead, and Christ shall give thee light." There has then been, or there is still going on, in the North of Ireland, a great awakening of sinners to a sense of their danger and need of pardon and of Christ. Numerous communications from the spot enable us to notice the following particulars.

It must not be thought of as confined to one town, nor to one county. Communications from some thirty places are now before us, and its range is widening. The following statement which relates to Belfast is, in substance, made in regard to various towns and villages —

"The influence of the revival is now almost without limit. All ranks, and classes, and creeds, have been reached by it in this town and its vicinity; and hundreds have been so completely changed, that it may be truly said of them—'Old things are passed away; behold, all things have become new.' Entire streets which were known to be the most disorderly portions of the town, in which nothing was to be heard but quarreling, cursing, and blaspheming, especially on Saturday nights, have been so thoroughly changed, that last Saturday night there was scarcely a house in them in which prayer and praise had not taken the place of drunkenness and disorderly conduct. In some of these streets every house had its penitent, or penitents. Those engaged in this work of calling upon penitents,

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have not had far to go from house to house; for scarcely had they got out of one residence when they were earnestly entreated to enter another in the immediate vicinity, as a son or a daughter, a father or a mother, had been brought to repentance. In some instances the mental agony was evidently most intense."

To the above may be added a few lines from Mr. F. French, who has visited many of the places, for the purpose of getting exact information.

"A solicitor at B. told me that litigation had decreased; a publican, that no man could live by the trade; a policeman, that now they had less to do than usual. Beyond all doubt, the most abandoned of women have forsaken the streets, and cried to Jesus for mercy. I have heard interesting anecdotes of quarrels made up. I have seen it stated that deposits in savings banks have greatly increased, and I can certify that political demonstrations, 'gendering strife,' seem to be in abeyance. It is true that the editor of a public newspaper has been entirely incapacitated from collecting his thoughts on any subject. It is true that compositors in a printing office have been unable through strong feelings of sin and bodily weakness, to go on with their ordinary work. It is true that the business in factories has been stopped through the same cause. But, I believe, it has been already, in some degree made up to their masters by the return on Monday morning of 'hands' which used to be disabled by intemperance on the Sabbath. The more I see of this work, the more mysterious it appears to me; but with such fruit, what can we believe but that God is using these."

Other information is to hand concerning large out-door meetings, some of them lasting the whole night, and of *special* trains, at reduced prices, for conveying persons to mid-day prayer meetings. In the Belfast Botanic Gardens, some 10,000 persons were present on one occasion. The following from Newtownlimavady gives, what seems to be, a fair sample of the proceedings both there and at other places:

"On Friday evening, the 10th instant, the services began in Major Lancy's usual place of worship, by a convert from Ballymena. At eight o'clock, the general meeting commenced under the spreading boughs of a beech-tree. Nothing unusual happened, except the fervency of the devotional exercises, until a little after ten o'clock, when a cry was heard here, and another there, of the most heart rending nature. Such a scene then took place as would put to defiance the pencil or pen of the most celebrated painter or poet. The evening was everything that could be desired. Not even the rustling of a leaf disturbed the solemn assembly until shriek after shriek, and groan after groan, proclaimed that conviction had reached the soul,

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and that the Spirit was quicker than a two-edged sword. At first the stricken victims were carried into Mr. Lancy's house. The rooms soon became overcrowded, but the lawn in front of the house was a very convenient, if not a superior substitute. No person can have the least idea of the force of conviction until he sees some one stricken down and examined for himself. You can imagine every one around you who was laid prostrate like Judas, and all would likely run to the same end, did coversion not follow! Perhaps sixty or seventy were stricken this night. Think for a moment on such a sight. As the night advances the cases become more frequent. During Friday and Saturday the work continued till six or seven o'clock the following mornings. No one thought of returning—prayer and praise were unceasing."

This statement would be incomplete were we not to add, that long-continued and fearful prostration, resulting from mental agony, is quite common. The case following seems to be but one of a thousand—

"A neatly-attired young woman, apparently about twenty-two years of age, had been stricken an hour previously, and was supported in the arms of an elderly female, who was seated upon a low stool. The party impressed appeared to be in a state of great prostration—a partial stupor, from which she was occasionally roused into a feeling of mental agony, depicted in heart-rending expressions of the countenance, and uttered in deep low wailings of terrible despair. Her face was deadly pale, and her eyelids firmly closed, except when partially raised by a convulsive paroxysm, and even then no part of the eye was visible except a narrow line of white. Her pulse was intermittent and feverish, and her face and hands were covered with perspiration. Occasionally she extended her hands with an action as if groping in the air, and at other times they were elevated high over head, where the hands were clasped with startling energy, and the features became rigidly fixed into an expression of supplication of which no language could convey an adequate idea. Her utterance was interjectional, and for some time, rather incoherent; but, mingled with sobs and moans, and agonizing expressions of despair, we could distinguish exclamations like the following:—"Is there no hope?" "Oh my heart, my heart!" "Pardon, pardon!" "Oh, Jesus, save me!" "Oh, God have mercy!" Beside this poor girl two men were standing and praying aloud alternately."

This shall close our description of this movement, excepting only that we must add, that it commenced beyond the circle of minister and clergy. Reverend gentlemen are now busy, but where they present themselves in large numbers the effect seems to be less, and the most

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marked results have been produced where they have been entirely absent. Look at it as you will, this is not a little remarkable. It is the awakening of God? Then, in Ireland, as in America, He passes by ministers and clergies, and uses the common people. Is it merely excitement, produced wholly by means under man's control? Then ministers are not the men to act upon the minds of sinners, and the greater results spring up where they are not. In either case we feel compelled to urge that church members must depend upon themselves, labor according to apostolic examples, look to God for his blessing, and consider *modern ministers* not the Lord's instruments in His great saving work.

But the often-put question, Is this work of God? invites a passing notice.

Some there are who say, "Of God! Why ask the question? Only think of the poor deluded souls! Why, Sir, they are mad—verily mad! Men crying for pardon until they sink exhausted, leaving work, neglecting everything, bringing themselves to such conditions that you would think them nigh unto death, and all this of God! No, Sir—they are mad." But stay, my dear friend, let us give you another picture of a madman. He has been for years sinning against God—the wages of sin is death,—he is unpardoned, and in the event of death closing in upon him while in his present condition, he will be cast into the lake of fire, which is the second and everlasting death. He is aware of all this, and also aware that he cannot secure life for one hour—that God wills to pardon him, gave his Son to die for him, and that in neglecting the salvation thus provided, he aggravates his guilt, deepens his condemnation, and challenges his Creator to cut short his career of rebellion. Knowing this, day after day he gives all attention to his shop, country house or land, attends the theatre, gives pleasure parties, and is just as indifferent to his eternal welfare as an over-fed horse would be to a stray grain of corn. Now, Sir—any large town supplies thousands of such men, and permit us to say, they are the veritable madmen. He is not beside himself who cries to God for pardon, who weeps when he finds no assurance that he has it, and who becomes too much concerned while in that condition to attend to the ordinary calls of perishing things. He is just coming to his senses. Mad he has long been, and now he borders upon sanity. Were the 3000 men who upon the day of Pentecost were pricked to the heart, and who cried out, "What shall we do"—were these men mad?—They were insane while they remained unmoved, they were rational when they called aloud for salvation. And now with the same danger and the same need, why should not men, and by thousands, too, cry aloud for salvation? The real wonder is, not that here and there we

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find an extensive awakening, but that it does not everywhere prevail. God is still love, the gospel is still the power of God, the Holy Spirit is still acting both upon the church and the world, still bringing, by means seen and unseen, the truth of God into contact with the human mind, and that truth does not every where prevail is only to be accounted for by the fact, that the multitude are mad enough to close their ears lest they should hear, and their eyes lest they should see, and harden their hearts lest they should be moved and the Lord should convert them, and because, like the possessed swine, they run headlong to destruction.

But a friend says, Can you account for, and do you justify, the long protracted agony and fearful prostration by which many cases are signally marked? We justify only the deep conviction of sin, and the determination not to rest until a sense of pardon is enjoyed. The prostration is accounted for by the duration and strength of the distress. This cannot be objected to on the ground that the first symptom has often been that of prostration, for, upon examination, it will be seen that though prostration may have been the first manifestation, the parties have before suffered and resisted.

These effects, which we can account for but cannot justify, are results, in our own opinion, of *two* deviations from apostolic examples. It must be remembered, that while the "Acts of the Apostles" supply many records of conversion—of individuals, of households, of thousands in one day—yet no case can be found of an awakened sinner, (who had access to one of the Lord's disciples, so that he could put the question, What shall I do to be saved?) waiting one day, or even the half of a day, in order to enjoy that liberty and assurance of pardon, for which modern awakened ones cry for many days. The *first* of these is a deviation from the apostolic manner of addressing unconvinced sinners, and the second is a deviation from the apostolic answer to convinced souls who ask for salvation. It may be observed, that while the apostles did not fail to point out the danger in which sinners stand, and did not neglect to rouse them to a due sense of that danger, they at the same time so presented the love of God, that though conviction and repentance thus produced were deep, hope, as the handmaid and precursor of the assurance of pardon, sustained the soul that would otherwise have fainted; and though it did not instantly dry the streaming eyes, it at once changed the tear of fear for that of gratitude and love. Then, so soon as faith in the gospel facts had produced sorrow for sin, the apostles were ready to say, "Repent and be baptized every one of you, in the name of the Lord Jesus, for the remission of sins." Repentance with them was a change of mind in regard to God and his Christ, the sinner and his sin—a determination to live to him who died that they might live—and every sinner thus

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changed or begotten of God, was called upon without delay to "Arise and be baptized, and wash away his sins, calling upon the name of the Lord." They saw the Lord standing ready to seal their pardon by baptism—they "went down into the water"—they "went on their way rejoicing." There were no singing parties standing over prostrate sinners—no praying men, relieving one the other, that constant prayer might be offered over the seeking soul—no calling upon God for the assurance "just now"—all this is modern—deviation—the result of departing from apostolic example. We believe that a few, earnest, Christ-loving Christians, well instructed in the apostolic method, that is, acquainted with God's plan, could at this time do a great work in the North of Ireland. The awakening is of the Holy Spirit—give to God the glory! The misdirecting and its results are of man, and as the Bible is in his hand, let him have the shame.

Only one point more. After an unusual awakening of this kind, is there not an alarming falling away, and is not such apostacy proof that the work is not of God? O man! What a spoiler thou art!—The Lord was not more careful to provide for preaching the gospel, in order to the awakening of sinners, than he was to provide for their protection and building up after conversion. But here deviation again steps in, and weak brethren, for whom Christ died, are caused to perish. He instituted one polity for his church, and prayed that all believers might be one—so one, that the world might behold their oneness and believe. Man has broken up his arrangements, and converts know not where to go, they are bewildered by the conflicting claims of sects. The very columns that record the progress of the awakening, contain squabbling letters upon the question, Which is the church? One of two things must occur in regard to most of the converts—they will stand aloof from every sect, or join one in which the order of the Lord's house is disregarded, and as all substitutes are human and inferior, many may fall away who might otherwise have remained steadfast. This matter has received a little attention from the Belfast press—some have discovered that the Lord's supper is calculated to deepen heavenward impressions, and propose, that instead of its administration only once in six months, as now among the Presbyterians, it shall be attended to quarterly; and that the duty of ministers may not, on that account, become more burdensome, part of the usual preparatory meetings shall be dispensed with. Now, if the Lord's supper is good quarterly for the end in view, why not weekly? And as the first Christians came together every first day of the week to break bread, why not now attend on every return of that day to the Apostles' doctrine, the fellowship, the breaking of the bread, and the prayers? Let the ordinances of God be duly honored, and the falling away too common after "revivals," will be greatly reduced.

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THE BIBLE SOCIETIES.

There are, at present, existing in this country, three Bible Societies: "The American," "The American and Foreign," and "The American Bible Union,"—all which, by their periodical reports and by their agents, are continually making appeals to the Christian public for patronage and support. And, in Great Britain, are two of like character—"The British and Foreign Bible," and "The Bible Translation Society."

The history of the origin, the constitutions and the principles of these organizations, of their action on their principles, of their progress and present stand-points, how far they agree, and where they differ; is a very interesting one to every Christian, and should be sought after, read and considered, by all who know it not, in order to act understandingly, when appealed to in their behalf.

Which shall I support? And Why?

We should not take it for granted that, because they are all BIBLE Societies, and their object may be stated, in general terms, to be, *"to publish and circulate the Scriptures,"* it is a matter of no account which we patronize. There are, and have been good and great men connected with all of them, from the beginning, men of different religious denominations. And among these good and great men, are not a few Baptists and Christians.

At the formation of the British and Foreign Bible Society, which is the oldest, and, subsequently in 1816, at the formation of the American Bible Society, the Baptists came forward, united, co-operated, and continued, as a denomination, to co-operate with it, till 1836.

Why did they do so? Because, at the beginning, and, for these twenty years, these organizations were anti sectarian—were catholic in their principles, and catholic in their actions. They professed to have, and had, only one great object or end in view; which was "to print and circulate the Holy Scriptures, without note or comment, for all the world."

About this time, 1836, our pioneer missionary, Judson, having completed in the Burman language, his translation of the New Testament, applied to us for the means to publish it. Application for an appropriation was made to the American Bible Society. The aid sought from this source, by the managers, was refused. Why? Because he had translated *one word* in it, from the original Greek, the import of which he had studied much—more than any other, on his

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passage from America to India, the first time—whose import, to his own satisfaction, he had fully ascertained, and was as certain of, as of any other word in the Oracles of God—had translated, instead of transferring it, as had been done of the same in our commonly received English Version. That word was βαπτιζω: its meaning, in English, *immerse*; which meaning, his conscience would not let him disguise or conceal, in the Burmese Testament. For this, and this only, from the American Bible Society, to whose treasury Baptists had contributed thousands and tens of thousands of Dollars, and were still contributing, was aid withheld. "Let the Greek word be transferred into Judson's Burmese Testament," said they, "as it has been done into our English Testament; or, let another Burmese word be substituted for it, as indefinite or equivocal to Burmans, generally, as *baptize* is to Englishmen and Americans, and we will make the appropriation and give all that is asked." But "No," said Judson, "I cannot do it." "NO," said his Baptist brethren here, "Let the word of the Lord, *for the heathen*, be faithfully translated."

Application was then made for aid to the British and Foreign Bible Society; and by it, for the same reason, refused. Hence, originated, in this country, The American and Foreign Bible Society; and, in England, The Bible Translation Society. They said: "*Let the Bible be faithfully translated, and no part transferred.*"

For whom? "For the heathen."

And what about the Bible in English?

"Why, our Common Version, translated by order of King James, over two hundred years ago, will do well enough for us. We will, for the present, print and circulate, in the English language, only this."

They said this, and so acted, by way of compromise, for peace; otherwise some of our great men, leading men, Doctors of Divinity, would not have broken off from the American Bible Society to form another. They could come half way; but not the whole distance to and upon the platform of truth, the whole truth, and nothing but the truth, in all its languages, for all the world. But some—among whom may be named, Doctors Sharp, Wayland and Williams—adhered still to the old Society; and never, to this day, I believe, have co-operated with the new one. Dr. Cone, however, who was an active member, supporter and manager of the American Bible Society, up to 1836, who led off the secession, and afterwards up to 1850, was President of the new organization, which took the name of "The American and Foreign Bible Society," after a dozen years, considered that the time had fully come to begin revising the English Scriptures. And Wyckoff, and other members of the Board, thought so, too. They, conse-

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quently, made a move to this end—several moves, which were met by our half-way Doctors with decided opposition. A great hue and cry, was hence raised; a great convention of Baptists was called; at which it was decided, that, "We Baptists, members, and managers of the American and Foreign Bible Society, will proceed no further—or, will take no part in having the Bible revised, and its errors corrected in the English language."

Dr. Cone, and others associated with him in this organization hitherto, now resigned, and were put out of office. Its management was committed to other hands. Then was it a dark day; a time of trial; of weeping and sadness. Then was held that little prayer-meeting, in the house of Dea. Colgate, of New York; and thence, originated The American Bible Union, to give "*the Bible faithfully translated for all the world.*"*

It was much opposed. All manner of evil was said, and printed, and published against it—not only by Pedobaptists, but by Baptists. It was contemned and despised. "What do these feeble Jews!"—But, with reason and argument and the word of God, aught could not be said against their declared object; nor aught against the constitution of the American Bible Union, its principles and its purposes.—"They were good—all good." But, "the time had not yet come," they said, "to begin a revision of the English Scriptures; and Messrs Cone and his associates were not the men to lead off in this work!"

But the time *had come;* and these were *the men.* They were God's chosen one's, as the results of nine years toils and sufferings and successes,—what has been done, and is now being accomplished,—fully attest. The little one has become a thousand—yes; many ten thousands—who now cordially unite in this good work; who have contributed, and continue to contribute for its advancement to completion.

The American Bible Union is not—as the American and the American and Foreign Bible Societies, at the beginning, were not—*sectarian.* It is most catholic and Christian. Its object being to give a faithful translation not of *one word* only of the Sacred Oracles, but of *every* word; and not in one language, or for one people only, but in every language, for all the world; this accomplished, the two-edged sword of the Spirit will be unsheathed—it will swing free and clear—cut every way, and cut away all sectarism from the church of God.

Therefore, does the writer of this article, who, according to his ability, sense of duty and privilege, has, heretofore, contributed to the

* And, having the same great end in view, with the A. B. U., and auxiliary to it, some two years subsequently, was formed, at Louisville, Ky., "*The Bible Revision Association.*"

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two former—the American Bible Society, up to 1836, then the American and Foreign, up to 1850; since then, now, and henceforth, contribute only to The American Bible Union. F. W. E.

THE DESIGN OF BAPTISM, ACCORDING TO THE PRESENT EDITOR AND PROPRIETOR OF "THE WESTERN RECORDER," "BAPTIST BANNER AND PIONEER," LOUISVILLE, KENTUCKY.

If I mistake not, Mr. J. Otis is rather a young man, and a young Editor, and having become "*Editor and proprietor*" of "The Western Recorder," and having no Eastern Recorder in the denomination, he is so magnanimous as to include both East and West Records—and to be farther enlarged by the additional offices and honors of the "BAPTIST BANNER;" and, to cap the climax, the "BAPTIST PIONEER." Young America grows very rapidly in every direction, East and West, North and South!

In such rapid growth there is, however, occasionally a softness in the muscles and in the brain, and a consequent enlargement of the organ of self-esteem, which, in a sanguineous diathesis, sometimes terminates in a very large head with a very soft brain. I presume every discreet and reflecting reader of his pencilings, will agree with me that there is, at least, some ground of apprehension that he is in danger of that unfortunate disease, called, in Kentucky, the "*Big head.*" We will, therefore, deal kindly with him, and gently deplete by a little now and then, at proper and discreet intervals should, it be necessary, after the few kind hints which we shall now generously dispense for his special benefit and other young adventurers of the same kidney.

He has, in his eye, "many professedly great men,"—"in one light, they are giants, in another, babes." A grand discovery, indeed! I have the honor to be pronounced orthodox in "*the subject*" and "*mode of Baptism,*" but I am unfortunately placed in a new category, of which category I have never before read. I will give his own definitions—in his 2nd chapter and 5th verse.

"Many professedly great men viewed in one light, are giants, in another light, babes." I am, unfortunately, not in this fifth verse—for I never *professed* to be a great man. I, therefore, request him to correct this error, this false assertion, or give the chapter and verse wherein can be found such a profession!!

Verse 5th. This may, perhaps, be true in his own case. He may, indeed, be a "babe," in one light, even in a true light, and he may be

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a giant, and he may be a *professedly* great man. I happen to be out of his class; for no sentence ever written by me contains such a *profession*. I call for the chapter and verse, until this be presented we will mildly say, *he is mistaken;* whether innocently or otherwise, I pronounce no opinion,

Verse 6th. "The *mode of Baptism*." In English—the *mode of immersion*. I have yet neither read nor heard, neither spoken nor written, one period—on *the mode of immersion*. "Baptists," mere Baptists, are suicidal in their attempts to argue the *mode* of Baptism, unless it happen to be the dress and trimmings of the subject of immersion. They suicidally argue against themselves when they argue that immersion is a mode of Baptism. It is *the thing itself*. Sprinkling, pouring, dipping, are not modes of dipping. What dull pupils these Baptists are in their own School!!!

There is nothing tangible, or of debatable value from verse 6th to verse 27th.

But in the 27th verse, our zealous and valorous knight itinerant suddenly, and dogmatically, and courageously *asserts*—yes, asserts—with the full assurance of self-confidence, that the Apostles, as *first chosen by the Saviour*, were members of a Christian church! "The church *at*" (we presume he means *in*) "Jerusalem." "And received no other water Baptism, but that of John's!" This is not English; and, therefore, we may not understand him. But, courteous and inquisitive reader, observe the sleight of hand,—or, as commonly called—"sly artifice," in French, "*legerdemain*."

A Christian church before the proclamation of Messiah's coronation in heaven! A Christian church before Peter, who had received the keys, opened the kingdom of heaven! A Christian church before Christ Jesus had himself received the kingdom! Without any apparent squeamishness, he asserts—hear him, "We assert, without fear of proof to the contrary, the Apostles, as first chosen by the Saviour, were members of a Christian church—the church at Jerusalem." This is one of the best examples of the *petitio principii*, the begging of the question, of the first class of sophisms that has met my eye in all my readings. [My young friend, get a private tutor, and retire from the press, and presume not, suicidally, to sacrifice yourself at the shrine of a pompous vanity].

Where find we this church of Jerusalem before the day of Pentecost? In the four Gospels, the word church, *ekklesia*, is found only in Matthew, xvi: 18; and in xviii: 17; and then, *prospectively used*. In the Acts of the Apostles, it is found 24 times.

Jesus Christ was not laid as the corner-stone of his church till he was crowned king in heaven. "Behold I lay in Zion *for a founda-*

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tion, a stone, a tried stone—a precious corner-stone, a *foundation* the most firm and sure. "He that believeth in him," (this foundation, this corner-stone,) "shall not be ashamed."

Does not *the reign*, or *kingdom of heaven* intimate and indicate that which *was to come after the preaching* of John the Baptist, after the personal preaching of the Saviour himself? Did he not teach his disciples to pray "thy kingdom or reign come?" Did he not teach his disciples that he was going from them to receive for himself a kingdom and then to return? Did he not promise the keys of this kingdom to Peter, because of his confession of faith at Cesarea Philippi—because he avowed, with full assurance, that he was "the Christ"—that is, *the anointed* sovereign—the Lord of all? Did he not, in all his personal labors, as a teacher, indicate that he was born to be a king—and was going from earth and time to *receive* that kingdom?—!

And yet, in the 19th century of Christ's reign, and in the State of Kentucky, and in the enlightened City of Louisville, Kentucky, there is actually therein printed and published a "Western Recorder" of the Baptist world—an oracle of the genuine Baptist community—holding forth and dogmatically affirming that John's commission and baptism, without the names of Father, Son, and Holy Spirit, were identical with, and tantamount to, Christ's commission to his educated Apostles, given to them in the year (Anno Domini,) thirtieth and third! Indeed, heroically, with an air of defiance, he affirms that John's baptism without the names Father, Son, and Holy Spirit, and without faith in Christ's actual sacrifice, death, burial, and resurrection, was, and is, and must be, believed to be identical with and tantamount, in meaning and value, to Christian Baptism!!!

I feel, on the perusal of such documental evidence of the *statu quo* of my Baptist brethren in the intelligent and discriminating State of Kentucky, no little mortified and disappointed in such a lamentable development, pretty much as I conceive Paul must have felt in the city of Ancient Athens, when he witnessed the polytheistic character and tendencies of that ingenious and inquisitive people. He lamentably perceived that the only true God, was the *unknown God* of the philosophic and speculative and eloquent population of that polished city—the eye intellectual of all ancient Greece.

What, in the name of eternal reason, are these modern Athenian spirits speculating about? Must we, of the 19th century, go to Athens, or to Eiselben, in the electorate of Saxony, to learn to read and study the four Gospels, the Acts of the Apostles, and Paul's Epistles! Must we sit down at the feet of Doctor Luther and Dr. Calvin, and, with eyes spectacle bestrid, read and study, their labor-

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saving machinery of getting out of Babylon, their labyrinthian exodus, from the dicta of ancient Papal Rome?

Shall we study the dicta of Luther and the philosophy of Calvin, in order to escape philosophy falsely so called, and the traditions of doting fathers more ignorant than ourselves? Far be it! Does not every page of ecclesiastic history shew of what materials the minds of Lutherans and Calvinists and Arminians, and Methodists are constituted and composed? Have they not agreed to meet, one and all, denominationally on church or ecclesiastical politics and philosophies concocted by monks, and friars, and dogmatists of the chamelion stamp and pedigree, African and Asiatic, a bluish gray, or a grayish brown in the shade and twilight; always cold to the touch; of all colors by turns, but of no one long.

Read the history of all creeds and of all church polities, ancient and modern, Greek, Roman, English and American. How ring-streaked, speckled and grizzled! Who, that is well read in their origin and history, can have any well grounded confidence in them, or respect for them! With what feeble majorities have their most important dogmata been settled! But let us hear him farther.

Verse 27th. "We assert without fear of proof to the contrary, the Apostles, as first chosen by the Saviour, were members of a Christian church, the church at Jerusalem, and received no other water baptism but that of John's."

It is easy to assert, but not so easy to give the proof. In positive institutions we must have positive proof, and in positive assertions we demand positive proof. Mr. Otis knows that positive assertions demand positive proof. Why, then, did he not adduce it? A positive assertion is not positive proof. We are not logically sanctioned to make a *positive assertion* of any man living, *a positive proof*. We, therefore, logically demand the positive proof. He fortifies his back in this style of logic! *Let him give this positive proof*, and then we shall pass our judgment upon it. He is a valorous knight in assertions, but he cannot convert opinions into facts nor theories into realities.

The baptism of John is not Christian Baptism. All baptisms, so far as the *action* is concerned, are immersions; but not so *in subject, element and design.*

There is an *immersion* in fire, of which unbelieving men are the *subjects*, and punishment, *the design*. There is immersion in *water*, of which believing men are the *subjects*, and remission, or the washing away of sin, is *the design*. There is an authority by which both are ordained. *It is Divine.* These are as palpable facts as that Je-

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sus Christ is the Son of God, that he died for our sins, and revived for our justification and pardon.

But there is a palpable error in this 27th assertion, viz, "We assert, without fear of proof to the contrary, the Apostles, as first chosen by the Saviour, were members of a Christian church—the church at Jerusalem, and received no other water baptism but that of John."

"*Fear of proof to the contrary!!*" What a logician! The most rabid fanatic might challenge proof to the contrary of his wildest chimeras! And such a logician is the Reverend Mr. Otis—the editorial oracle of "The Western Recorder!!" Certainly, the Baptists of Kentucky are losing cast by such a Recorder of their history, dogmata, and progress!

"The Apostles, *as first chosen by the Saviour, were members of a Christian Church.*" The proof lies upon the shoulders of the affirmant. Of what Christian church was Peter a member when Jesus first called him? Say, of what, Mr. Otis? Of Jerusalem! Was there a church in Jerusalem when the Lord called him?—! We do not believe it. Now, Sir, give us the testimony and we will believe you. Till then, we can have no faith in your testimony. There was not a Christian church on earth when the original Twelve Apostles were chosen. The names of the Twelve Apostles were Simon Peter, and his brother Andrew, James, son of Zebedee, and his brother John, Philip, and Bartholomew, Thomas and Matthew, the publican, James, son of Alpheus, and Lebbeus, surnamed Thaddeus, Simon, the Canaanite, and Judas Iscariot. These were called and sent out Anno Domini, 31, and in A. D., 33, the first Christian church was established in Jerusalem, on the day of Pentecost, or immediately after. Three thousand one hundred and twenty united in and on the one faith, one Lord, one Baptism, one God and Father of all, one body, one spirit and one hope. Divine wisdom founded its house on these seven pillars. And, yet, in the face of these undeniable facts, you gravely and deliberately say, "The Apostles, as *first chosen* by the Saviour, were members of *a Christian church!!!* Even the word *Christian* was not in use till eight years after this day of Pentecost! But this is, as it were, a mere circumstance. There was not a Christian church on earth when the Twelve Apostles were called to the office. The Twelve Apostles were never called a church—and they could not be sent out by any church. There never was a church that could constitute, appoint, and ordain an Apostle of Jesus Christ. But enough on this topic, perhaps, you may think, more than enough.

But let us again advert to the commission given by the Lord Jesus, in person, to his disciples, whom he now constituted his Apostles. It is in these words, when properly or grammatically stated:—"Go,

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you, therefore, and make disciples of all nations baptizing them into the name of the Father, the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Such is Boothroyd's version of it. London edition, 1836. It is nearer the original than the Common Version. The Common Version is lamentably at fault. It is not, and should not be, "*in the name of*"—the three personalities mentioned. Every tyro in our grammar schools knows that it is not *in*, but *into* the name of, &c., &c. The Common Version is wholly papistical, no matter who made it. And no educated Protestant, ought to outrage grammar and dictionary by doing that which the Lord never commanded to be done. Our veriest school boys know, and ought to know, that *en* in, and *eis* into, are sometimes the poles apart in sense and value. This is now amongst scholars, so hackneyed a matter as almost to create a blush on the cheek of a boy to allude to it.

But we must close for the present, and until we return from a tour through Missouri. Meantime, we hope that our adventurous young Otis will trim his lamp and lay off his spectacles, and set about a calm, candid, and devotional reconsideration of his positions. There is a fearful oracle in Isaiah, chapters 3d and 4th: "I will make boys their princes, and infants shall rule over them, and the people shall be oppressed, one by another. And every one shall be insolent to his neighbor—the boy to the aged and the base to the honorable." "O, my people thy leaders cause thee to err and pervert the way of thy paths." Isaiah, 4th chapter. A. C.

DOCTRINE NOT FAITH.—*No. I.*

Doctrine is a term of great latitude in the pulpit and in the press of the present generation. Indeed, ever since the Protestant reformation it has been a stereotyped theme. We need, emphatically need, an expurgated diction and style in order to the illumination of Christians, their union and communion, and to their cordial and successful co-operation in their true and proper mission in the field, the immense field, of humanity.

The language of Ashdod must give place to the language of Canaan; Bible names for Bible themes, and well defined, is a superlatively important desideratum. Had the terms been explained before the discussion of their merits, thousands of volumes that are upon our shelves, would never have been conceived. We hope to be better understood in these positions when we have fully developed and distinguished the words *Doctrine* and *Faith*.

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These terms, as defined by Webster, are as follows: "*Doctrine*," (or *doctrina*, its Roman representative), "indicates in *a general sense*, *whatever is taught*. Hence, a principle or position in any science, whatever is laid down as true by an instructer or master." "The doctrines of the gospel are the principles or truths taught by Christ and his Apostles." "The doctrines of Plato are the principles which he taught." Hence, a doctrine may be true or false; it may be a mere tenet or opinion." It also indicates "the acts of teaching." Such is its currency, according to Webster. But currency and coin are not identical. Our currency is not necessarily gold or silver. But Webster, it may be said, gives its currency only in his own day. Such, however, is its popular and pulpit currency in our own time.—I sometimes wonder why Paul's definition of faith is so generally overlooked or unheeded in our own pulpit exhibitions. Is not his definition more than worth all other definitions in christendom, so far as evangelical faith and doctrine are concerned? And how does Paul define faith, as used by himself, and his associate Apostles? To the Hebrews, chapter xi: 1, he says: "Now, faith is the substance of things hoped for, the evidence of things not seen." Com. Ver.—"Now, faith is the confidence or confident expectation of things hoped for, and the evidence of things not seen." Macknight's version.

The Greek commentators, taking the word in its etymological meaning, explain the cause thus: "Faith gives a present subsistence to the future things which are hoped for." "Things hoped for,—namely, the immortality of the soul, the resurrection of the body, the creation of the new heavens and the new earth, the introduction of believers into the heavenly country and possessing its joys forever." We prefer, as a more concise definition of faith, evangelically interpreted, the words of Paul: "Now, faith is confidence in things hoped for, the full conviction of things not seen." This, of course, is evangelical faith.

We would, on all the premises before us, express our convictions in the following words—Faith is the belief of well authenticated testimony. It is not a mere intellectual assent to any proposition, human or Divine. *Evangelical faith* is the belief of the well attested and fully authenticated facts narrated in the simple gospel—or glad tidings concerning the birth, the person, the offices, the mission, the word and the works of Jesus the Christ.

We simply and strictly *assent* to dogmata—to opinions, theories, speculations, doctrines. We *believe* testimony, human and Divine. We *assent* to doctrines and theories. We *obey* precepts, or *disobey* them. We *hope* in promises as well as believe them.

The gospel is not a theory, a doctrine, a mere teaching. It is, in-

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deed, good news, glad tidings of great Joy to a sin-condemned world. In strict propriety we intellectually assent to a teaching; we obey a precept; we hope in a promised good.

Very frequently we have had the word *teaching*, where, in our version, we have the word *doctrine*

Doctrina, doctrine, is a Roman and not a Grecian word, and never, in Roman currency, indicates *faith!* The whole family of *didasco*, *didaskalee*, *didaskalos*, *didachee*, never once in Holy Writ, meant *preaching*. Indeed, it is placed in antithesis with *preaching*, Acts i: 42, "Daily in the temple, and from house to house, they ceased not to *teach* and to *preach* Jesus Christ." Again, Acts xv: 35, we find the same antithesis—"And Paul and Barnabas continued in Antioch *teaching* and *preaching* the word,"—*teaching* the disciples, and *preaching the word*, the gospel, to the aliens.

Exhortation, equally and legitimately pertains to both. And, therefore, we have the three distinct works included in the perfect and complete work of the Christian ministry. In preaching the gospel, we simply state or "declare," as Paul says to the Corinthians:—"moreover, brethren, I *declare* to you the gospel which I *preached* to you." And of the Apostles we are told that, "daily in the temple, and from house to house, they ceased not to *teach* and to *preach* Jesus the Christ." *Exhortation* usually accompanies both; and it is, therefore, an essential constituent of the Christian ministrations.

Our confessions of faith are misnomers. They are, generally, declarations of opinions. There is a *creed*, properly so called. It is, in Rome and England, called "the Apostle's creed." They never wrote it. But it is a *creed*. The *credenda*, the facts of Christianity—the more prominent gospel facts are summarily comprehended in it. "The Fathers" of the first three centuries, in disputing against the heretics, endeavor to prove that *the doctrine contained in this creed* was the same which the Apostles taught; but they never pretend that the Apostles composed it. If the Apostles had composed this creed it would have been the same "in all churches and in all ages; moreover all authors would have cited it after the same manner." But the case is far otherwise. In the second and third ages of the church, there were almost as many creeds as there were popular authors.—Moreover the same author sets down his creed after a different manner, in several places of his works; a strong evidence that there was not, at that time, any creed reputed or credited as the Apostles.

In the 4th century, Ruffinus compares the three ancient creeds of the churches of Aquileia, Rome, and the East, which differ very considerably. Besides these creeds differed not only in the terms and

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expressions, but even in the articles, some of which were omitted, in one or other of them; such as those of "*the descent into hell*"—"*the communion of the saints*," and "*the life everlasting*."

From all which it may be gathered, that although this creed may be said to be that of the Apostles, in regard to the doctrines contained therein; yet it cannot be referred to them as the authors of it." See Fessenden and Co's. Encyclopedia of Religious knowledge, or Dictionary of the Bible." Edited by J. Newton Brown, 1835.

No well informed man can entertain the opinion, that the Apostles had any more to do with this creed than they had to do with the writing or teaching the "Thirty-nine Articles" of the faith of Old England, or the "five dogmas" of Calvinism or Arminianism. *There is not one theoretic or speculative dogma, in Old Testament or New, submitted to be believed, if it could be, or to be assented to as a dogma, which it might be.* Dogmata, or dogmas are not found in the whole area of revealed knowledge, submitted to, or to be submitted to, any man seeking the favor of God or the gift of a glorious immortality.

The Hebrew, or The Jewish Bible, The Greek, or the Christian Bible, submit no theories, no speculations, no philosophies to be assented to, doctrinally or speculatively, by any man, Jew or Gentile. *Facts*, human and Divine, are to be believed, when fully attested. *Precepts*, when propounded by authority, are to be *obeyed*. *Promises*, when emanating from adequate authority, are to be cherished. *Threatenings*, when issued by competent authority, are to be feared. And beauty and goodness —when fully exhibited—are to be loved, cherished, and admired. Such is the constitution of God's moral universe. And while earth and heaven remain, such shall be their natural, their legitimate and felicitous constitution.

In conclusion, be it emphatically stated that *doctrine*, true doctrine, never ascends out of, or above mere learning, or teaching. We have the words "*faith*," and "*the faith*," in Holy Writ; but they are not *identical*. Faith is the belief of testimony, human or Divine. It is confidence in the veracity of God and of man. But "*the faith*" formerly delivered, by and to, the saints—is the well attested testimony of God concerning the person, the mission, the work, the life, the sufferings, the death, the burial, the resurrection, the ascension, the glorification, the coronation, the reign, the second coming of the Lord Jesus the Christ, his judgment-seat, and then his surrendering the government of the universe to his Father, and our Father, to his God and our God, when he shall have put down all insubordination and beatified his saints with all the riches, honor and glory which they can comprehend and enjoy—to the utmost limit of that capacity which God himself has conferred upon them. Then the pealing anthem of

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eternal praise shall fill the vault, the arched vault of the highest heaven, whose temple is the Lord God Almighty and the Lamb that was slain, in every acceptable offering, from Abel's lamb to the resurrection morn. Such is *the faith*, *the hope*, the honor, the glory, the blessedness of every son and daughter of the Lord God Almighty. To him be all the praise, the honor, the blessing, and the glory now, henceforth, and through all the ages of ages, world without end.—Amen and Amen. A. C.

THOMAS PAINE.

The Rev. Matthew Hale Smith made the following statement in the Fulton-street prayer-meeting some time since. He had recently met a Quaker lady from Baltimore, attending the yearly meeting of the Friends, who was intimate in the family in which Thomas Paine, author of "The Age of Reason," died. She gave him some interesting facts connected with the last hours of that unhappy man's life, which were not generally known, and which, he thought, ought to be in the possession of the church. In the latter part of Mr. Paine's life he was so filthy and loathsome in his person and habits, that his friends forsook him. His presence was unendurable, and he was left a pitiable, an alarming picture of his miserable infidelity. Before his death, however, all his moral powers became aroused. Remorse seized him, and he was deeply distressed that he had written the blasphemous "Age of Reason," and he sat down and wrote a renunciation of it, which he wished to have published after his death, if he should not recover. When he died, his infidel friends came in, obtained the manuscript, and destroyed it. Hence, it has never appeared. In visiting the family during his illness, Mr. Paine said to her, "I had the pleasure of having your friend pray with me." "She did not pray aloud with thee!" "No," said Mr. Paine, "but she took my hand and spent a moment in silence, and I know she was praying. I was glad to be near one who could pray." Again he asked me if I had read his "Age of Reason." I told him I had read some little in it, but his manner of speaking of Christ was so painful to me, that I threw it into the fire. "O," said he, "that all had thrown it in the fire; then I should not have so much to answer for." The last hours of his life were spent in the most distressing agony and remorse, crying, "O, God have mercy on me!" "O, my God, why hast thou forgotten me?" He had a large frame made, and written on it in large letters, "He that cometh unto God, must come through Jesus Christ." In the midst of his fearful sufferings some of his old infidel associates visited him and tried to encourage

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and relieve him. They said to him, "Tom, you have lived like a man, now die like a man." But who can bless whom God hath not blessed? O, the dreadful end of the wicked; their punishment is greater than they can bear.

BAPTISMA AND INFANT BAPTISM.

We copy from the "Western Watchman," the following testimonies of distinguished scholars—a cloud of witnesses, in attestation of the true import of the Greek words *Baptizoo*, *Baptisma*, *Baptismos*, *Baptistees*, the root of which large family of words is *Baptoo*. We do this for the sake of our readers who may, at any time, have need of such a synopsis, in their advocacy of the Christian Institution. To this, also, the "Watchman" has added testimonies of celebrated scholars and writers, touching the currency and value of this word in Ecclesiastic history—and declarative of its frequent and flagrant abuse. Upon the whole premises, so long in discussion, this parade of authorities, arguments and facts is seasonable and useful. It will save much labor to have these witnesses on file and approachable on any and every emergency. Baby Rantism and Baby God-fathers will die a violent death. Those who have to contend with their advocates should be prepared for the contest.

Our voluminous Debate with Dr. Rice has not, we presume, from documents in our possession, been much circulated amongst Presbyterians. Besides an octavo volume of 910 pages, without an index, is not so available on every occasion as to be immediately cited, on any and every issue that may arise.

Let the candid inquisitive reader conscientiously read and consider, and weigh with special reference to his final account, the following testimonies.

LEARNED WITNESS TO CHRIST'S ORDINANCES.

SCRIPTURE BAPTISM.

Meaning of the Greek.

The Greek words translated in the Common English version, baptize, baptism, mean immerse, immersion.

Testimonies of the most eminent lexicographers, or writers of dictionaries of the Greek language, none of them Baptist:

Walderus, A. D., 1537, defines Immergo, Immerse.

Stephens, A. D., 1572, defines immerse, submerge, bury in water, wash, bathe.

Scapula, A. D., 1579, defines immerse, submerge, bury in water, wash, bathe.

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George Pasor, A. D., 1637, defines baptize, merge, bathe.

J. C. Suicer, A. D., 1659, defines immerse, wash.

Schrevelius. A. D., 1697, defines baptize, merge, bathe.

Leusden, A. D., 1671, defines baptize, merge, bathe.

Heidericus, A. D., 1772, defines merge, immerse, bury in water, wash, bathe, baptize.

Schleusner, A. D., 1791, defines—1, immerse, dip, plunge into water. 2, wash, bathe, cleanse in water.

Bretschneider, A. D., 1829, defines dip or bathe frequently, bathe, wash, immerse, submerge.

Donnegan, immerse repeatedly into a liquid, submerge, soak, saturate.

Passaw, 1, immerse, often, submerge; hence, moisten, wet. 2, draw water. 3, baptize, wash.

Liddell & Scott, 1, dip repeatedly, sink, bathe. 2, draw water. 3, baptize.

Greenfield, immerse, immerge, submerge, sink, wash, cleanse, baptize.

Robinson, immerse, sink, wash, cleanse by washing one's self, bathe, baptize.

TESTIMONIES OF CELEBRATED PEDO-BAPTIST SCHOLARS.

Charles Anthon, L. L. D., Episcopalian, Professor of Latin and Greek, in Columbia College, N. Y. The primary meaning is dip or immerse. Secondary, if it has any, refers to the same leading idea. Sprinkling is entirely out of the question.

Rev. George Campbell, D. D., President of Marischal College, Scotland, Presbyterian, in his Preliminary Dissertations to the Gospels, declares that the original Greek words mean immerse, immersion.

Rev. Thomas Chalmers, D. D., chief founder of the Presbyterian Free Church, of Scotland, says in his work on Romans: "The original meaning of the word baptism, is immersion."

Rev. Moses Stewart, D. D, Professor in Andover Theological Seminary, Congregationalist, says: "Bapto and Baptizo mean to dip, plunge, or immerse into any liquid. Mode of Baptism, page 51.

Dr. Augusti, Lutheran. Hand book of Christian Archœology: "Baptisma denotes plunging, dipping, and the like."

Rt. Rev. Dr. Trenan, Roman Catholic: "Plunge into the water. Baptizo strictly conveys this signification, as all the learned are agreed."

Martin Luther, founder of the Great Reformation: "Baptism is Greek. In Latin it may be translated immersion, since we im-

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merse anything into water, that the whole may be covered with water."

John Calvin, founder of Presbyterianism: "The very word baptizo however, signifies to immerse."

Francis P. Kendrick, Archbishop of Baltimore, a Roman Catholic: "The primary meaning of the term 'baptize,' is acknowledged to be, to dip, or plunge."

ANCIENT TESTIMONIES TO THE PRACTICE.

Barnabas, a writer of the Apostolic age, says that in baptism: "We, indeed go down into the water."

Hermas, of the same age: "We go down into the water."

Justin, A. D., 140, says of the candidates: "They are bathed in the water."

Tertullian, A. D., 200, "We are immersed."

Origen, A. D., 230, "By a bath, we are buried with Christ."

Valesias, a very learned critic: "Baptism, properly signifies immersion."

Cyprian, describing what is necessary to baptism: "Bathed in salutary water."

The Apostolic Constitutions, very ancient Christian writings: "The water is instead of a 'burial,' the immersion, the dying with—the immersion, the rising with Christ."

Cyril, Bishop of Jerusalem, A. D., 348, in speaking of a baptism: "The body is dipped in water. The body went down and came up."

Ephrem, in the 4th century says that the head of Christ was "immersed."

Basil, the Great, A. D., 370, "the bodies of those baptized are as if buried in the water."

Gregory, Bishop of Nyssa, 371: "He who is baptized into water, is wholly wet."

Ambrose, Bishop of Milan, 374: "Thou wast immersed, that is, thou wast buried."

Augustine, Bishop of Hippo, 395: "We immersed your heads in the sacred fount."

MODERN TESTIMONIES TO THE PRACTICE.

Rev. John Calvin, the founder of Presbyterianism, commenting on the baptism of the eunuch, says: "Among the ancients, they immersed the whole body in water. It is certain that immersion was the practice of the ancient church."

Rev. Martin Luther, D. D., founder of Lutheranism: "Those who are baptized, should be deeply immersed."

Protestant church of Saxony, (written by Melancthon, 1551.) Bap-

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tism is the entire action, namely, the immersion and the pronunciation of the words, I baptize thee, etc."

Rev. John Wesley, the founder of Methodism, commenting on Rom. vi: 4, says: "Buried with him, alluding to the ancient practice of baptizing by immersion."

Rev. Philip Doddridge, D. D., the celebrated Independent, commenting on the same passage, says: "It seems the part of candor to confess that here is an allusion to the ancient manner of baptizing by immersion."

Rev. George Whitefield, the colleague of Wesley, in his sermon on the same text, remarks: "It is certain that there is an allusion to the manner of baptism, which was by immersion."

Rev. Daniel Whitby, D. D., a most learned commentator, says: "Immersion being observed by all Christians for thirteen centuries, and approved by our church."

Bishop Nicholson, of the same church, in his Exposition of the Church Catechism, p. 174, says: "In baptism, while our bodies are under the water, we may be said to be buried with him."

Rev. Adam Clark, D. D., the celebrated Methodist expositor, in commenting on 1 Cor. xv: 29: "As they receive baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life in coming up out of the water."

BAPTISM PRECEDES COMMUNION.

ANCIENT WRITERS.

Justin Martyr, who wrote about A. D., 150, only fifty years afte the Apostle John, says: "This food is called by us the Eucharist, of which it is not lawful for any one to partake, but such as believe the things that are taught by us to be true, and have been baptized."

Jerome, the most learned of the Fathers, A. D., 400, says: "Catechumens cannot communicate at the Lord's Table, being unbaptized."

Bede, A. D., 700, says: "Three young men, princes of the Eastern Saxons, seeing a Bishop administer the Sacred Supper, desired to partake of it as their royal father had done. To whom the Bishop replied: If you will be baptized in the salutary fountain as your father was, you may also partake of the Lord's Supper as he did; but if ye despise the former, ye cannot in any wise receive the latter."

Theophylact, A. D., 1100, says: "No unbaptized person partakes of the Lord's Supper."

F. Spanheim, A. D., 1200, writes: "None but baptized persons are admitted to the Lord's Table."

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MODERN WRITERS.

Lord Chancellor King, (Episcopalian,) A. D., 1700, says: "Baptism was always the precedent to the Lord's Supper, and none were admitted to receive the Eucharist till they were baptized. This is so obvious to every man that it needs no proof."

Dr. Wall, (Episcopalian,) A. D., 1705: "No church ever gave the Communion to any person before they were baptized. Among all the absurdities that ever were held, none ever maintained that any persons should partake of the Communion before they were baptized."

Dr. Manton, (Episcopalian,) observes, p. 199, Morn. Exer.: "None but baptized persons have a right to the Lord's Table."

Dr. Doddridge, (Congregationalist,) says: "It is also certain that, so far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper."

Dr. Dwight (Congregationalist,) says: "It is an indispensable qualification for this ordinance, that the candidate for Communion be a member of the visible church of Christ, in full standing. By this I intend that he should be a person of piety; that he should have made a public profession of religion; and that he should have been baptized."

Dr. Griffin, President of Williams College, (Presbyterian,) remarks: "I agree with the advocates of close communion in two points. 1. That baptism is the initiating ordinance which introduces us into the visible church; of course, where there is no baptism there are no visible churches. 2. That we ought not to commune with those who are not baptized, and, of course, are not church members, if we regard them as Christians. There is such a relationship established between the two ordinances that I have no right to separate them."

Rev. Richard Watson, (Methodist,) says: "It is obligatory on all who are convinced of the truth of Christianity to be baptized; and upon all thus baptized, frequently to partake of the Lord's Supper."

Rev. F. G. Hibbard, (Methodist,) "It is but just to remark that, in one principle, the Baptist and Pedobaptist churches agree. They both agree in rejecting from communion at the Table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. Valid baptism, they (the Baptists,) consider as essential to constitute visible church membership. This, also, we (the Methodists) hold. The only question, then, that here divides us, is:—What is essential to valid baptism?"

CHURCH CONFESSION.

The Presbyterian Confession of Faith, makes, "Baptism a sacrament of the New Testament ordained by Jesus Christ, for the solemn ad-

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mission of the party baptized into the visible church." And the Lord's Supper, an ordinance, "in the church." Chap. 28–9.

The Protestant Episcopal Church, says: "There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." And none can be confirmed till they "renew the solemn promise and vow that was made at their baptism."

The Confession of the Reformed Dutch Church, defines baptism to be a "Sacrament," "by which we are received into the church of God, and separated from all other people." It defines the Lord's Supper to be a "Sacrament of our Lord Jesus," to nourish and support those whom he hath already regenerated and incorporated into his family, which is the church."

INFANT BAPTISM—MEN'S INVENTION.

"Infant baptism was established neither by Christ nor his Apostles."—*Prof. J. L. Jacobi, of Berlin.*

"Infant baptism had not come into use prior to the time of Tertullian."—*Dr. W. M. L. De Wette.*

Winer says, "*Tertullian*, (who flourished about A. D., 200,) is the first that mentions infant baptism."

Van Coln, vol. 1., p. 469, says: "All the early traces of infant baptism are very uncertain. Tertullian is the first who mentions it, and he censures it."

Justin Martyr, the earliest Christian Father, says: "We were born without our will; but in baptism, are to have choice, knowledge, etc. This we learn from the Apostles."

"Without the authority of the church, the baptism of children could not be adequately defended, for there is no example in its favor in the sacred Scriptures."—*Leibnitz.*

"Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament."—*North British Review.*

"That the recognized baptism of the ancient church was that of adults, of those whom the church only received into her fold after a long course of catechetical instruction, cannot, indeed, admit of a doubt."—*Ib.*

"In no part of the New Testament is any other condition of membership in the church prescribed than that contained in the answer of Philip to the eunuch who desired baptism: "If thou believest with all thy heart, thou mayest.'"—*Rev. Dr. Hodge, Prof. in Princeton Theological Seminary.*

"We have no express precept or example for infant baptism in all our holy writings.—*Dr. Woods.*

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"(Historically considered,) there exists no sufficient positive evidence that the baptism of infants was instituted by the Apostles in the practice of the apostolic age."—*S. T. Coleridge, (Works, Am. edi. Vol. 1, pp. 335--337.*

"Of the references to infant baptism, which is often sought for in this narrative," (Matt. xix: 14,) "there is evidently no trace."—*Olshausen.*

"It is certain that Christ did not ordain infant baptism."—*Neander.*

"Would the Protestant Church fulfill and attain to its final destiny, the baptism of infants must of necessity be abolished."—*Prof. Lang, of Jena.*

Thomas Chalmers, D. D., (Presbyterian,) "If the Scriptures give us no other testimony in favor of infant baptism, they give us at least the testimony of their silence."

Gilbert's Preface on Baptism.—"Without the aid of tradition, the practice of baptizing infants cannot be satisfactorliy vindicated."

"*Doctrinal Catechism,*" approved by Arch Bishop Hughes, (Roman Catholic):

Q.---How do Catholics prove that infants ought to be baptized?

A.---Not from Scripture alone, which is not clear on this subject, but from the Scripture illustrated by the constant tradition of the church. It does not appear from Scripture, that even one infant was ever baptized; therefore, Protestants should reject, on their own principle, infant baptism as an unscriptural usage."

Now, conscientious reader, what think you of these witnesses? To these, moreover, we could add from our own library, the testimony of hundreds more. But what need we more! *Bap, Dip, Pour, Plunge, Rain*—are, each and every one of them, an *onomatopœia*—a figure of speech --defined as follows:---

An *onomatopœia*, according to Webster, is a figure by which certain words are formed to resemble or to indicate certain sounds, as "to *buzz*," as bees, "to *crackle*," as burning thorns or brush;--"to twitter," as a swallow.

There is not a scholar or critic in Christendom that dare imperil his scholarship, by denying this definition. This, in reason's and wisdom's ear, settles the whole controversy on the *proper action* of baptism. There is not, in reason's ear, two modes of this action, according to the sound of it.

Give us a plate and a pool of water, and we will cause the water to sound *dip* or *bap*, as distictly as any man can utter them by his lips. Give us a stone, or a person, of fifty or an hundred pounds weight, and we will make the water to utter *plunge*, by casting it or a person into it.

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We will refer it to the decision of two or more impartial persons of sound hearing and veracity---whether or not the sounds *dip*, *bop*, and *plunge* are not the effect of such actions. We need but to listen to a shower falling upon a roof of wood, and we hear the sound or word *rain* or *pour* distinctly indicated. This, some may call a new argument; be it so, if you please. Rhetoricians would call it an *onomatopœia*. Hence, they define it in these words:---

"An *onomatopœia* coins a *sound*,
By which, alone, its meaning *can be found*."

Such as:

"The swallow *twittering* from the straw built shed,"
"The cock's shrill *clarion*, or the *echoing* horn,"
No more shall *rouse* them from their lowly bed."

An ox *bellows*, a horse *neighs*, an ass *brays*, a lion *roars*, a dog *barks*, the cuckoo *heralds* spring, the carriage *rattles* over the stones, the water *simmers* upon a low fire, and *boils* over an increased heat, the simpleton *giggles* with short *catches* of his breath. The winds *blow*, the waters *flow*, and the child *cries*, because the doctor *knocks* at the door. These are a few specimens of that large and bold relief figure of rhetoric, called the *onomatopœia*, of which large family of words we have hundreds of representatives. To this family, legitimately belong---*Baptoo*, *Baptizoo*, *Rainoo*, *Plunoo*, *Dip*, *Sprinkle*, *Plunge*. No one will say that any distinct sound or utterance is indicated by sprinkling water upon a human person.

This is a perfectly free gift on our part. We can give it, too, without any loss, whatever, to the cause we plead. There are so many varieties of the human species of the human mind, that what necessarily carries conviction to one, does not necessarily, reach the perspicacity of another. There are, indeed, those whom, not

"The breezy call of incense breathing morn,
The swallow, twittering from the straw built shed,
The cock's shrill clarion, or the echoing horn,
Can once more rouse them from their lowly bed."

There is, too, a class convinced against their will, and who, consequently, remain the same thing still. But, as the greater teacher once said---"If any one desire to do my Father's will, he shall know concerning the doctrine (the teaching) whether it be from God, or I speak from myself." John vii: 17, Boothroyd's version. This is an infallible oracle. And to it every man should give an attentive ear. It explains many a case in the pulpit, and many a case out of it.

"The Watchman," of Missouri, and the "Religious Herald," of Virginia, are two of the most reckless maligners of the cause I plead, and have been so for a series of years. I cherish for them not one unkind feeling, whatsoever. They may be good *Bap-*

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tists! Yes, zealous Baptists, and verily, they shall have their reward from the mere Baptists, their "good *Baptists.*" But amongst the Baptists, we *know* we have many excellent brethren whom we both esteem and love. And we are assured that this affection is responded to by very many called Baptists. But they are more than Baptists. They are *Christian Baptists*—yes, in the full import of the terms.

We care nothing for the word *orthodox.* Orthodoxy is but *right thinking*---rather right theorizing. But, as I have frequently said, and feel asured of, Satan is as orthodox, in the legitimate comprehension of that word, measured to its full stature, as Gabriel or any angel named amongst men. There is not a man amongst mere Baptists who will meet us on the true and proper, and real issues existing between us and them. No, not one, known to us!

If there be, we shall cheerfully meet him, and discuss those issues. Our theme is the opening speech of the Christian Age or Dispensation --and the Orator of that day, to whom the Lord gave the keys of his kingdom, is our beau ideal, as a representative of the Christian orator in manner, in matter, in letter and spirit.

The petty orthodoxies of Sectarists never saved man, woman, or child. Why, then, make them the centres of attraction and of radiation in the Christian kingdom!! We thank the Lord that our labors in this cause have not been in vain. But how have they been opposed! In how many false attitudes have we been made to stand in their pulpits! In how many of their publications have we been caricatured, and most hideously misrepresented! No man in the West has been superior to the editor of the Western Watchman in misrepresentation and in caricaturing our efforts. He dares not to meet us fairly on the real issues. It would be fatal, he fears, to his pretensions. Be it then known, that we are not afraid nor doubtful of the issue of a full and fair investigation even in the presence of all the mere Baptist heroes in Missouri.

Investigation, discussion, exposition of all the true and veritable issues is all that we demand, and all that we can conceive; that the true and honest, the honorable and magnanimous spirit of the gospel enacts, sanctions, and approves. It is not scholastic, sectarian, speculative theologies---regenerations, justifications, sanctifications---and adoptions. It is the evangelical realities, institutions, precepts, promises;---in one sentence, it is---*the apostolic gospel. precepts, promises, ordinances,* and *spirit* that demand investigation.

We are prepared for such an investigation, and let it be so understood. "He that doeth truth," and is devoted to its progress and conquests, "comes to the light that his doings may be made manifest,

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that they are wrought" in the fear and love of God. This is all that we ask, and all that we desire. And why refuse such a public investigation? We pray for Christian union, communion, and co-operation, and why not labor for it?

We ask for a man endorsed by a respectable committee of the Baptist denomination in Missouri. We are about making a tour through that State, and the preliminaries can then and there be arranged. We have by no means exhausted the subject of primitive Christianity as contrasted with the theory of the Western Watchman. If the Missouri Baptists will endorse him as their competent representative we shall, all things concurring, be forthcoming, at a proper time and place.

It is not for victory or triumph we preach Christ and the primitive gospel, or "contend for the faith formerly delivered to the saints." It is for original or primitive Christianity we bend our bow and direct our arrow, against those who oppose it, teaching for Christian doctrine the commandments of men. A. C.

THE CHURCH IN WASHINGTON CITY.

Bethany, Va., September 28, 1859.

To all whom these presents may come, greeting. Having recently understod that there is a large and respectable meeting-house in Washington City, which, for some reason, is now in the market.

We having no building in that City adequate to contain a respectable auditory, and understanding that it could be purchased at much less than first cost, we would suggest to our brotherhood the expediency of raising funds adequate to secure it. We do not call upon any State specially to make such exertions, but would submit a proposition to this effect—that some competent person, of such talent and standing in our community, as would be, in all respects, worthy of such a work, should be selected and appointed to devote his whole energies to the raising of some ten thousand dollars, for which it is offered--one-fourth cash in hand. It stands in a central position on a lot 78 by 93 feet. The lot itself would be, (or is,) valued at nearly that amount. There is already subscribed, and paid in, $1800, as we are informed.

Should not our brethren make a vigorous effort to secure such a desirable position? Eighty-two persons, paying $100 dollars each, would secure such a stand-point at our American Metropolis. We shall be one of these eighty-two, not desiring to monopolize. Can there not be found, in our brotherhood, eighty-one persons who will contribute one hundred dollars each, within six months from this date? If so, signify it to us, or to my clerk, James A. Campbell, at Bethany, and measures shall be taken to secure the purchase.

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I will only add one question. Is it not quite a misfortune, and, indeed, a reproach upon our whole brotherhood, and especially upon those frequently in attendance at the Capital of our Federal Union, that we have not a local habitation or a name---without a house to meet in, or a desk from which to preach the gospel, *the primitive gospel of the kingdom and reign of the Lord Messsiah!* We earnestly and ardently hope that our brethren will make a liberal and united effort and contribution, for an object and purpose so worthy of their liberality and Christian philanthropy?---!

We shall report every contribution received. Send us checks or the cash and every contribution shall be reported soon as received. The nobility of the kingdom of heaven is superior to any other nobility. Let us have positive proof of a large class of nobility amongst us, and our boasting will not be vain. Time is short. Eternity and immortality are transcendently grand and glorious.

Even a cup of cold water given to a disciple, because he is one, is engraven deeply and indelibly in the archives of heaven. We ask only *eighty-two persons* for one hundred dollars each, to secure a home for the Lord and his people, in our National Metropolis. May we not look for a prompt response? A. C.

ZENAIDA.

This is the name of a volume, by our young Sister, Florence Anderson. The philosophy of the piece---so rich in thought and affluent in expression---is that the family circle being the basis of Society, is the sphere in which man realizes his greatest earthly happiness. This is a true and blissful philosophy, made almost Divine when, as in the case of Zenaida and her husband, it is sanctified by the fear of the Lord.

"Love's young dream," is the transitional part of this charming story. By it the authoress conducts the parties from the family circle of the father to that of the son. This *media via*, this space lying between the two circles, is dream-land, where the love smitten wander in dreams by streams forlorn. On this field, the authoress has put forth all her powers, and these are neither feeble nor few, but mighty to convince all readers of this beautiful story that,

> "There's nothing half so sweet in life
> As love's young dream."

Truth is a polygon, and the authoress has showed up this dream-land on many sides.

She has turned the phenomenal of heaven and earth, and of all between these extremes, to such excellent account as to merit a diploma

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at the hands of those invisible beings who fill the chairs of nature. I know not that any of the seraphic college could discourse of "Love's young dream" with greater success. The classic page, the natural, the social, the moral and intellectual worlds are all so accessible to the authoress, and her use of their phenomena so natural and correlate that the reader feels as if their harmonies had never been elicited before. Were I a writer for the public, I should deem it a privilege to have it in my power to read "ZENAIDA" once every six months.

The book can be had in Paris, Ky., and at Lippincott's, Philadelphia. W. S.

PROGRESS OF REFORM.

The following we have culled from the "Christian Review," Sept. 20, '59:

HALLONIA, TEXAS, Aug. 27; '59.

BRO. FRANKLIN: I yesterday closed a ten days' meeting in my immediate neighborhood—the first protracted effort I have made here. There was once a church here, but it had long since gone down for the want of regular preaching. There were, however, a few names left—a few who had kept the *faith* of Jesus and had not denied his *name*. The neighborhood had long been given up to sin and the lowest, wickedest, meanest sort of sectarianism. The brethren made application for the use of the only meeting house in the neighborhood in which for me to deliver a discourse on the subject of union, in answer to one which had been recently delivered there professedly on the same subject, in which our sentiments were grossly perverted, and shamefully misrepresented. The request was insultingly refused. A grove near the above house was fitted up with seats, where I delivered the discourse. Shortly afterwards the same man delivered a discourse in answer to mine, in which he wickedly garbled the writings of Bro. Campbell, slandered our brethren, and told a falsehood on me. I was present; and at the close of his tirade, I published that on a certain day I would review his discourse, and disprove the above accusations. This brought together the whole country, and to the entire satisfaction of more than five hundred persons present, I more than sustained all my charges. This gave me an opportunity of spreading before the people our real sentiments. A month from that day we commenced our protracted effort. We unfurled the banner of the lone star—the star of Bethlehem—ran it up to the top of the flag-staff and nailed it there. A few faithful soldiers rallied around it. For the first time in Texas we preached *controversially*. We carried the war into Africa. Nearly a whole week we preached twice a day in the open air, to fine audiences, with but little effect, save that we convinced many we were right, and had the truth. Some of the brethren became discouraged, and proposed that we close the meeting. Whilst so many came and heard with so much interest, we resolved to preach on. At length a breach was made; the ranks of the enemy commenced giving way. Four, I think, surrendered together, and gave in their allegiance to Prince Messiah. After that they fell, wounded at every fire. We closed yesterday with just fifty additions to the army of the faithful; thirty-one

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by confession, etc., and nineteen reclaimed. We re-organized the church, which now consists of some seventy or more members. Nearly all my neighbors, heads of families and the young, became obedient to the faith. Never, under my observation, has truth more gloriously triumphed. Our section is completely revolutionized. There is great joy and gladness in our neighborhood. Our congregations were large to the last. We closed only because I was worn out.

Brethren Cartwright, Royal, and Scott, ministers, were with us nearly all the time, and aided greatly by prayer and exhortation. They are good men and true.

Yesterday a subscription was circulated, and almost enough was subscribed at once to build a church house. We hope to have up a good frame house, and to be in it before winter.

At my last meeting in McKinney save one, twelve noble souls became obedient to the faith. Yours in the faith, B. F. HALL.

CHICAGO, ILL., Sep. 4, '59.

BRO. FRANKLIN: My last letter closed July 3d. July 10 (Lord's day) two made the "good confession," and I immersed them on Wednesday night, the 13th, and on Lord's day, the 17th, gave the right hand of fellowship to three.

Bro. W. T. Moore, from Frankfort, Ky., commenced speaking on the 17th, and continued the meeting for two weeks. The result of his labors, four immersed and two received by letter. Bro. Moore speaks plainly and pointedly, and left a good impression upon the minds of many, and may the Lord bless his labors in the gospel wherever he may go.

Lord's day, Aug. 6th, one united by letter, and the next Lord's day, Aug. 13th, Bro. D. S. Burnet was with us, and spoke at 10½, A. M., and 7½, P. M. On Lord's day, Aug. 27th, I spoke to the people at 10½, A. M, and 7½, P. M., when two more made the good confession. "Buried them in baptism" on Wednesday evening, 30th. To-day, (Lord's day, Sep. 4th,) we gave the right hand of fellowship to four. Thus, my dear brother, the good work goes on.

We have a Lord's day school at 9, A. M., well attended, and constantly increasing in numbers. Our Wednesday evening social meeting, always interesting and quite numerously attended; in influence, we are gaining ground every day. My brethren and sisters are all encouraged, and may Heaven's choicest blessings be with the good-begun work to the end.

Brethren visiting our city from different States, will find our church meeting every Lord's day at 10½ A. M. and 7½ P. M., in our meeting-house on Monroe street, between Aberdeen and Rucker streets, (west side.) Rail cars run every 15 minutes, Lord's day, within 10 rods of the house. I have removed our store to 180 Lake street, where I shall usually be found.

Yours in the gospel, M. N. LORD.

ROCK SPRING ACADEMY, Mo., Sep. 4, '59.

BRO. FRANKLIN. July the 1st I left home for a tour of preaching. I arrived at Little Prairie on the following day (Saturday), finding Bro. Drennon, the regular evangelist, and a number of people assembled for worship. I discoursed to them on Saturday and Lord's day, morning and evening. There was one

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immersion. The brethren here are zealous and liberal in the good cause. From this point, in company with Bro. Drennon, I went to Douglas Prairie, where we preached to the people on Saturday and Lord's day. The congregations were large and attentive. The result of the meeting was two accessions by immersion. Something over two years ago, I held a discussion with Mr. John D. Murphy, a Baptist, on the design of baptism and close communion. Soon after this, I constituted a church at this place, with some fourteen members. The congregation at the present time, numbers some thirty five or forty members. Our meeeting closed Sunday night. On Monday evening I delivered an address on education, and spoke especially in behalf of Rock Spring Academy.

From this point I returned to attend my regular appointment on Fourche a Renauit, in Washington county. After preaching to good and attentive audiences on Saturday and Lord's day, I started on Monday to aid Bro. Drennon in a meeting at Antioch, in Franklin county. The meeting closed Tuesday evening with eight accessions—two reclaimed, two from the Baptists, and four by iconfession and immersion. The brethren were much strengthened and encouraged. This is the point at which I made the good confession in my thirteenth year, and where I also attempted to proclaim the gospel of Christ the third time in life. From this point Bro. Drennon and I went to Barren Fork of Beoff, Gasconade county, where we commenced meeting on Friday evening, and continued until Tuesday, resulting in seven accessions—one from the Baptists, one by commendation, one reclaimed, and four by confession and immersion. We had the assistance of our talented brother, Leroy C. D. Hatchill, on Monday and Tuesday. I also held a meeting at Miller's Landing, on the first Lord's day in August; had a good hearing, but no accessions.

The REVIEW is highly esteemed by all the brethren who have seen it. May the Lord prosper every good work. Yours in Christ, E. R. CHILDERS.

PAYNESVILLE, Mo., Sept. 6, '59.

BRO. FRANKLIN: Our meeting at Clarkesville, conducted by Bro. L. B. Wilkes, resulted in nine additions to the congregation. On the 4th Lord's day in August, we commenced a meeting at New Hope, Lincoln county, which continued until Thursday following, and closed with sixteen additions. We still hope for many more accessions, at other places. Yours in the hope of immortality, J. J. ERRETT.

ASHLEY'S MILLS, IND., Sept. 6, '59.

BRO. FRANKLIN: We held a meeting at Finoastle, commencing on Saturday before the second Lord's day in August, and closing on the Thursday following, conducted by brethren Badger, Ridge and Walden, with thirty-nine additions, mostly by confession. To the Lord be all the praise. Yours, etc.,
W. W. MILLS.

PINE FLATS, PA., Sept. 5, '59.

BRO. FRANKLIN: Please report eleven additions to the army of the Lord at the conclusion of the Pine Flats debate; four of whom were from the Baptists.
Very truly your brother, L. R. NORTON.

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RUSSIAVILLE, IND., Sept. 6, '59.

BRO. FRANKLIN: I am seated to give your readers an account of the progress of the gospel in the bounds of my travels. Since my last to you, from Center School House, I delivered three discourses, and immersed two ladies; thence to Grant, delivered three discourses and obtained one by letter; thence to Jerome, my regular place of preaching, and obtained two by connection and relation. Our little church in Jerome is still growing in numbers. May the Lord bless her and give her increase of sons and daughters. DAVID HODSON.

OBITUARY NOTICES.

DIED, on the evening of the 19th of August, 1859, James Grigsby Goss, son of Elder James W. and Jane A. Goss.

He left Piedmont on the morning of the day of his death in a buggy in company with a young gentleman, and while returning in the evening they were overtaken by a hasty and heavy thunder storm, which suddenly raised a little mountain stream, and venturing in, they were swept away by the impetuous current and he was drowned. He was born on the 17th day of April, 1848, and was just eleven years, four months and two days old. He was a noble boy and of fine intellect. Few boys, of his age, possessed the same maturity of mind. He had a rare business capacity and was unsurpassed in energy of character. So remarkably developed were his business habits, so quick and comprehensive his power of attention and so invincible his energy and industry that he had almost become a necessity in the management of the numerous concerns of his father. Very few youths at twenty made themselves *so* useful, none made themselves *more* so. He was warmly attached to his parents and was never known to complain of the numerous calls made upon him, but his pleasure rather increased as he served them. Though of remarkably buoyant, vivacious and social habits, he had learned to give the duties of business a precedence over all mere amusements. Indeed, useful employment seemed to give his vivacious and energetic soul, more delicious pleasure, than the excitements and amusements in which boys of his age usually find enjoyment. The last few years of his life have been as regularly devoted to the cares and duties which encumbered his father and mother, as they could have been, had he been 25 years of age. He was lively and mischievous, but free from every trace of irreverence, impiety and blasphemy. The social feeling was intensely active in him, and he had a merry and joyous word for every one with whom he met, and consequently was a universal favorite. Though not a professor, his feelings were religious—and the recollections of his habits upon retiring to bed, of bending his knee before his mother and repeating after her a petition to his Father in Heaven, is an incident replete with comfort. An inscrutable Providence has snatched him away. He left home in the morning—his young heart fluttering with joy and pleasure. At 4 o'clock in the evening, amidst the raging storm, he found himself carried upon the maddened bosom of the merciless freshet, with a *moment* only, to think of father, mother, sisters and brother—then dashed forever from the joyous scenes of life.

"In Heaven *alone* no sin is found,
And there's no weeping there."

☞ Mrs. Campbell and myself very deeply sympathize with Bro. and Sister Goss, in this sad affliction—having ourselves sustained a similar affliction and trial in the loss of our beloved and lamented Wickliffe. A. C.

☞ We have received several letters of Progress of Reform, which should have appeared in this No., but, for want of space, are deferred till our next.

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MILLENNIAL HARBINGER.

The Millennial Harbinger contains 768 pages, of octavo size, covers being printed.

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When a list of 50 and $50 are forwarded by one person, he will be entitled to 1 copy of my work on Baptism, and 1 Hymn-book, arabeeque.

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☞ THE CASH MUST BE FORWARDED INVARIABLY IN ADVANCE FOR CLUBS. We cannot afford to keep accounts for Clubs.

It is almost entirely original matter, and much of that is paid for at a fair price. It is, without contradiction, at its published rates, the cheapest periodical known to us in the United States, I speak not of the value of its contents. I speak of its size, quality of paper, execution and expenses of mailing and forwarding. We, of course, pay our co-editors a reasonable sum for their contributions. As advised and taught in the school of our own experience, it cannot be continued at the present rates, unless we have a considerably enlarged subscription list. It ought to have, as a minimum, ten thousand paying subscribers, to continue it at its present rates; and more than double that number to satisfy our desire to be useful to our generation, as we think, with our paramount cause, we might be, and we ought to be.

Cannot then, and will not its well tried friends, and many of its new friends, set about by times—even in October and November—to increase its influence by increasing its patrons, and not defer till December, that we may be prepared for supplying, we hope, an enlarged, a much enlarged number of readers. We have not wearied its friends by frequent or multiplied appeals—this being the first, of this kind, in nine and twenty years. We have been a periodical editor for thirty and six years, and this, if memory be not at fault, is our first appeal. A. C.

We received, (just as we were about to close this No.,) an interesting communication relative to the proceedings of the Bible Union Anniversary, which, being too lengthy for insertion in the present No., we defer till our next.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. II.] BETHANY, VA., *DECEMBER*, 1859. [No. *XII.*

INTRODUCTORY ADDRESS DELIVERED BY PROF. C. J. KEMPER TO THE STUDENTS OF BETHANY COLLEGE, OCTOBER, 1859.

YOUNG GENTLEMEN:

I appear before you, on the present occasion, to present to your consideration thoughts concerning the study of the most perfect of all sciences—its tendency upon the human mind, and its bearing upon the progress of knowledge. In doing so, however, you will allow me the privilege of extending my observations beyond the mere developments of a single science, and of submitting to you the more extended views, arising from the study of the relations which exist between one and the other scientific methods. But when we come to reflect upon the effect of any study in developing the mind, it behooves us, in the first place, to consider the paramount object to be attained in this development—the noblest aims of man, the final cause of his creation and his present and future destiny. Questions, which you may well imagine, would lead us into a wide field of researches bearing upon the manifold relations of man to God—to nature, and to his fellow man. Questions of the highest moment, and which should ever be present to him who seeks for a clear light to direct his course in the difficulties which spring from this threefold relation. Having determined, according to our best judgment, based

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upon the revelations of God in the moral and physical world, the proper position for man to assume in the universe, it becomes our first and highest obligation to endeavor to attain to that high position.

And here we are brought to consider the best means and the best methods of developing the mind and the affections into an everlasting harmony with the system of the world and with the will of the divine author.

And how, let us ask, are we to decide upon the most eligible method for the attainment of this end without being manifestly led into the region of psychology—into a study of the nature of the mind, its faculties, its propensions for good or for evil, and finally, to a proper estimate of its powers, and to a knowledge of the limits of its proper action—a limit necessarily originating in its finite character. But let it not be supposed that in considering the human mind, we are led into any questions concerning its essential nature, for these, and all such questions as refer to the ontological nature of mind or matter, are we think without doubt, placed beyond the limits imposed upon human thought. And yet, though this be denied us, we have a wide field for our labors; and that is in reviewing the manifestations of the human mind in history, and in the individual—in the past actions of men, and in the human consciousness. For what, "gentlemen," is history but a grand and continuous development of the mind and the passions of humanity into deeds of good and evil that speaks volumes concerning human nature, as it has existed and as it now exists.

Let us look then, to the teachings of history for some of the most important lessons in reference to the intellectual and moral condition of humanity. Let us carefully observe how the mind of man has manifested itself in *action*, both when imbued with the spirit of Christianity, and when left to its own spontaneous development in accordance with the teachings of nature. Behold the civilized European, guided by the light of a revelation, teaching him his duty to God and to man—directing his efforts to the noble and the good, elevating him in the scale of being—compare him with the whole transitional series of man, down to the squalid beings of an Australian forest, with no guidance but the faint light of nature and his own animal instincts; and then, ask yourselves how far our noblest elevation, depends not only upon the existence of an extraneous influence, developing the mind and the affections, but upon the nature and tendency of that influence. And yet, if we believe in the specific unity of the human race, that the savage born child of the desert belongs to the same original type as the civilized man, we may well believe also that the same faculties of mind have, at least, a potential existence in the one and in the other—not in the same condition truly—not inva-

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riable in degree, and in their relations to each other, but nevertheless *existing*, as the common inheritance of a common origin. The psychical as well as the physical conditions of humanity, may undergo a marked change in the course of ages, and yet, we have no reason to believe that any *one* faculty, degraded, as it *may* be, has ever been crushed out of existence. But as the condition of a degraded people is the result of modifications that have required ages for producing their effect—so it will as certainly require ages to raise *such* a people even under the most *auspicious* circumstances into a happy and civilized condition. The characters impressed by time upon portions of our race, have almost as great permanency in the different varieties of men as those which are inherent and original.

How thankful then, "gentlemen," ought we to be that our position is not as the man of the desert—that we are surrounded by external influences the most desirable for developing the mind and the heart, that will enable us to preserve the boon we inherit, and in passing away bequeath it to coming ages.

How impressed, too, we ought to be with the fact that man is *capable* of being elevated to a higher and higher place in the scale of being, and of arriving at a knowledge of the *True*, the *Beautiful* and the *Good*.

Thus far, to show the necessity of sanitary influences in developing the nature of man, for, in the necessities of a race, you may learn the necessities of the individual, and in its *destiny* we may read the sad lesson of man's liability to degradation, though endowed with the highest and noblest gifts.

And, in this connection, let me urge upon you one other thought which, though somewhat irrelevant, suggests itself to the mind. If it be true that nature, that natural religion, is incapable of developing the mind and heart of man into a higher and nobler sphere of existence, into unison with the grand scheme of life in the present and the future, as attested by the degraded nations of the earth, then we at once see the deep and abiding necessity of a revelation beyond and *above* that *vouchsafed* to us in the manifestations of God in nature. But if such be the case, and if, in the world which surrounds us, we behold the hand of the Creator supplying man with every veritable need arising from his position, with every physical and intellectual necessity, food and raiment for the body, the universe with its grand system of laws for the exercise of his intelligence, then we are led irresistibly to the conclusion that we may confidently expect a revelation from the same Being, adapted to the higher and nobler aspirations of the human spirit, to the cravings of a moral nature. Hence, we see, that in the very necessity for such a revelation, combined

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with our knowledge of the character of the Supreme Being in supplying the wants of man, we behold when steadily examined, a strong analogical argument in favor of its existence. And if it exists—where shall we find it? Where else than in the most perfect of all systems of religion—in that which has been handed down to us by our forefathers, and sealed with the approbation of the good men of the world, who have labored for the benefit of the race, and striven to teach it the lesson of its destiny.

But let it not be forgotten that man has two natures to be developed, an intellectual and a moral nature; and it is highly important to observe that the means employed in the development of the one, do not fulfil all the conditions necessary in the development of the other. And yet, it cannot be denied that they may go hand in hand, and that in proportion as our moral nature is elevated, so the mind freed from the workings of evil passions, may progress calmly and steadily in the acquisition of knowledge and in the attainment of a high place in intellectual development.

Review the pages of history and observe how far the progress of civilization and the advance of science are dependent upon the spirit and progress of Christianity, indirect as may be the influence it exerts. And is not the reason why this should be so, palpable—when Christianity had taught man that he was a responsible being, had partially freed him from the downward tendency of his nature, instilled into him the love of truth and roused the dormant energies of the mind and heart, are we to be surprised that even the religious dogmatism of the middle ages could not restrain the mind in its activity and in its search after true knowledge?

We cannot then place too high an estimate on the effect of influences of a moral nature in preparing the mind for the acquisition of knowledge and increase of intellectual energy. Let us now reverse the picture. Blot out of existence the teachings of a revelation pointing out the duties and obligations under which we live—appealing to our capacity and our aspirations for a higher life, revealing to us the whole scope of our present and future destiny, and what have we left—man, born into a world of complex phenomena, with a mind undeveloped, incapable of comprehending the simplest appearances passing before his eyes; and still farther from deriving any definite notions of the duties which pertain to him in this life or the destiny which awaits him in the next.

We do not mean to affirm that the educated mind cannot find in the world the strongest evidences of the power, the wisdom, and infinite goodness of a Supreme Being: that it cannot rise above nature to nature's God: but we do contend that these results are not the legiti-

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mate effects of a spontaneity of development having its origin in the natural world. Nature is not our all-sufficient guide, and he who rejects a written revelation will soon find that there are aspirations of the human spirit after knowledge which it cannot quench, and questions which it cannot solve.

There is then a stringent necessity for the exercise of some extraneous influence in the *education* of youth, which shall call forth those faculties which are the essential attributes of the human soul, and direct and elevate them as far as possible to a comprehension of the duties and responsibilities of life. And since this development is twofold, intended, beyond doubt, to be harmonized into the fulfillment of one great end—a unity of purpose in placing man in his proper position in the various relations which surround him—it becomes therefore necessary for the fulfillment of this end, not only that our moral and intellectual natures should be carefully distinguished, but that the means of developing them should not be confounded, but should go hand in hand to the attainment of the one great purpose.

Shall we attempt to cultivate our moral natures, our religious aspirations, by directing our efforts and the whole energy of the mind to acquiring a high intellectual standing, to a study of mind and matter as they manifest themselves to us: to a study of the laws of phenomena? If we do, we may depend upon it, the history of the human mind for ages past proclaims the result—a sensational or an idealistic philosophy—the one conducting us to the God of pantheism, the other to a Being the merest abstraction of the human intellect, without attributes, without even an objective existence.

Such are the evidences of man's failure in attempting by his own powers to solve the *problem* of the universe and his immortal destiny, and in seeking to derive the nature and the attributes of a supreme arbiter of the world by studying only one and the most incomplete portion of the revelation which he has made of himself.

And yet, are we to reject the study of nature either in its physical or metaphysical aspect, simply because of the failures and wanderings of the human spirit into the regions of error? Not at all; we have only passed beyond the sphere of finite intelligence; we do not wait for a careful and studied observation of facts, of phenomena, but we substitute for the unchangeable laws of nature the imaginings of our own minds, theories which have no place in reality, and which, therefore can never lead us to true results nor to a discovery of the divine harmony of the universe. But though the human mind may wander into the mazes of error, though it may become confused in attempting to interpret very many of the infinite variety of phenomena in the world, yet are we not allowed to say that true science in its

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true humility, and patience, and careful accuracy in observation and in reasoning, will not one day bring into the clearest light many truths that are now involved in profound darkness. More; we may confidently assert that men of real scientific acquirements, observing the harmony of the physical world, the constancy of its laws attesting the unchangeableness of its divine author, will seldom if ever, be found to maintain the idea that the same Being who has created and preserved this order, will ever destroy it, by bringing the truths which it teaches into collision with a moral system which he also has promulgated.

Can we presume that the author of nature endowed with the attributes of infinite truth and love could thus far deceive man, and even contradict himself? We have then no reason to fear the progress of science in its true spirit, for it will never be found to establish a single truth in contravention of a true interpretation of a moral system having the same origin. And let us observe what is required of one who pronounces on scientific grounds a decision adverse to the claims of Christianity. What is necessary to make valid such a decision? First, we must be certain that we have made a correct interpretation of both systems; we must show that the references of a written revelation to questions of science are intended, not as mere illustrations intended to conform to common notions, but really to teach scientific truths. Secondly, we must establish the fact that a contradiction exists in reality and not in appearance, and in fine against the general agreement of the teachings of the two systems as, for example, the conformity of the account which is given of the condition of man, with what we know by observation to be true—can only be urged special and isolated objections. More, the whole array of internal and external evidence in support of the truth of Christianity, irresistible in its general bearing, must be met by these same arguments—arguments, perhaps, based upon observations incomplete in their nature and insufficient to warrant the conclusions derived from them.

But such is the perverseness of human nature and the presumption of man, that oftimes the most momentous truths are either wholly rejected or forced to conform to preconceived opinions and theories.

Whatever may be the apparent teachings of science, it would be more than absurd to reject a written revelation almost ever in conformity with its teachings, sustained besides, by independent testimony, on account of the occasional difficulties we might encounter in proving their consistency.

Taking, then, the view of the subject we have presented, we see not only the necessity for two distinct developments of human nature in accordance with its original constitution, but also the harmonizing

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tendency of these developments, tending to confirm our belief in an identity of origin of the two systems. Thence we may justly conclude that every step we make in science, pursued with the true spirit of patient inquiry and with due appreciation of the fallibility of the human reason, will be an advance toward some true idea of the attributes of the Divine Author or some other fact consonant with the teachings of the inspired word.

Will not the sublime conceptions of Astronomy teach us the lesson of infinite wisdom and power? Will not the general tendency of the moral system of the world to punish vice and reward virtue teach us the will of its author, and reasoning from the present to the future that the same principles will be extended to the rewards and punishments of another world? Will not the capacity of the human soul for a far higher development than it meets with in this world—combined with the idea of the final cause and completed development of all other things in the present—teach us the lesson of its immortality and of a higher sphere of existence?

These are some of the teachings of nature, based we allow not upon demonstrative evidence but upon just and sound analogy—and this analogy let it be observed, presents not only arguments in favor of the truth of a written revelation, but as we have already seen in speaking of man's necessity for such a revelation, a strong, presumptive, *a priori* argument in favor of its existence.

Having thus far discussed the necessity of a two-fold development of human nature in accordance with its normal constitution, the distinct characters, and yet compatible nature of its two developments, we now proceed more directly to an inquiry into the real nature of science, its definition and its true methods; and in doing so we shall in the first place, confine our attention to the general idea of Inductive Science, the characteristic of which is, that it proceeds by a careful observation and collation of facts which involve in them some general truth to be inferred.

Science may be defined to be the speculative knowledge of principles; art which is the realization of principles in practice is the parent of science, and in all cases the practice of an art is prior to the existence of the related science.

The mere adaptation of principles to the purposes of art by no means implies a speculative knowledge of those principles, but practical observation and practical skill have ever been the precursors of true scientific discovery.

It seems, as it were, that the clear apprehension of the effect, of the embodiment of principles in a concrete form leads the inquiring mind into a theoretical abstract knowledge of the principles themselves.

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Hence, we see that observation and experiment must precede the birth of every science, and these observations will be more or less extensive as the facts which are involved in them are more or less intricate or numerous in their relations. But there is yet one thing necessary to insure scientific progress; it is not all sufficient that men may be in possession of facts, of all the phenomena that present themselves to the senses—but there is still wanting the speculative tendency of mind to analyze these facts, to discover the laws by which they are connected and to rise by the exercise of reason to higher and higher generalizations.

Facts and ideas—well ascertained facts and the ideas appropriate to them, the capacity for careful observation combined with the power of abstraction and induction are the sure and only safe foundations of true knowledge. The whole history of physical science among the Greeks, clearly shows that a nation famed for its intellectual character and its powers of speculation can make no material advance without a clear and definite apprehension of facts, and of their appropriate scientific ideas.

Let us illustrate what we mean by the appropriate character of ideas. The Greeks were well convinced of the spherical form of the earth, and saw that this truth led to the conclusion that all heavy bodies tended in converging lines towards the center, so they reasoned as the heavy body tends towards the center, so the light tends towards the exterior; for as "exterior is opposite to center so is heavy to light." Again, as if possessed of some principle of opposition, of antithesis, as a real sufficient cause to account for contrary effects, motions were divided into natural and violent; for instance, the retardation and acceleration of moving bodies under the laws of nature and resisting media were supposed to be satisfactorily explained by calling the motion in the one case violent, in the other, natural—and thus we have all the phenomena in reference to the weight and motions of bodies, accounted for by a mere vague indefinite hypothesis—a mere notion of the mind, neither derived from the facts themselves, nor sufficient to account for them; in other words, we have the phenomena interpreted by the vagueness of common notions, not founded in nature and co-extensive with the facts, but insufficient and inappropriate. For similar reasons it will be found that though the Greeks were in possession of many astronomical facts—facts relating to the motions and periods of the heavenly bodies—there was, in reference to these facts, an indistinctness and indeterminateness of thought wholly inadequate to the effect of deriving from them true conceptions of their real nature, and of the causes which produced them. This arose perhaps from two causes—from the strong tenden-

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cy of the human mind to assume its general theories deducing therefrom its conclusions by logical processes; and secondly, from the fact that the Greeks were far better acquainted with Formal Astronomy, referring to the relations of bodies in space and time, than with Physical Astronomy, having for its object the discovery of the laws of force and matter. In Astronomy the ancients reasoned from hypotheses, and thus, though their theories might for a time explain all the facts with which they were acquainted, in the end they inevitably failed in giving a true account of nature—for these theories were not derived from the universal law which governs the material world, but were based upon an incomplete and inaccurate knowledge of some of its consequences—consequences which had reference only to time and space, and which had not as yet suggested the idea of physical causes.

But we are not on this account to conclude that all hypothesis must be inhibited, for though we have a perfect right to assume a principle or a theory to account for phenomena, it must nevertheless be held in abeyance to these phenomena, and its mere assumption can by no possibility take away the necessity of proving its conformity with facts and its sufficiency in accounting for them. In the language of an eminent author, "The character of the true philosopher is not that he never conjectures hazardously, but that his conjectures are clearly conceived and brought into rigid contact with facts."

In no case perhaps was this truth so fully exemplified as in the discovery of the three laws of planetary motion attributed to Kepler; and certainly no physical philosopher ever occupied so much time and labor and so much care in refuting the various hypotheses that his own inventive genius called into existence. And when in addition to this we consider the mystical tendencies of his nature, as his belief in astrology, and that the earth was a great animal, we are still more surprised at the wondeful success of a method apparently so unreliable.

From what we have now said in reference to inductive science, it becomes at once apparent that observation and the study of phenomena must necessarily be the only reliable basis upon which to erect the edifice of our physical knowledge. But the mere knowledge of phenomena is by no means sufficient for our purposes—mere isolated facts which pertain to no system, and which are not bound together by some connecting principle, by some golden link which unites them in their common elements, can never constitute real science.

The author of Nature has impressed upon it a wonderful harmony, pervading the whole system of the world, and establishing in it a dependence reaching from the lowest creation to the highest generalisa-

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tion of science, to the existence of a Supreme Being, infinite in wisdom and power, and the author of the most consummate order and design. Hence, it is man's province to analyze the facts that are presented to his view—to separate them into their elements, to seek out the common principle which binds them into a harmonious system, and passing from the particular to the general, and finally to higher and higher generalizations, to derive in the end a system of laws of general truths, the creations of the infinite wisdom and power of a first cause.

Nature becomes the oracle. Man by the exercise of his powers of analysis abstraction and generalization, the interpreter. We must analyze individual phenomena, abstract from them every principle or element not common to all and refer to the same general cause all that exists in the same physical dependence.

It is the object of Inductive Science to arrive at general truths; and in the end, these truths may become data from which we can derive many individual truths, either dependent upon them or involved in the same conditions. Thus we pass from the particular to the general, and may again by a deductive process retrace our footsteps and discover a variety of other facts existing as logical consequences of those which have already been determined. In the laguage of a distinguished writer:

"Every science consists in the co-ordination of facts; if the different observations were entirely isolated there would be no science. We may even say in general terms that science is essentially destined to dispense so far as possible with all direct observation by enabling us to deduce from the smallest possible number of immediate data the greatest possible number of results."

Having thus explained the character and object of Induction, we may be allowed to pass to a few remarks upon the deductive character of Mathematical Science and of the faculties of the mind which it calls into exercise.

It must be observed, however, in the first place, that mathematics is based upon a very few abstract and universal propositions, including axioms and definitions—definitions presupposing the existence of the thing defined. Now, if we examine these propositions, and ascertain how the human mind comes in possession of them we shall perhaps see that the very first principles of the science are the products of the simplest processes of Induction. For nature will be the occasion if not the efficient cause of some of the most fundamental ideas in the human mind; and it has been clearly shown that in this respect the sensational philosophy deriving all our ideas from the external world is found insufficient and unreliable in the psychological teachings. And among these very notions are those which lie at the very base of

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mathematical science, namely, our ideas of space and number. Take also the proposition that the "sum of the parts is equal to the whole," and how do you presume the child first arrives at the conception of its truth, in all its generality and in its abstract form. Is not the real divisibility of matter and the fact that when the parts of a division are placed together they will constitute the whole, derived from experience? Hence we see that nature only furnishes our ideas in a complex and concrete form, and the human mind by its own power rises to more general and abstract propositions.

Thus the very foundations of pure mathematics are placed in the simplest, most certain and most universal truths of Induction. And having this sure foundation, and being dependent in its development upon the most remarkable certainty of the deductive method, we can no longer wonder at the results which in its application it has unfolded. Thus moreover we see that on the very threshold of the science, in the very formation of our general conceptions of axioms and definitions, we call into exercise the faculty of the mind which we have seen was so necessary in every inductive process—namely, the power of abstraction. And since the pure or abstract mathematics consists in the development of these first principles into every truth which can be evolved from them, it becomes apparent that through the whole process we must preserve this abstract form and introduce no element into our calculus which is not in its nature homogeneous.

If then, the Pure Mathematics starts from principles so self-evident in their forms, and consists simply in the development of these principles, it may be asked why mathematical analysis is found to present so much difficulty. But we must bear in mind, that though the data from which we start are so simple, we have, in arriving at the results which have been attained by this analysis, to pass through a long deductive process requiring the most *patient consecutive* reasoning, the logical sequence of which cannot be broken without a consequent failure to arrive at these results. There is a dependence, a sequence in Mathematical Science found in no other, and it is absolutely necessary that every step should be carefully taken and every position we reach fully comprehended.

We see then, of how great advantage may be the study of Mathematics in cultivating and strengthening the power of patient consecutive reasoning, so continually necessary in passing from the known to the unknown in extending the domain of knowledge. And here lies a chief difficulty; the human mind is impatient of control—it cannot brook restraint—and ofttimes we prefer rather to adopt our opinions without the necessary labor and precaution and servilely to ac-

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cept those having the prestige of authority, than to seek truth with the true spirit of patience.

Let us now consider the true definition of Mathematics, and the difference between its abstract and concrete forms, which will enable us to observe the manner of its application to physical phenomena.

Mathematics, may be defined as the "Science which has for its object the determination of unknown quantities from the known by means of the precise relations existing between them."

The human mind does not gain immediate possession of all its knowledge, but starting from known facts and a knowledge of certain relations connecting them with the unknown, it is enabled by the process of reasoning to bring the latter also into the clear light of truth. And we thus see that if it were not for the order, the dependence of things in nature in a harmonious system, they would not stand together in those fixed and determinate relations which render it possible for us to rise above the mere observation of phenomena to a knowledge of their causes. It is therefore necessary in the application of Mathematics to physical science, *inorganic physics*, to have two distinct objects in view—first, to ascertain with certainty the relations which subsist between the known facts of observation and the unknown quantities connected with them; and secondly, to determine these latter by the processes of analysis. To illustrate our meaning, we all know that it is impossible to make a direct measurement of the distance of the moon from the earth. But we do know that a certain fixed relation exists between the sides and angles of a plane triangle, so that if these parts be given we may determine the others. Thus, by a knowledge of a simple relation between quantities, and the requisite amount of observation by which we ascertain the earth's diameter, and the angle it subtends from the moon, we can easily arrive at the moon's distance, the unknown quantity which is the object of our inquiry.

Our first object is, therefore, to find the relations of dependence which exist among the phenomena observed by us, and to express these relations in the form of equations or expressions which admit of a solution, evolving by a logical process the unknown in known terms.

As we have said, we must connect the known with the unknown—in physics, that which is known by observation, with that which cannot be determined by the same method—in other words, we must find expressions connecting the one with the other in forms which may be called "equations of the phenomena." Indeed, the simplest problem of Algebra is of this same character, and its statement consists simply in expressing in the form of an equation the conditions con-

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necting the unknown with the known. But we are not to suppose that every distinct class of phenomena must present *equations* differing in character, for in many instances the same relations exist in phenomena having no real connection and presenting no analogy.—Thus, for example, the same law which expresses the relation between the space and the time of the vertical fall of bodies, is also contained in the law of the decrease of intensity of light and heat, and in the relations to each other of the diameter and surface of a spherical body.

Indeed, the analytical elements which form the language into which all the phenomena of nature when they admit of it must be translated, are fewer in number than might be at first supposed, and it is only by their combination that the complicated questions of science have been solved.

From this stand-point we may easily see that mathematical science in its applications to physics—inorganic physics—pre-supposes the necessity of establishing equations among phenomena, and that this latter requires an exact knowledge of the relations connecting the phenomena under consideration. But since this knowledge is dependent on observation, and is essentially connected with existent facts—with the the teachings of nature, it evidently presents the science in a concrete form, and hence, the establishment of the equations of phenomena may be defined to be concrete mathematics, being essentially experimental, phenomenal, and having its basis in all objective truth which is susceptible of expression in mathematical elements.

But the expression of the relations between phenomena—the connecting the known with the unknown by means of elementary abstract formulas is not the whole process necessary to the attainment of truth. This connection does not present the truths which it involves except in an implied form, and hence the necessity of eliciting our final conclusions by the solution and analysis of these expressions. This solution constitutes the abstract part of mathematics, from the fact that at this starting point our labors cease to bear reference to the external world and consists wholly in the evolution of abstract ideas according to purely logical processes. And these ideas are such as are derived from those fundamental, universal, simple ideas which belong peculiarly to mathematics and upon which it is based.

Thus it is seen that in the applications of the science to the physical world, one part consists in determining the connectionbetween the abstract and the concrete—in reducing phenomena to their appropriate abstract formulæ—and the other part in their solution, in seeking to derive the unknown in known terms.

From what we have now said, "gentlemen," it will be at once

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seen that mere thought—that the highest efforts of the ablest and most erudite minds can never extend our real knowledge unless it is based upon a correct and extensive knowledge of facts—facts that constitute integral parts of a grand and harmonious system—that are bound together in some common principle, which is one step toward the last and highest generalization—the existence of a supreme first cause.

Hence we see that those men only who have applied themselves to the collection and study and co-ordination of facts have borne the honors of scientific discovery, and from such men are we to expect the continued progress and development of scientific knowledge.

PURE AND UNDEFILED RELIGION.—*No II.*

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James I. 27.

We have been considering several popular mistakes in regard to what constitutes pure and undefiled religion, as contrasted with the statement which we have quoted from the inspired writings. In addition to the errors already mentioned, we would here notice a very common one, which supposes pure and undefiled religion to be "the system of Christianity"—the "theory, plan or scheme of redemption"—the "Divine teachings or revelations in respect to the fall and recovery of man," or some such loose and indefinite conception of the mind. In this sense, Chillingworth claimed that the BIBLE was "the religion of Protestants," and there are multitudes who have no more clear or correct views of the matter than to suppose pure religion to consist in a comprehensive revelation of Divine truth—Hence, the expression "the Christian religion," or, more briefly, "Christianity." Hence, the contentions respecting the revelation supposed to contain or to constitute this religion. Hence, the abstractions, theories and speculations about religion, springing from an entire mistake of its *nature*, and leading to the most injurious and fatal consequences.

Neither the word "Christianity," nor such expressions as "revealed religion," "natural religion," &c., are ever found in Scripture. The ideas they are intended to convey are equally foreign to the Book of God. Men, indeed, may agree to distinguish by such expressions their intellectual conceptions, and lexicographers may make a faithful record of such usage in their definitions; but it is by no means to be taken for granted that there are corresponding realities either among the "things that are made," or among the "things

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which the Holy Spirit teacheth." It may be convenient, and, in other espects advantageous, for men to generalize and to express in terms newly invented, or defined, and appropriated, these generalizations. When, however, a *scriptural term* is thus applied, it is misused and misapplied. It acquires a new and popular meaning which it carries back with it into Scripture: and which, like the contagion of disease, possesses a pervading and propagating power, communicating a false sense to connected words, corrupting the Sacred text; falsifying the Divine record, and creating, in fact, a wholly different volume, under the semblance and exterior of the Book of God. Thus the Bible has ceased to be the same book to all. To each party it speaks, indeed, the same words, but to each these bear a different meaning. *It is truly God's book to those only who hear God's words in the sense in which God employs them.* To others, it is just what the devil is pleased to make it; for this first commentator upon the word of God, in putting a new and false interpretation upon the language of the penalty, "Thou shalt surely die," proved too successful in his method to forsake it for another.

To return, however, to the particular word *religion*, which we are now considering, we have, in the commonly received etymology of it, an excellent exhibit of the false sense in which the word is used.—This current derivation is, that it comes from *re*, again, and *ligo*, to bind, and hence, signifies that remedial system by which man, who, in the fall, was cut off or separated from God, is re-united or bound again to Him. It is thus made to embody, by a false etymology, the very er ror concerning religion which we have now before us, viz, that it is essentially, a plan, scheme or system designed for a certain end—a comprehensive theory, rather than a practical duty—an adaptation and arrangement on the part of Heaven, rather than an actual and earnest human life.

That the commonly received etymology of this word is a false one, will be evident, even to the uneducated reader who is aware of the fact that the Romans, from whom we derive the word religion, had no knowledge of man's fall, and, consequently, could never have constructed the word *religion*, in reference to such separation and any subsequent *binding again* (either by oath or otherwise,) as is commonly supposed to be implied in the etymology referred to. It is doubtless true, that pure religion does bind again the soul to God. The question is not, however, what religion *does*, but what it *is*. This "binding again," is not religion, but the *effect* of religion, and the word could never derive its origin from such a circumstance amongst a people, who recognized no such effect as produced by religion, or as being either necessary, desirable or possible.

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A simple reference, however, to the true etymology of the word will be sufficient to expose fully the popular error on the subject, since it is derived not at all from *re* and *ligo*, to bind, but from *re* and *lego* (sometimes written ligo) to take one thing from another—hence, *mentally*, to resolve any thing in the mind, to meditate or ponder, a sense properly expressive of that silent awe, and that thoughtful and meditative state of mind, appropriate in the adoration of superior beings. These two words are totally different from each other; *ligo*, *ligare* to bind, being of the 1st conjugation and answering to the Greek λυγω; while the true etymon of the word religion, *lego vel ligo*, *legere*, *legi*, is of the third conjugation and corresponds in use and meaning with the Greek λεγω. The idea of *binding* is not contained in it at all, and it is singular that an error or blunder of this kind should remain so long unchallenged and uncorrected.*

Religion, then, is not "binding again," etymologically, any more than theologically. It accomplishes this, indeed, but it does not from

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* Webster gives the following as the etymology of the word: "L. *religio*. from *religo* to bind anew; *re* and *ligo* to bind." This was supposed to be the origin of the word even by Lactantius, who says expressly: "Hoc vinculo pietatis obstricti Deo et religati sumus, unde ipsa Religio nomen accepit." 4 Divin. Inst. 28. Augustin is also, though erroneously, quoted as asserting the same thing in the following passage: "Religet nos religio omnipotenti Deo, quia inter mentem nostram qua illum intelligimus Patrem, et veritatem, id est lucem interiorem, per quam illum intelligimus; nulla interposita creatura est." Augustin does not here say that the word religion *derives its origin* from its binding again, but merely that religion DOES *draw us back again* or *bind us again* to God, which is undoubtedly true. It is, evidently, this truth and the resemblance of the words in question, relego and religo, which has given rise to the mistake, it having been hastily taken for granted that because religion does thus bind again to God, it must come from religo to bind again. But Cicero settles this point when he says: "Sunt dicti religiosi, ex relegendo." And Aulus Gellius in the line he quotes from an old poem: "Religentem esse oportet, religiosum nefas."

Religion, etymologically, is merely worship, adoration serving God. Thus Cicero, "Religio est quæ superioris cujusdam naturæ, quam divinam vocant, curam ceremoniamque affert." To this the word θρησκεία, which is the one employed by James in the passage under consideration and which occurs also in the 1st chap. 26th verse and also in Acts xxvi: 5, and Col. ii: 18, precisely corresponds, having in it no idea of "binding again," at all, but signifying merely worship or acceptable service rendered to superior beings. The theme of this word is somewhat uncertain. According to Plutarch, (Alexand. II,) it is from θρηξ, the Thracians being much addicted to religious mysteries. It is thus perfectly evident that there is not the slightest ground for the commonly received etymology of the word religion, and that it comes from *re* and *lego*, and not from *re* and *ligo* to bind. R. R.

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this derive either its name or its distinctive character. Various generalizations, systems or plans of human salvation may be called religions, but they do not constitute that true worship—that "pure and undefiled religion," which is acceptable to God, the Father, and, for which, the possession or adoption of such systems, can never become a substitute. Yet it is one of the most common delusions of men to suppose, that, in acknowledging or adopting such systems, they have possessed themselves of religion; and that the quality of this religion is to be determined by the amount of argument or of Scripture authority which can be adduced in its favor.

It is not, indeed, to be doubted, that the truth must be embraced as a necessary preliminary to the attainment of religion; but neither the truth itself, nor the acknowledgment of it, can constitute pure religion, since an individual may know and receive the truth, and yet remain destitute of this religion. And, doubtless, there are many who thus attempt to satisfy the claims of an awakened conscience with a "profession of religion," as it is termed, and who, both to themselves and others, may, in consequence, "seem to be religious," while all are alike ignorant of the fact, that, for want of that *life* which alone is an acceptable offering to God, "their religion is vain."

Pure and undefiled religion, then, consists not in knowledge, nor in feeling, nor in ecclesiastical observances, nor in systems and mental conceptions, but in the performance of DUTY. It is a life of self-denying obedience that is religion; and it will not be asked of any one in the day of final account, how much he knew; how much he enjoyed; how carefully he conformed to an established ritual, but how faithfully he has performed his duties to others and to himself. If he have "visited the fatherless and widows in their affliction, and kept himself unspotted from the world," if he have aided those who were sick and in prison; and supplied the wants of the destitute; if he have "perfected holiness in the fear of the Lord," and "purified himself from all filthiness of the flesh and spirit," he will be accounted worthy to walk with the redeemed in white, and to enter into the joys of his Lord. It is in order to the attainment of these blessed ends, that a knowledge of truth is imparted; that ordinances are established; that an antepast of future joys is granted even in the present life. These means are essential to the attainment of the end, but, without that end attained, are vain and useless. The divine life which they are designed to impart and cherish cannot exist or be sustained without them, for the lovely works, and the self-renunciation, and the personal holiness of true religion, must spring from the Divine principles which these supply; but which, like the rain and the sunshine

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of heaven falling upon the sterile soil or the barren rock, will prove utterly unproductive with the obdurate, the superficial and the vain. It is, then, most important that religion be ever contemplated as the great *end* of the gospel ministration, and that those should be awakened from their error, who mistake for this great end, the *means* of its attainment. Alas! how many there are who neglect the performance of the duties which they owe to themselves and to others, vainly relying upon a real or fancied superiority in knowledge, or an imaginary and factitious enjoyment, and forgetting that the "end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned"—a love for God and man, reigning supreme in souls that have been purified in obeying the truth through the Spirit—an earnest, ever-working love, flowing from an unfeigned and living faith in the Son of God, and evolving in the life and character, those blessed fruits which constitute "religion pure and undefiled."

And how important it is, too, for all to remember that, however dearly we should prize the knowledge and the enjoyment of divine things which is allowed to us in this life, this knowledge and this enjoyment can be but limited. We know but "in part" the secrets of redemption—we realize but in part the joys of salvation. It is to the future life that we must look for a solution of the mysteries which perplex us here, and for a realization of that "fulness of joy" and those ever-during pleasures which God himself bestows; but oh! it is *in the present life alone that* DUTY *can be performed*—it is during the fleeting hours and days of our mortal existence here that we must do *all our trial-work!* "The night approaches, wherein no man can work"—no life can be repeated—no new period of probation allotted—no time to repair deficiencies allowed. "The deeds done in the body" shall constitute the ground of an unchangeable judgment and of an eternal destiny, and the disobedient shall find "no work nor device, nor knowledge, nor wisdom in the grave," of which they can avail themselves to alter the immutable decree; no post mortem gospel to invite; and no new life-trial to reveal them. Blessed, then, is he who is not a forgetful hearer but a doer of the work—forever "blessed they who do his commandments, for they shall have a right to the tree of life, and shall enter in through the gates into the city." R. R.

THE SILENCE OF THE BIBLE.—There is such fulness in that Book that oftentimes it says much by saying nothing; and not only its expressions but its silences are teaching, like the dial, in which the shadow as well as the light informs us.—Boyle.

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THE LORD'S SUPPER.—No. II.

PREPARATION OF HEART NECESSARY.

DEAR BRO. ALLEN:—We can never be sufficiently thankful for the tangible and sensible forms and ordinances of religion. Constituted, as we are, they are essential both to our just appreciation of the spiritual, and to our rational enjoyment of the great salvation.

But, at the same time, how very liable they are to be abused; to be perverted from their original design. How prone we are to trust in these mere signs and symbols. Like the miser hoarding up his gold, and confiding in it as the end of life, so many—alas! how very many—rely upon the mere rites and ceremonies of religion as the end and object of all that God has revealed to man.

This was the common error of the ancient Israelites. It was manifest in the days of Moses. It was seen at the altar; at the laver; and even before the vail of the testimony. But it become worse and worse; more and more prevalent among all classes of the people; until finally the services of the Sanctuary were transformed into a system of cold, lifeless, and spiritless formalism, and God expressed his abhorrence of their most solemn acts of pretended devotion. "To what purpose," said he, "is the multitude of your sacrifices unto me? I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new-moons and Sabbaths, the calling of assemblies, I cannot endure; it is iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.*"

Similar expostulations were often repeated by all the prophets. But nothing could save the Jews from the besetting sin of formalism.—Even while listening to the heart-searching appeals of Him who spoke as never man spoke, they were much more attentive to the mint, and the anise, and the cummin, than they were to the weightier matters of the law, such as judgment, mercy, and fidelity.

Under the administration of Christ, and the ministration of the Holy Spirit, a great reformation in this respect might reasonably be anticipated. Christianity is a spiritual system. It has comparatively

* Isa. i: 11-14.

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little to do with the flesh; but it abounds in whatever relates to the spirit. It may, indeed, under one aspect, be regarded as a sublime development of the oracle that "God is Spirit: and they that worship him must worship him in spirit and in truth." This was certainly a principal theme with all the epistolary writers. Paul never seems to forget it, nor to grow weary in warning the churches against the sin of formalism. "He is not a Jew," says he, for example, "who is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God."* And again, he adds, "We are the circumcision who worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."†

But all the solemn instructions, warnings, and admonitions of the apostles could not save even the primitive church from the sin of formalism. The Jew had been educated in this vice; so had the Gentile. And habits once formed become a second nature. They are commonly as enduring as life: they are as tenacious as the vital current. And hence, says God, by the mouth of Jeremiah, "When the Ethiopian can change his skin, and the leopard his spots, then may ye also do good, who are *accustomed* to do evil."‡

It is true, indeed, that the transforming power of the gospel is almost omnipotent. In myriads of myriads of cases it has changed the vulture to the dove, the lion to the lamb. And hence, for a time, the primitive converts to Christianity, seemed to enjoy the truths of the gospel in all their native plainness and simplicity. But, in a short time, the old leaven began to work. Both Jewish and Gentile formalism was revived; and the simple ordinances of Christianity were perverted from their original design, just as had been the institutions of Moses.

This perversion of Christian ordinances was first manifested in the abuse of the Lord's Supper. The true spiritual import of Baptism and the Lord's Day, seems to have been maintained in the primitive church for some time after the death of the apostles. But in less than a quarter of a century after the coronation of the Messiah, Paul said to the Corinthians, "When ye come together, therefore, into one place, this is not to eat the Lord's Supper. For, in eating, every one taketh before another his own supper; and one is hungry and another is drunken!"§

It is, indeed, evidently implied here, that one of the objects for which the Corinthians professed to come together, was to eat the Lord's Supper. But they had so far perverted the original design of the

* Rom. ii: 28--29. † Phil. iii: 3. ‡ Jer. xiii: 23. § 1 Cor. xi. 20--21.

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institution, that their manner of eating it, was not virtually to eat it at all. They had converted it into a sort of idolatrous festival. After the example of the heathen at their appointed festivities, each one seems to have contributed to the common stock of provisions, whatever he could afford or whatever he thought necessary. But in eating, the rich members of the congregation eagerly and greedily seized upon that portion of the food and of the wine which they had themselves provided. They ate and drank to satiety; while others were left destitute, and put to shame on account of their poverty.

This was formalism in one of its rudest and most barbarous manifestations. It was monstrous to the eye of enlightened reason, and shocking to every sanctified susceptibility of the human heart. But it was not more so than was the common practice of the nominally Christian churches during the dark ages. And even in the middle of the nineteenth century, the very same sensual spirit is often manifested in the more polite but less vain and empty ceremonies of many who profess to take the Bible as the rule of their faith and practice. How many still profess to celebrate the Lord's death, who never taste of any thing more than the mere symbols; who never eat the flesh nor drink the blood of the Son of God; and to whom it might be said with just as much propriety as it was ever said to the church of Corinth, "When ye come together into one place, this is not to eat the Lord's Supper."

I need not enter into particulars. I need not go to Rome, nor to Oxford for illustrations. A general reference to the past, and a special appeal to the personal experience of every child of God, is enough to convince all such, that formalism is one of the besetting sins of our entire race; that it grows out of the preternatural state of the human heart; and that every man while in the flesh, is more or less liable to be overcome by its seductive influence.

What, then, is the specific remedy for this evil of universal tendency? If, in the gospel, God "has given us all things pertaining to life and Goldiness," what provision has he made against the prevalence of formalism in the communion of the saints?

The answer to this question is very clearly and specifically given in Paul's admonition to the Corinthian converts, "Let a man," says he, "*examine* himself, and so let him eat of that bread and drink of that cup."

The means then ordained by God to prevent the growth and prevalence of formalism in the celebration of the Lord's Supper, is the practice of SELF-EXAMINATION. "Let a man *examine* himself and so let him eat of that bread and drink of that cup." If this were properly attended to by all who profess to be the followers of Jesus Christ,

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what an interesting occasion every Communion season would be.—The Lord's Supper would then be to every communicant,

"A feast of delicacies; a feast of old wines:
Of delicacies exquisitely rich; of old wines perfectly refined."*

But how few—alas! how very few—have ever learned the art and mystery of self-examination! To see ourselves just as God sees us; to explore the deepest, darkest, and vilest recesses of our own hearts, with an honest purpose, through Divine grace, to forsake every false and wicked way; to cut off every right hand and to pluck out every right eye that causes us to offend; and to remove every obstacle, however near and however dear it may be, that intervenes between us and our blessed Redeemer, so that we may at once with an humble boldness approach him in the institution designed to commemorate his own death, and partake of that flesh which is meat, indeed; and of that blood which is drink indeed,—this, it is to be feared, is an attainment but seldom made in the Christian profession. To succeed in this, means are indispensable. It is necessary

1. That the examination shall be conducted honestly and faithfully in the light of God's word. In no other way can we comprehend how far we come short of the true standard of Christian excellence. If the carpenter must have his rule, and the surveyor his chain and compass; how much more necessary is it, that the Christian should have that word which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and which is a discerner of the thoughts and intents of the heart," if he would examine himself as he will be examined, when the secrets of all hearts will be revealed, and every man will be judged according to the deeds done in his own body, whether they be good or whether they be evil. Job thought that he was very righteous while conversing with his three friends. He attempted to justify himself from all their accusations. But when Jehovah spoke to him, he was silent. When the heart-searching words of the Almighty penetrated the depths of his soul, he abhorred himself, and repented in dust and in ashes.† Peter, too, was very bold in his own defence even in the palace of the high-priest. But when he remembered the words of Jesus, "he went out and wept bitterly."‡ Just so it would now be with myriads who carelessly approach the Lord's table, and eat and drink their own condemnation, not discerning the Lord's body, if they would only lay aside the false standards of their own creation, and honestly try themselves by those words by which they shall be judged at the last day. But it is still true, that many perish through lack of knowledge.

* Isa. xxiii: 6. † Job xlii: 1--6. ‡ Matth. xxvi: 69--75.

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2. It is also essential that self-examination should be conducted with prayer—prayer that God himself would search our hearts; that he would help us to search them honestly, faithfully, and thoroughly; that he would purify them, and enable us to forsake and to avoid every false and wicked way. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting,"* was the prayer of the sweet psalmist of Israel. And it should also be the earnest supplication of every Christian before he presumes to approach the table of the Lord for the purpose of partaking of the memorials of his broken body and of his shed blood.

3. Fasting, too, and even becoming apparel, is another very important aid in the work of self-examination. While the body is covered with jewels, it is very difficult to clothe the soul with humility.—While our appetite is more than satisfied with the luxuries and pleasures of this life, it is almost impossible for the spirit to hunger and thirst after righteousness. Under such circumstances, we are greatly prone to imagine that we are rich and increased with goods, and that we have need of nothing; not knowing that at the same time we may be wretched, and miserable, and poor, and blind, and naked. O there is a state of body as well as a state of mind, that fits the soul for the work of self-examination; that helps to prepare the heart for the communion of the saints, and that serves to make the Lord's Supper to every communicant, a foretaste of the marriage supper of the Lamb.

4. Another indispensable means of self-examination, in order to the profitable participation of the Lord's Supper, is the proper sanctification of the Lord's Day. The work of self examination is, indeed a matter of constant obligation. It should never be wholly omitted even for a single day. But while the mind is busily occupied, as it usually is during the last six days of the week, with the ordinary cares and secular avocations of life, it is very difficult to examine the heart, to try the reins, and to weigh the motives, with that extreme care and accuracy that the case requires. And hence, God has most wisely and benevolently connected the commemoration of our Saviour's death with the commemoration of his resurrection. He has so arranged the ordinances commemorative of these two events, that due attention to the one serves also to qualify and prepare us for the other. While with joy and wonder we behold the opening sepulchre, we are naturally led to the cross. We are reminded that our blessed Redeemer hung upon it; that he was wounded for our transgressions; and that he was bruised for our iniquities. We are instructed in the awful nature and malignity of sin, and the necessity of holiness. And thus

* Psa. cxxxix: 23--24.

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we are led almost unconsciously to the work of self-examination, and to that preparation of heart which makes the Lord's Supper a feast to the soul.

But how can that young sister expect to find any enjoyment at the Lord's table, who has spent the morning of the Lord's Day in the vanities of the toilet! How can that young brother expect to see in Jesus the "one altogether lovely, and the chief among ten thousand," who has just laid aside the fashionable novel or the political newspaper to hasten to the Lord's table! If men and women will first desecrate the Lord's Day, no wonder if they also profane the Lord's Supper. If they find no pleasure in going with Mary to the tomb of Joseph, it is no marvel, that the cross should appear to them as a root out of dry ground. The disciple who will rob the Lord of his own hallowed time in the morning, is not to be trusted with the rich viands of his table in the evening.

I might refer to many other particulars under this category. But my sheet is full. And I will, therefore, close this article, with the earnest hope that our brethren will everywhere labor in word and in deed to restore to their primitive purity and simplicity the ordinances of the Lord's Day and of the Lord's Supper.

As ever, yours in Christian love, R. M.

ARGUMENTS FOR THE BIBLE.

There are four grand arguments for the truth of the Bible. The first is the miracles on record; the second the prophecies; the third the goodness of the doctrine; the fourth the moral character of the penmen. The miracles flow from Divine power: the prophecies, from Divine understanding; the excellence of the doctrine, from Divine Goodness; the moral character of the penmen, from Divine purity. Thus, Christianity is built upon these four immoveable pillars—the power, the understanding, the goodness, the purity of God. The Bible must be one of three things; either an invention of good men, or good angels; or bad men or bad angels; or a revelation from God. But it could not be the invention of good men, or angels; for they neither would nor could make a book telling lies, at the same time saying, "Thus saith the Lord," when they knew it all to be their invention. It could not be the invention of wicked men, or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible—the Bible must be given by Divine inspiration.—*Bishop Simpson.*

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THE LATE MEETING OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY AT CINCINNATI.

The Society met on Wednesday, the 19th of October, 1859, in the First Disciples' Church, at Cincinnati, Ohio. The President, A. Campbell, being absent, the chair was occupied by the first Vice President, Wm. P. Stratton. After singing and reading a portion of Scripture, prayer was offered by the venerable John Smith, of Kentucky.

While the enrollment of the delegates was going on, Eld. D. S. Burnet read the constitution of the Society to the audience. After the enrollment of members was completed, the Society was addressed by Elder James Challen, of Philadelphia, Elder G. W. Elley, of Kentucky, and Bro. Milton Hopkins.

Bros. W. K. Pendleton, D. S. Burnet, and James Challen were appointed a committee to prepare business for the session.

The venerable Samuel Rogers, then being called upon, made some interesting remarks illustrating the labors and trials of the early pioneers in the reformation.

The Society was then addressed by Bros. Fanning, Sweeny, and others.

The committee to prepare business reported the following order:

Prayer meeting at 6½ o'clock, P. M.; annual address by Eld. D. S. Burnet at 7½ o'clock, P. M. Prayer meeting to morrow from 8 to 9 o'clock, A. M.; business meeting 10 o'clock, A. M., to 12 o'clock, M. Afternoon session 2 to 4 o'clock, P, M., prayer meeting 6½ o'clock, P. M.; and preaching at 7½ o'clock, P. M., by A. C. Proctor and M. E. Lard.

A hymn was then sung and prayer offered, after which the Society adjourned.

SECOND DAY.

The Society met at 8 o'clock, A. M., Thursday, for prayer and social worship. Remarks were made by Bros. Rice, Hopkins, Elley, John Rogers, and others.

At 10 o'clock, A. M., the Society again assembled for business, Bro. W. P. Stratton in the chair. After singing, prayer, and reading of the minutes of the preceding day, the report of the executive Board was read by Bro. I. Errett, Corresponding Secretary of the Society, which was received.

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REPORT OF THE EXECUTIVE BOARD.

Joyfully would we erect, at the close of the year, and at the close of our Annual Report, a monument of praise to the Father of Lights, who has mercifully preserved every life on the list of the officers and missionaries of our Society. Not one has fallen. At home and abroad—in Asia, in the isles of the sea, in Nova Scotia, and the various fields of labor in our own vast country—the everlasting arms have been underneath us all, and the eternal God has been our refuge. From perils of robbers and of pestilence, every life for which we have trembled has been preserved. The veterans who cheered us with their presence at our last anniversary, and who gave us the parting hand with little hope of another re-union on this side of heaven, we are glad to know are all spared and doing active service in the cause; and several of them we are happy to greet again in convention, where the counsels of the aged are so much needed and desired to direct the energies of the young.

With devoutest gladness do we erect a pillar in our pilgrim pathway, and inscribe on it, EBENEZER.

Finances.

The balance of cash in the Treasury, at the close of our last year, was	$ 127 79
Receipts during the year	8,500 00
Total	$8,627 79
Expenditures	6,564 67
Balance in the Treasury	$2,063 12

This gives us a fund with which to begin a new year. We began the present year with a Treasury almost empty; and money came in so slowly, that after sustaining the missions on hand, the Board could not venture far in establishing new missions. The amount that has flowed in within a few days past, will enable the Board to establish *immediately* several new missions, with a fair prospect of sustaining them throughout the year.

The last two years have been years of failure and disaster in several Western States—so much so that our supplies from Missouri, Illinois, Indiana and Ohio, have been almost entirely cut off. This has greatly crippled our efforts. And although, even under this discouragement, we have handsomely increased our receipts over former years, we feel assured that the increase is very small compared with what will be realized as soon as these States recruit their energies, and come wheeling into the line for brave and effective service.

The pledges obtained during the last two years, amount to about ($22,000) twenty-two thousand dollars. Of this, the amount sub-

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scribed in life directorships and life memberships is about ($17,000) seventeen thousand dollars. The balance was in pledges immediately or speedily redeemed. One-fifth of this amount ($3,400) may be certainly counted on as an annual income from these subscriptions for three years to come. Any abatement for failures by bankruptcy, etc., will be fully compensated by payments on pledges previously made.

This is enough to keep the Jerusalem and Jamaica missions both going for three years to come. So that all our increase of funds may go to new missions, either in the vast home fields which await and invite the largest enterprise, or in such foreign fields as may be providentially opened to our view.

The Jerusalem mission is provided for till the close of next May.

The Jamaica mission is provided for up to January next.

All the laborers in the home fields have been fully paid, so that the Society has no outstanding debts whatever.

The pledges obtained this year, amounting to $11,000, and the money collected, amounting to $8,500, have cost about 18 per cent. This includes salary, traveling expenses, postage, and the printing of circulars.

When it is considered that this has involved, on the part of the Corresponding Secretary, a travel of about ten thousand miles, the delivery of two hundred sermons, besides an incalculable amount of private labor, and a heavy correspondence; and that these labors have been blessed in about one hundred and twenty conversions, in addition to the amount of money they have brought and the good accomplished for the churches; we feel happy in pointing to it as a remarkably economical management of the finances of the Society. But we refer to it especially to show that our future financial management may and will be still cheaper. Only about $8,500 have come in the last year. Now had we fifty thousand dollars coming in, it need not largely increase the expense of collecting and disbursing. An efficient Corresponding Secretary, with such aid as preachers, the membership of the Board and others can gratuitously bestow, can manage the whole business without other agencies. It need not demand an outlay of more than ten per cent--perhaps not more than seven or or eight per cent. When it is remembered that in the large societies in the Eastern States it costs, with their best economy, from twenty to twenty-five per cent for *mere agencies*, we are sure that our brotherhood will be gratified when they learn the cost of this enterprise.

The Spring Meeting.

A special meeting of the Society was held at St. Louis in May with a view to meet the desires and increase the interest of our bre-

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therhood in Illinois, Missouri and Iowa, whose distance from Cincinnati has prevented their attendance at the regular annual meetings.—The result was most gratifying. The large attendance from the States mentioned, the perfect arrangements made by the brethren and sisters at St. Louis for the entertainment of guests, the admirable addresses of brethren Goodwin, Burnet and Hopson, to very large audiences, the sweet and cheerful devotions of the social meetings, the beautiful harmony of the business meetings, and the cheerful liberality of the brethren in attendance, all contributed to the profit and delight of the occasion. A new impulse was given to the cause of missions in the West. There was but one sentiment among those in attendance—that another meeting must be appointed for the first Tuesday in May next, at the same place. St. Louis commands access, by river and railroad, to so vast a region of country—a region where the cause we plead is rapidly growing in numbers and influence—that frequent, if not stated meetings at that point, would seem to be desirable.

The Jerusalem Mission.

We have received regular monthly communications from Dr. Barclay. Also an annual report, fully detailing the facts touching his field and his labors. The report will be published along with the anniversary proceedings. To many, it will no doubt appear a discouraging view of that mission-field. Yet, our devoted missionary does not "abate one jot of heart or hope;" but, with a truly Abrahamic steadfastness, "contrary to hope believes with hope," and "staggers not at the promise of God through unbelief, but is strong in faith, giving glory to God." There is something so refreshing in a pure faith, such as this, that it is well worth all the mission costs, to furnish an occasion for its manifestation. We are not sure that it is best to be uniformly blessed with prosperity in our missions. It is good to be able to furnish, occasionally, *heroic* aspects of religious life. It is worth much to the cause to have our religion illustrated, now and then, by a brave, self-sacrificing, deathless devotion which, amidst almost heart-breaking discouragements, still perseveres, and "endures as seeing Him who is invisible."

But we would not have it understood that the facts of this mission are all discouraging. Far from it. Dr. B. writes: "as many as 13 or 15 persons have knocked at the door of the church since my return, either directly or indirectly, and with more or less honesty of purpose and singleness of heart." He has baptized two of the house of Israel. Also, a young lady of fine intellectual culture, who left her mother's roof in Virginia, an unbeliever; and returns from her visit to Jerusalem to cheer that pious mother's heart with the faith and devotion learned from the lips and the life of our missionary. At latest

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dates, a Mussulman had avowed his purpose to be baptized, and was only waiting for his wife to join him in his public renunciation of Mohammedism, and confession of faith in the true Prophet of God. The converts of former years, as far as heard from, are generally firm. Dr. B's. labors have been divided between Jerusalem and Jaffa—the latter city seeming at present to offer more encouragement than the former.

We still adhere to the conviction expressed on a former occasion, that in the hands of any other people, this would be regarded as very encouraging, and that such a missionary family would be accepted in any denomination as a precious gift from God.

The Jamaica Mission.

Under date of August 8th, Bro. Beardslee gives the following summary of his missionary labors and their fruits :

"At the date of my address to the Convention, Sept. 23, 1858, there had been 14 additions, making, with the original 4 from America, 18. Since that time to the present, there have been 22 additions —18 by baptism and 4 previously baptized. Two have died, and one excluded; making a nett increase of 19, and our present membership 37. With two exceptions, our Lord's day services have been regularly sustained morning and evening. A Sunday school and Bible class have been organized, and our weekly lecture on Wednesday evening, preceded by a social meeting for prayer and praise, with occasional morning prayer-meetings, has been kept up with interest.— Our Sunday school and services in the country have been discontinued, for reasons already stated in former letters.

If we have been disappointed in regard to some who seemed on the point of deciding the great question, others have unexpectedly come forward to make up the number, while in regard to the former there is no reason to conclude that their impressions have been lost, but simply a postponement for obvious reasons, which I trust will soon be removed. We have, on the whole, much to encourage from past experience and from present indications; and as few sources of discouragement as we could reasonably expect."

This is certainly a very gratifying result. Bro. B. has contracted for the purchase of a house and lot, intended for a church edifice.— The church there proposes to pay for the repairs to the house and for a burying ground, asking of the friends of the mission here the sum of $1200 for the purchasing the house and lot. The first instalment of $300 comes due on the 1st of January next, and ought to be sent soon.

In view of the second tour of Livingstone through the wilds of

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Africa—the present expedition being under royal patronage, with every facility for such exploration as shall meet the demands of commerce, science, and religion—it seems highly probable that the paths of commerce and Christian civilization will soon be opened into that vast and hitherto unknown territory. In that event, it seems to us that missionaries for those tropical regions can be much more readily supplied from Jamaica than from our northern clime; and as the nursery of future missionary enterprises for benighted Africa, we feel that our infant mission, so joyfully growing in the benignant smiles of Heaven, has a prospective importance of much value.

We are happy to say that Bro. Beardslee has fully justified our highest expectations.

Home Missions.

At the beginning of the year, as Bro. Eaton was returning from a very successful trip to Nova Scotia and New Brunswick, it was thought advisable to follow up the work so well begun. Accordingly, the Board employed Bro. Wm. Patterson for that field, and helped forward in his journey immediately after the adjournment of the last convention. He has been no cost to us except the $40 furnished for traveling expenses.

Under date of Oct. 3d, he reports thirty-four additions, and the organization of a co-operation in Nova Scotia and New Brunswick, which has raised $1,400, and employed W. Patterson and John McDonald, all the time, and George Garraty half the time. In view of enjoying the valued labors of John Knox a part of the year, they ask for help from this Society.

The disposition which the brethren in the Provinces have shown to help themselves, should secure for them the assistance which they so richly deserve.

A. W. Rideout, of Eastport, Maine, has been assisted to the amount of $100, to labor as an evangelist in certain localities in the eastern border of that State. He has gathered together a congregation, at Milltown, of Disciples who had been scattered about, and has baptized four. At Lubec, Maine, he has also spent some time in labors which he reports as having enlisted much attention and sympathy, though none have as yet (Sept. 1st) turned to the Lord.

At Owasso, Michigan, the Corresponding secretary gathered together six Disciples who had removed from Ohio, baptized two, and constituted a church of eight. Harman Reeves added to this number nine others of the most influential of that community, at a meeting held there last winter—making the present number seventeen. This is a very promising little church.

In Gratiot county, Michigan, B. Terill baptized six. R. Faurot baptized two others, and organized a church of twelve members. E.

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H. Brooks has baptized six more, and gathered in several from the United brethren, Methodists, etc., organizing two other small churches. A letter dated September 30th, says, "There are many more who have publicly declared in our favor who have not yet united, and others are anxious to hear us still farther."

Wm. Wheeler, in Kent county, Michigan, has spent a short time in the field, and gathered a church of ten members at Byron, Michigan, with encouraging prospects.

E. Regal, in connection with the Corresponding Secretary, has raised up two churches in Ionia county, Michigan. One at Ionia, the county-seat, now numbering sixty, of whom thirty were baptized, eight were received from other bodies, and twenty from the church at Muir; the other at Ronald, numbering fifty, of whom all but eleven (from the church at Muir) are actual gains to the cause. Much careful labor has been bestowed upon these churches, and we speak advisedly when we say that they bid fair to become in a short time very influential and enterprising communities. They already embody much of the moral worth and influence of their respective localities.

Kansas Mission.

Early in the spring, John O'Kane was employed to labor one-half of his time for a year in Kansas, the other portion of his time being employed by the church at Independence, Mo. He was to make report of his labor, like all others in the employment of the Board, once a month. He received an advance payment of one hundred and twenty-five dollars, since which time not one word has been received from him. The Corresponding Secretary has written three times, urging a report and telling him that quarterly payments were ready for him as soon as the instructions of the Board were complied with. But not one line has been received in reply. We are mortified at the necessity for such a statement, but do not feel at liberty to withhold it. The mission is, therefore, vacant at present, but the Board hope to have it occupied soon.

Your Board have felt much desire to send in help to Kansas, alike to the Territory and to the rapidly rising city of Leavenworth. But every effort to secure suitable men has failed thus far. It is still hoped that before many months elapse two or three faithful men may occupy that field.

The result of our home operations may be summed up as follows:

Nova Scotia, W. Patterson,	—; added,	34
Maine, A. W. Rideout, churches organized,	1; added,	4
Michigan, churches organized,	7; added,	117
Kansas,	—;	
Total—churches organized,	8; added,	155

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The entire membership at present in the churches thus gathered, (exclusive of Nova Scotia, of which we have no statistics,) is 175. These churches have not been merely gathered, and reported, and then left to shift for themselves, but have been watched and instructed and established in the faith of the gospel.

This, although not a large result, is, nevertheless, an encouraging start. It is as much as the funds in our hands and the men at our disposal would enable us to do. It has been done at little cost. These missions have been nearly self-sustaining. With larger means and a better knowledge of the laborers adapted to the different fields, we hope that the coming year will show a rapid advance in the right direction.

Future Fields.

The Pacific coast, for various reasons, should receive attention. It would be of immense advantage if one man, of commanding ability, could go into California, so entirely sustained by the Board the first year as to be removed from all supicions of mercenary motives, and give shape and direction to the incipient movements of the brotherhood there. Oregon, without any assistance, has organized a State Society, and reports over a thousand members in her churches. Arkansas and Louisiana are greatly in need of *men*. The *money* could readily be raised there. Michigan has a noble population in many portions, longing for the bread of life. Churches are few. Wisconsin is almost an utter desolation so far as our cause is concerned. The work commenced in the easternmost border of our country, and in the Provinces, should still be watched and encouraged. Portions of our Eastern States should not be entirely neglected.

While we are not aware of any special Providential openings in foreign lands, we still think that, as a people, we ought not to be unconcerned spectators of the strange events transpiring in the Old World.

China, Japan, and the African Continent, all so strongly opened, may yet present inducements for earnest missionary efforts. The Papal portions of Europe, especially Italy, offer strange and startling facts for contemplation, and more and more, every year, confirm the fact that *the Lord reigneth*, and that He is guiding the nations on to the time of the consummation of the hopes and prayers and toils of ages.

It is a joy to know that, in all these labors of love, and in all the hopes and fears which a view of the world's condition may awaken, we are still under the guidance and protection of the Captain of Salvation—the Lord of lords and the King of kings—whose reign will

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never cease till all his enemies are subdued; whose infinite wisdom and almighty power will safely and surely pilot his church through a thousand storms and perils, until the trumpet of the seventh angel shall sound, and great voices in the heavens shall proclaim, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign throughout all ages."

In conclusion, your Board would express the hope that, as this Society has not, and desires not to have, any ecclesiastical authority whatever, and cannot, therefore, be legitimately disturbed with questions of doctrine or discipline, or themes of local or sectional interest, there may ever be found in our midst the harmony and fellowship which the doctrine of the cross is calculated to inspire, so that we may "stand fast in one spirit, with one mind, striving together for the faith of the gospel."

By order of the Executive Board, ISAAC ERRETT, *Cor. Sec'y.*

Bro. John Rogers then read a communication from the Kentucky State Missionary Society, which elicited remarks from Bros. George Campbell, Challen, Errett, Scott and others. The communication was then ordered to be spread upon the minutes.

The following committees were then announced by the chair:

On Established Missions—Bros. Pendleton, Elley, and Franklin.

On New Missions—Bros. Proctor, Clark, and Scott.

On Financial Agencies—Bros. Rice, Burnet, and Gould.

On the nomination of officers for the ensuing year—Bros. Jones, Bishop, and Rice.

The Society then took a recess.

AFTERNOON SESSION.

Met at 2 o'clock. After devotional exercises and reading of the minutes of the morning, the Recording Secretary made the following report, which was accepted, to wit:

Amount on hand as per last report,	$1,760 42
Cash receipts this year,	7,716 35
Total,	$9,476 77

Expenses.

Amount of orders passed $6,564 77	
Jerusalem mission,	$2,000 00
Jamaica, "	1,200 00
Home, "	1,185 00
Salary Cor. Secretary,	1,200 00
Traveling expenses Cor. Secretary,	328 78
Bro. Diness, of Jerusalem,	200 00
Traveling expenses of E. Goodwin,	12 00
Printing last year's proceedings,	74 02
" certificates,	27 00

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Sundries,	160 72
	$6,387 52
Receipts,	9,476 77
On hand,	$3,089 25

Treasurer's Report.

Balance on hand at commeneement of the year,	$ 127 79
Cash received at sundry times,	6,693 69
	$6,821 48
Contra:	
Amount paid on sundry orders during the year,	6,476 42
Balance on hand,	$ 345 06
In hands of Secretary and not paid in,	1,505 57
	$1,850 63

The committees on the different portions of the report of the executive board were then read. We must defer their insertion until our next issue.

An interesting discussion then ensued concerning the best mode of financial collections for the ensuing year, in which a number of brethren participated.

A resolution was then passed approving the action of the semi-annual meeting held in St. Louis in May last, and providing for a similar meeting at the same place on the first Tuesday in May, 1860, and requesting the executive board to give sixty days notice thereof.

Bro. Jones then made some remarks on the missionary operations in Illinois.

A letter from the State Missionary Society of Illinois, inclosing $58, was then read and ordered upon the minutes.

The Society then took a recess.

Evening Session.

Met at 6½ o'clock for social worship.

Addresses were delivered by Bros. Proctor and Lard.

THIRD DAY.

From 8 to 9 o'clock, A. M., was spent in devotional exercises.

At 10 o'clock, A. M., the Society met for business, Bro. W. P. Stratton in the chair. Singing, prayer, and reading of the minutes.

On motion of Bro. Jones, the word "Tuesday" was substituted for the word "Wednesday" in the 13th article of the constitution.

The committee on nominations of officers for the ensuing year reported the following, who were unanimously elected, to wit:

PRESIDENT.—A. Campbell.

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VICE PRESIDENTS.

W. P. Stratton, Cincinnati;
D. S. Burnet. "
Walter Scott, Kentucky;
M. E. Lard, Missouri;
R. C. Rice, Kentucky;
John Smith, Kentucky;
James Henshall, Kentucky;
R. Milligan, Kentucky;
James Challen, Philadelphia;
Thomas M. Allen, Missouri;
A. C. Proctor, "
J. T. Jones, Illinois;
M. N. Lord, Chicago;
Elijah Goodwin, Indiana;
George Campbell, Indiana;
J. S. Lamar, Georgia;
P. S. Fall, Tennessee;
George Austin, Maryland;
J. P. Robison, Ohio;
J. H. Jones, Ohio;
R. L. Coleman, Virginia;

MANAGERS.

Thomas Munnell, Cincinnati;
Benjamin Franklin, "
James Magill, "
Thurston Crane, "
James R. Challen, "
James Leslie, "
Wm. S. Dickinson, "
A. B. Fenton, "
R. M. Bishop, "
Henry Pearce, "
Thomas H. Moore, "
W. W. Eaton, "
W. H. Lape, "
Charles Hurlbut, Ohio;
T. J. Murdock, Indiana;
J. M. Tilford, "
W. K. Pendleton, Virginia;
W. J. Pettigrew, "
J. D. Pickett, "
John J. Rogers, Kentucky,
Thos. N. Arnold, "
W. B. Mooklar, "
Wm. C. Holton, "
John Rogers, "
A. Chatterton, Iowa.

OFFICERS.

J. Burnet and H. S. Bosworth, Recording Secretaries.
George W. Bishop, Treasurer.
Charles H. Gould, Auditor.
I. Errett, Corresponding Secretary.

J. T. JONES,
R. C. RICE,
R. M. BISHOP,
} Com.

Afternoon Session.

Devotional exercises and reading minutes of the morning.

Special prayer, led by Bro. Challen, for the Divine blessing upon the Society, its officers, and managers.

Bro. J. Harrison Jones volunteered to act for three months as solicitor under the direction of the Corresponding Secretary, in which Bro. Hayden joined him.

Bros. Geo. Campbell and R. C. Rice agreed to give six months each to the work.

After earnest addresses from Bros. Fanning and Scott, the Society adjourned. Preaching again at night.

Thus ended this most interesting and highly encouraging re-union

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of the friends of the great missionary cause. We must believe that the blessings of heaven will rest upon their disinterested and benevolent labors.

Report of the Committee on Established Missions.

Your Committee begs leave to report that the Jerusalem and Jamaica missions are the only established missions at present sustained by the Society. The gratifying and cheering report of missionary labors shows that it has been performed by ministers casually employed to labor in special districts and for *limited* times. We have no *established* home missions.

The Jerusalem mission needs no special commendation. Both it and the beloved missionary family to whom its fortunes, its perils and its toils have been committed have an abiding place in the confidence and Christian affection of the brotherhood. It is emphatically a child of faith, in its infancy awakening tenderest sympathies for the present, and fondest hopes for the future,—hopes, springing from the promises of the Word of God, even the sure words of prophesy; and sympathies from its very feebleness and apparent helplessness.

As the eye of the Hebrew mother lingered about the spot where the infant Moses lay, amidst the perils of the Nile, so with the nurturing fondness of a true mother's heart, does the Church of Christ look to this tender child of hope, as the agent under God, in whom Israel shall yet find deliverance and the walls of Zion once more rise in the beauty of holiness.

We commend it and the beloved family who have charge of it, to the unfailing Providence of the God of Abraham, Isaac and of Jacob, and say to the beloved of the Lord in Christ Jesus, everywhere nurture the Jerusalem mission, for out of its weakness God will surely bring forth strength.

The Jamaica mission has met with truly gratifying success. Its establishment and its management both afford us room for the profoundest gratitude. Wisely has this field been selected for missionary enterprise, and fortunate, indeed, has the Society been in the man and in the means employed in its management. The report of the Corresponding Secretary will commend it to the support and prayers of every loyal citizen of the great Kingdom of our Lord.

We would say to the Executive Board, *sustain it generously*; nurture it as the Missionary College for the future demands of the gradually opening fields in the great circle of the Tropics. God, in His Providence, has put it into our hearts to plant it there, in its island home, that it may sow the precious seeds of His truth upon the sun-

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more joyfully manifested in the conversion of souls. From every part of the wide Union the story of its triumphs is sent up to us, and we feel fully warranted in saying, that during the last twelve months not less than *thirty or forty thousand* converts have been enlisted under the banners of the Cross. Hundreds of churches have been planted and organized, in districts where, hitherto, we have scarcely had a name, and their influence and power are steadily increasing and constantly exerted to the further extension of the principles of pure, primitive, apostolic Christianity, both in faith and practice. The tendency is perpetually towards greater and closer unanimity. Our brethren are emphatically one. One in faith, one in the great spirit of missionary work, in the most general and particular sense of the word, and one in "the doctrine of Christ." Never have we had greater reason to confide in the impregnable strength of the ground which we occupy, than now. Very generally, we are enjoying the demonstration of experience. The blessed words of the Saviour have been brought to fulfillment in our hearts—"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know o the doctrine, whether it be of God, or whether I speak of myself."—We have thrown ourselves upon the test of *experience*, and in the blessed and wonderful results, we find that God is truly with his word;—and we have nothing to do, but to go on in the plain and simple path of duty, as prescribed in his Sacred Oracles, and wait for his blessing. It will surely come, as we have richly and abundantly found, in a thousand fields of conflict and patient labor of love and hope.

Every one, who considers, must perceive that the onrolling columns of our strength are advancing from victory to victory. Our zeal is growing with a steadier flame; our liberality in sustaining the great machinery of missionary work, particular and general, at home and abroad, is pouring forth more constant supplies for the furnishing and support of labor; our spirit of unity is concentering with greater and greater energy and directness upon the great head of the church, the radiating fountain of all our light, and the controlling power of all our circles of effort; and our *experience* of the power and efficiency of the word and Spirit of our God, in bringing to blissful fulfillment, both in our hearts and upon the world without, every promise that He has given to our hope, is daily rising up into fuller and clearer consciousness before us, till we look around us and exclaim, "The stone which the builders rejected, the same is become the head of the corner."*

* Jno. vii: 16–17. Matth. 21.

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The lesson of the parable of the wicked husbandman is before us to-day, in the present fortunes of the church. The selfish and barren husbandry of old organizations is bringing forth no fruits. The fields have become beaten and hard under the superficial and misdirected ploughings and harrowings of "scientific orthodoxy." The meagre management scarcely feeds the hungry managers, and there is no return for the honor of the householder. His messengers are beaten and repulsed; the heir himself is cast out, that they may seize upon the inheritance; and, therefore, "the kingdom is taken from them and given to a nation bringing forth the fruits thereof." Here is the secret of our power. It is in faithful work. Unremitted, laborious, prayerful labor in the great vineyard for rich and abundant fruits to lay at the feet of the Master. We need no theories of spiritual husbandry, while we hold in our hand the perfect manual of our daily tasks, furnished by the infallible Teacher himself. Let us go forth and plough and sow and reap, looking ever to God for the increase, and he will surely give it!

Our zeal is not yet commensurate with the power which Providence has committed to us, and which is daily augmenting under his blessing. Still we have done much;—this we can lay our hands upon;—we can call it up before us statistically, and read somewhat, too, of its spiritual significance;—and this, we think it neither unbecoming nor unprofitable to do. It is good to "commune with our past hours, and ask them what report they have borne to Heaven." Good for us, as individuals,—good for us as a people, serving our God, and feeling responsible for our standing and work before him, in the peculiar position, to which, in his gracious providence, he has called us.

The machinery of the gospel dispensation is not complex. It has all the simplicity which ever characterises the methods of sublime power. Its *work* is simple,—*only to bring efficaciously into the hearts of the fallen, the power of the resurrection.* This is the whole of it, and for this we have the missionary and the church. The New Testament recognizes no other human agencies, and we do not need them. The missionary, indeed, is but the circulating medium between the church and the world. The endorsement of the church gives him credit;—and upon her permanency and character as a fulcrum, does he plant his power and throw forth the reaction of his efforts for the conversion of the world. But the church has more than this to do. She has to nourish and keep alive and in health her own body,—without which she must be powerless for her high mission. For this end she is distributed into convenient congregations,—churches, (and this, let it never be forgotten, is the *peculiar* design of these organizations,) but within these, and, much more largely and noticeably, if we could

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those rebels driven away into outer darkness, without one moment's forbearance, or one drop of mercy. Why, then, was not rebel man at once annihilated, or driven off into the same regions of despair with the Devil and his angels?

How the sovereign Lord of the Universe could be just, and acquit rebel man of the insult offered, was, doubtless, a mystery—a great mystery, into which we are told, "the angels desired to look attentively." A mystery into which also patriarchs and prophets searched diligently for ages: the latter of whom "inquiring accurately what things and what time for their accomplishment, the spirit by which they spoke did signify, when it testified beforehand the sufferings of Christ, and the glories that should follow."

But upon such a theme as this we do not wish, however, to speculate. No man has ever yet comprehended himself, much less the nature of angels. Enough, however, has been revealed of both to show us that they are very different orders of intelligences. So different, indeed, as to require a very different constitution of moral law.—Whether we consider the law given to Adam, in Paradise, or that given to Israel from Mount Sinai, we perceive at once an incongruity and inaptitude as to make either wholly inapplicable to the nature and condition of angels. In one point only can we perceive any natural or moral similitude. They are, alike, creatures of God, and alike, subjects of his moral government. But as individual creatures, each class or order has its own peculiar relations from which arise peculiar duties and obligations, regulating their individual conduct towards one another.

The natural relations necessary to the existence and happiness of man belong not to angels, because not necessary to their existence and happiness. They neither marry nor are given in marriage. Hence, the essential difference and peculiarity of that code of laws given to man. And hence, shall we not argue, the difference between the sin of angels and the sin of man?

Standing, as they do, in ranks, and as individuals, the angels are independent of each other. Hence, when they fell, they fell independently. No social relation, known to us, amongst angels could have influenced them to have taken part with the rebel spirit. The perfect happiness of each individual angel consisted in its own perfect moral rectitude. And, as they excel in strength, may they not have excelled man in the ability to maintain their moral standing?

We must, therefore, conclude from the premises before us, that the sin of angels was one of a most deliberate and malignant character, perpetrated in the full view of all its consequences. Such a malignant spirit of disloyalty, could it have done so, would have gladly dethroned

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the Eternal. Hence, there was not, in their case, as there was in the fall of man, any extenuating circumstances upon which the absolute justice of God could extend mercy to them. When the angels fell, they irretrievably fell, they fell forever. "They are, therefore, reserved under chains of darkness unto the judgment of the Great Day."

To angels, the mystery of Godliness is now no mystery. They have comprehended the Divine forbearance towards man. And they continue to ascribe glory, and honor, and power, and majesty, to Him that sitteth upon the throne and to the Lamb. And the Christian man sees, in the development of the mystery, the Divine justice, which he adores as the foundation of his confidence and hope in the mercy and salvation of God.

The positive institutions of the Patriarchal and Jewish religions had each a mystery which the worshipper could not understand; nor was it necessary that he should, in order to acceptable worship.

Those institutions all being typical in their character, had a prophetic meaning, pointing to the antetype as the great mystery, God manifest in the flesh, the second Adam, in whom was restored to man the image and likeness of God which he had lost in Adam the first.

A. W. C.

OUR PROGRESS AND PROSPECTS.

The closing of the year suggests to us many reflections of great value to the soul. It is like the pauses, which the mariner makes in his voyage over the wide and trackless sea, that he may take reckonings of his progress, and, from a survey of the wastes over which he has drifted, find his true position, and correct his course for future sailing. For life, each one's life, is but a short sail on his little tract of the measureless sea of time, over which his bark is driving, but too often darkly, before the whirl and pulse and fitful gusts of his own passions, and it needs, that in calm days of meditation and tranquil faith, he should pause for observation upon the celestial lights, which ever steady in the heavens, rear their eternal beacons high above the tempests that toss us on earth, and point us, unerringly and alone, to the true haven of the soul. We are approaching the end of another year,—we are about to close another volume of our communings with a widely scattered and rapidly growing brotherhood, and we would linger a moment, before we part with the past, that we may catch some good inspiration from its spirit, to fit us for the labor and life of the future.

The year has been one of great activity among the disciples—never has the gospel been proclaimed with more earnestness or its power

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prise, we are happy to lay before many of its friends some of the things we have heard and seen during the days of the last anniversary.

As the Anniversaries afford unmistakable evidences of the interest felt in the Institution,—the general inquiry of its friends must be What indications of prosperity does this annual assembly announce to us?

From the concurrent testimony of those who have been present at these meetings from the beginning, there was probably never so large a gathering of the friends of the Union as in 1859. An unusually large number of the States, not far from twenty, was represented, and also Canada. The friends of the Union were there from Canada East to Texas, from the Northwest to South Carolina. The large body of the old Broome Street Stone Church, where the great work, under God, by Cone and other noble hearts was inaugurated, was, with its galleries, filled with an earnest, intelligent and eager throng of the friends of the pure Word of God. It was inspiring to behold this large assembly, their eager eyes, often with tears, as well as many of their voices, speaking out the love and devotion of their hearts for the work whose interests had called us all together. When we looked upon this throng we thought of the prediction made by the enemies of the Bible Union in the days of its trials, years since: "It will not live long; a few years and all will be over with it." We found that the same reflection had been awakened in other hearts. The noble men who had stood by the good cause from its first struggles to the present hour, beheld and pointed to the present scene as a blessed reward for their labors, as an abundant answer to their earnest prayers. All thought of that man of God, Spencer Cone, who stood firm as a rock in the sea, when the great principle of God's pure word for all the nations of the earth, was imperiled by men false to their trust. We all remembered how nobly, how unfalteringly he fought for God's blessed word—how he counted not even the most cherished ties dear to himself, that he might only stand faithful to God in the precious trust committed to his hands. We thought of what his feelings would have been, if he had been permitted to be with us on this joyful occasion. The thought of those noble men of God, who had passed away in the midst of their labors for the Bible Union, knit our hearts closer together, and inspired us with increased strength and renewed diligence in the good cause.

The attendance of the appointed speakers was fuller—there being, perhaps, but one absence—than on any previous occasion. The President also stated, that, although the number of committees appointed was unusually large,—we believe some twenty, as the field of the Bible Union is constantly enlarging,—yet every report was handed in,

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considered and passed, before the adjournment of the meeting;—a fact altogether unprecedented.

Another fact, especially, we take great pleasure in announcing to the friends of the Bible Union, as most cheering and encouraging. Although there were men from all parts of the Union, and a large number addressed the convention from the platform, representing the different parts of the land, and during hours for free conferences, which were frequent, a large number from their places expressed their views and feelings, yet an entire harmony prevailed throughout all that was said. We remember not one single exception to this. The same sentiments, the same motives, the same convictions, the same hopes and wishes were expressed by all. The hearts of all met each other in their pleadings for the great cause of God's word. We declare freely that this was the most harmonious convention, the most cordial, the freest from all that could wound the heart, we have ever attended. Those who have been in the habit of attending conventions, even religious, know that such entire harmony is not very often met with.

The large attendance, the zeal and earnestness of all, the tidings of increasing interest in all directions, the liberality of the friends of the Union, announced in the Corresponding Secretary's Report, all proved how vain the predictions of the enemies of the Bible Union that it would be shortlived and accomplish nothing.

One thing further we feel it our duty to say. Everything that came under our notice, with reference to the labors of the Board and of the officers of the Institution at New York, convinced us that these deserve the highest commendation and confidence of the friends of the Union abroad. We are anxious that the thousands all over the land whose hearts and hands are engaged in this work should know, that everything is diligently, promptly and well done in the office of the Union at New York. It was most encouraging to see this; and with the greatest satisfaction we bear this testimony.

We will say no more. We only wish to send this out as a word of cheer and encouragement to hosts in our land who are earnestly interested in the welfare and prosperity of the Bible Union. Some of its best fruits are already appearing. Let us labor and pray for its increased success;—that its work for God and humanity may enlarge itself, like a glorious river, and its blessings spread over the earth like the waves of the sea, to bless every nation, tribe, and tongue.

C. L. Loos.

There are few men, who, were they certain of death on their seventieth birthday, would think of preparation. To morrow may be the gate of an eternity, and they go on in their folly.

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THE MYSTERY OF MYSTERIES.

The mystery of mysteries is the mystery of Godliness. Its development was the end from the beginning;—reaching through the long period of some four thousand years; from the fall of Adam the first, to the exaltation of Adam the second. It was the secret kept hid from the Patriarchal Ages; from angels and from the generations of men until the time appointed of the Father, "to the intent that," by the revelation of this mystery, "might be made known to principalities and powers in heavenly places, through the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

In his profound contemplations of this mystery the great Apostle of the Gentiles, exclaims, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

Nor could he withhold his admiration of this mystery when contemplated in the light of its wondrous facts. Writing of it to Timothy, he again exclaims, "Great is the mystery of godliness: God was manifest in the flesh, justified by the Spirit, attended by angels, preached to the Gentiles, believed on in the world, received up into glory."

But we wish to contemplate it, at present, rather in the light of its development and glorious design. We have styled it the mystery of mysteries. To the Infinite mind who sees the end from the beginning there are no mysteries in any department of his works or ways. But to the finite powers of man it is not so. Every step in his progress of knowledge leads him into mysteries. As he sees but in part, he knows but in part. All that he sees and knows are, therefore, but parts of one stupendous whole utterly beyond the comprehension of a finite mind.

In his moral government over men, God has perfectly adapted himself to man as he is, both with respect to what he can know and what he can do. Man has, therefore, as the subject of moral government, to do with the possible and the actual. When God speaks to man, it is that he may hear, understand and obey. In a word, it is simply to hearken when God speaks. For his wisdom, power, justice and good-

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ness are the guaranty that then to hearken will be his wisdom and happiness.

Adam, after he fell, had no need of being told that he was utterly unfit to onjoy the visible presence of God. Penitent, though he may have been and well disposed to hearken to the voice of his offended Maker, he could not but feel that he had justly and necessarily forfeited the honor and happiness of standing in the light of His glorious presence. However changed may have been his personal glory and beauty, his moral image and likeness was so marred and deformed as to make him feel that he had lost that divine similitude to his adorable Father which had been his glory and his bliss.

But though the loss of that similitude had disqualified him for standing in the light of His visible presence and for partaking of that fullness of joy ot which he had formerly experienced, his offence had not removed him beyond the reach of the divine mercy, nor disqualified him for enjoying it. He had, indeed, in that anathema denounced upon the serpent, reason both for gratitude and penitence, as well as for trust and hope in the mercy of God, And such, we perceive, in the sequel of the history of apostate man, were the capabilities left him; and to these, we find in the Bible, adapted a gracious and glorious scheme for man's recovery.

Now, in the light of the facts which have been premised, need we ask what should be the legitimate subject and object of the Bible, if it be not the history of God's dealings with man in the cure of sin, and that in such manner as shall redound to the glory of God and the salvation of man reinstated and glorified in the divine presence where again he is made to partake of that fullness of joy and those pleasures that endure forevermore.

But how shall this great moral defection, this daring act of disloyalty against the throne of the Eternal be pardoned, and His throne be vindicated against the charge of conniving at sin. Or was the penalty already inflicted, in the judgment of the hierarchies of Heaven, an adequate punishment; or, could it in the view of such intelligences, honorably remove the indignity thus offered the adorable Father and sovereign Ruler of the Universe? The rebels were still permitted to live and go at large. And if they did not repeat the insult in their own persons, they did it by a wicked progeny.

Why, then, this forbearance? Why was vindictive justice so tardy in taking vengeance upon rebels who could thus insult the Majesty of Heaven and Earth?

Those Hierarchies of Heaven that were now the spectators of this scene, had formerly witnessed a summary and speedy vengeance inflicted upon their fellows of equal rank and dignity. They had seen

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be specially interesting if we could have them sent up every year, from every State in the Union, and wherever else the order for which we plead, may have won its way or found a footing. Such reports would give courage and confidence to the whole body, and make glad the thousands who are praying for the prosperity of Zion. We hope our Corresponding Secretary will make this one of the aims in his comprehensive range of instrumentalities for good, and procure for the Society many such messages of cheer and encouragement for the next anniversary meeting! I need not advert particularly to the financial prosperity of the Society, nor to the general scheme of its policy for the future, as these may be very fully learnt from the able report of the Corresponding Secretary, published in the proceedings and the special reports, made by committees upon so much of this, as seemed to require an expression of the wishes and views of the Society.

It will be seen from the report of the committee on "Financial Agencies," that the Society proposes to enlarge her efforts in raising means to carry on the noble work in which she is engaged. The scheme adopted was proposed by our indefatigable and earnest Bro. R. C. Rice, of Kentucky, and will, we trust, work well. We were gratified to see that so many ministers, good and true men all, were willing to put their shoulders to the wheel and zealously co-operate to carry out the plan. We predict a large increase in the contributions for the next year.

The future of the Society is full of hope. Its prospects warmed up and fanned into more ardent flame, the earnest prayers of many noble men and women of God, who were there to witness its proceedings and hear its future portrayed in the glowing eloquence of such devoted servants of the Lord, as the brethren John Smith, Walter Scott, Samuel and John Rogers, G. W. Elley, D. S. Burnet, R. C. Ricketts, James Challen, Milton Hopkins, A. S. Hayden, J. Harrison Jones, R. C. Rice, G. W. Campbell, Alexander Proctor, M. E. Lard, —— Belding, and others. J. Harrison Jones and James Challen will give life and heart to any assembly convened about the work of the Lord, and I would like to have it understood that they *must* never fail to be present at these meetings. In behalf of the Society, we lay this injunction upon them now and forever.

We could but wish, while enjoying this rich spiritual feast of which so many partook, that some others whom we could name, could have been present to participate in its pleasures. We have said there was great unanimity, and this fact affords us the greater pleasure, when we remember that there were present several brethren of great and deserved prominence among us, who have hitherto not felt fully reconciled to the *basis* upon which this co-operation was formed. They

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saw and felt, we are sure, that, whatever they had feared, this work is all for the Lord, and pre-eminently suited to carry on the great labor of converting the world.

For the first time, since the organization of the Society, we had the pleasure of welcoming to its deliberations, Bro. T. Fanning, Pres't. of Franklin College, Tenn. We trust that his co-operation will, henceforth, be as cordial and unqualified, as his bearing in this meeting was conciliatory and courteous. With the future concurrence of Bro. Fanning and the hearty and unreserved support of such men as brethren Ricketts and Elley, we feel that the friends of the Society have much reason to hope for a greatly increased prosperity in its affairs. We fervently pray that the time may speedily come, when the brethren will all be of one heart and one speech on the subject of missions.—This is, indeed, the great commission of the church: "*Go ye into all the world and preach the gospel to every creature.*" What a glorious and wide call is this to the latent energies of three hundred thousand heralds of the Cross! And now that we are beginning to stir ourselves mightily for a gigantic effort, who can feel it in his heart to hold back, or whisper a word of discouragement to those that are toiling in the whitening fields of this world-wide labor! W. K. P.

BIBLE UNION ANNIVERSARY FOR 1859.

Having just returned from the Anniversary of the Bible Union, we have been asked to give the readers of the Harbinger a brief account of its proceedings, and we are confident that tidings of the increasing prosperity and usefulness of this Institution, will be most welcome to them as its devoted friends.

The Bible Union, inaugurated in an hour of unusual trial and conflict, and in obedience to the great principle of faithfulness and devotion to the Word of God, as the light of the nations, at once called forth against itself the fiercest opposition, on the one hand, engendered by the spirit of sectarism and unbelief, and also, on the other hand, gathered around itself, in its defence, a glorious band of brave hearts, who knew and felt no higher interest on earth, than the glory of God in the triumph of His truth among men. For years, it has now labored in its blessed mission. Friend and foe have been watching, with intense anxiety, every step of its progress; the one wishing and predicting disaster and defeat,—the other, resting with unshaken confidence on the great power of Faith in God and His invincible Truth, hoping for the most glorious results. Every fact in the progressive history of the Union, therefore, is looked to with great interest by all. Having from the hour of its beginning, hailed with joy this blessed enter-

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ny waves, to circle through all climes and cast the words of life upon every shore.

We have said that we have no *established* home missions. Yet, it must not be forgotten that we have had, during the past few years, no inconsiderable Home Missionary labors. This has been judiciously and economically directed. We commend the Executive Committee to go on in this good work. Especially would we approve the policy of helping those who are disposed to help themselves.

It would be out of place to specify, in this report, any special system of operations for the direction of the Board. Yet your Committee cannot refrain from saying to the Society, *Do not neglect the East!*—The wave that is rolling on over the West has its rising in the East. Whilst we would scatter, with a broad and liberal hand, over the stream, let us also drop precious seeds into the fountain. God's blessing will spring up with the welling waters, and overflow with precious freight which, after many days, His people shall see and be glad.

In conclusion, let us say, brethren, sow with a liberal and open hand; sow beside all waters, the incorruptible seed of the word, and God will give the increase.

G. W. ELLEY,
B. FRANKLIN,
W. K. PENDLETON, } Com.

Report of the Committee on New Missions.

Your Committee to whom was referred so much of the report of the Cor. Sec. as embraced the subject of new missions, would respectfully submit the following as their report.

While we think the interest already enkindled among us on the subject of Foreign missions, should be cherished and increased, yet, in view of the fact that our present foreign missions are provided for, we recommend that the efforts and resources of the Society be directed to the almost limitless, and already whitening fields lying west and south of us in our own country.

Your Committee find it difficult to discriminate between the parts of our great home field, while the whole of it promises to reward so richly the toils of the faithful reaper. We would, however, venture to call attention to the States of Louisiana and Arkansas, as greatly in need of help, and as being in a condition to sustain good and faithful men, if sent to them.

At the same time we deem it scarcely necessary to say that California, Kansas and other parts of the great western field, together

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with Nova Scotia and the British Provinces are calling loudly for help.

A. PROCTOR, W. SCOTT, } Com.

Report of Committee on Financial Agencies.

Your Committee, to whom was referred so much of the Cor. Sec's. Report as related to the raising of funds, would respectfully report, that they would commend to the attention of the Executive Board the propriety of appointing an agent to labor in each of the following States, viz: Ohio, Kentucky, Virginia, Tennessee, Illinois, Indiana, and Missouri, and in such other places as they may think proper, all of whom are expected to be acceptable preachers of the Christian Church.

R. C. RICE, D. S. BURNET, C. H. GOULD, } Com.

MEETING OF THE MISSIONARY SOCIETY.

It is with great pleasure that we report a few words concerning the proceedings of the recent Anniversary of our Missionary Society,—because we know they will be grateful to the hearts of thousands, who were not and could not be present. For the number of delegates, zeal in this cause, unanimity in spirit, and liberality in contributions, this anniversary of the Society surpassed any other it has ever held. Representatives were present from Tennessee, Missouri, Illinois, Michigan, Indiana, Kentucky, Ohio, Virginia, and Pennsylvania, and from all quarters, the word was encouraging. From some of the del egates we had very interesting reports of the progress of the gospel under the auspices of our State Missionary Societies, as well as the agency of the churches in their respective fields of influence. The Society was greatly delighted with the report sent up by the hands of our venerable Bro. John Rogers, from the State organization of Kentucky, giving us account of their labors in proclaiming the gospel during the last year. *In this brief period, and in this single State, about Ten Thousand were added to the ranks of the faithful, and of these about seventeen hundred were enlisted from new fields into which the gospel has been sent by the Kentucky Missionary Society, during the last year, and almost for the first time in the history of our efforts!*

Intelligence like this, authenticated by reliable reports from our regular organizations, show us how vain and false the efforts of our enemies are to produce the impression that the primitive power of the gospel does not attend its preaching in the hands of our brethren.—Similar reports were made by brethren from other States, and it would

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think, around and without these, is the great wide world, lying under wickedness, calling by its destitution and darkness, by its perpetual wail of sin-born ignorance and misery, calling upon the church universal—to send them—*What?* Simply —"The Gospel." To deliver to them practically and in its saving power, the *glad tidings of Eternal life!*

More and more every day, we perceive, are our brethren feeling the force of this simple and sublime order for the redemption of the world, and steadily are their energies sweeping into line for its execution. The disciples are awakening to the great practical demand, which exists for missionary labor, because, more and more, do they realize the *power of the gospel unto salvation to every one that believeth it.* With this conviction in the head; with the confirmation of it, which the spreading triumphs of our efforts are, with cumulative evidence, perpetually pouring in upon our observation; and with the love of God and of man stirring in our hearts, what else can we be, but a missionary people! Every Christian is called upon to work in the Spirit of his Master, and to tell the way of salvation as best he can. The mechanic at his bench; the farmer in his fields; the professional man in the circle of his patrons; the boy to the companion of his sports; the girl to each gentle spirit that walks with her through the eloquent flowers; the master to his servant; the father and the mother to their children; and all these, through the missionary and the church, to the whole world.

With the growth of this feeling, has our Missionary Society grown, —for what is this, but an arrangement for the harmonious and united expression of our faith in the gospel as the pwoer of God for the conversion of the world, and a practical acknowledgment of the obligation, which we feel to rest upon *us*, to preach it to every creature.— During this year, whose close is now gathering about us for a final farewell, the public interest in this blessed movement of our missionary spirit has been displayed in nearly a two-fold ratio to any thing we have ever had to cheer us before; and, at our recent anniversary meeting, every heart seemed nerved with fuller assurance of faith, and cheered with brighter visions of hope, as we heard, from State after State, recitals of the victories won by the power of the preached word. Our Christian sympathies have gone out generously, towards the far East, and to the Isles of the sea. The Jerusalem Mission, and the Jamaica Mission are not only established, *but already liberally and surely provided for, for three years to come!* Can a people be wanting in faith, either in the power of the Gospel, or in the necessity of its power for the healing of the nations, who thus throw out

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their arms to the distant ends of the earth, and acknowledge their obligation to send abroad the knowledge of God and of Christ!

We trust we have something nobler before us than the petty contentions of ecclesiastic rivalry and strife, yet we cannot refrain from a passing notice of the envious flings, that one or two discomfited cliques of waneing ecclesiastical hierarchies in *our West*, have screwed themselves up to the desperate endeavor to throw at us. We need not think much of it. If it were an expression of their *cool and deliberate opinion*, we would not think it worth much, but dashing and sputtering at us, as they do, over the fences of their "Scientific Theology," out of envy because we resolutely move along the highways to carry the simple gospel to the hearts of the people, surely we will not think it worth our while to turn aside, to stone them back into their enclosures. Let us move on, and they will the sooner be out of hearing,—the sooner be quiet. What if they do go back growling;—"Well we could not stop them, but no matter—they are going the wrong way any how:"—what does this concern us, if we reach the people, carry the gospel home to their hearts, and point them in faith and hope, to the rest and the peace of heaven? O, ye muttering Doctors of "Scientific Theology" or what not, tell us, By what sort of *calculus* do you discover, that an addition of *ten thousand* members to our communion in a single year, in the single State of Kentucky, is a decreasing ratio? Thou clumsy Trimmer of Georgetown, too weak to be conscientiously ignorant; appalled into forgetfulness of your vaunted championship of close communion, by the courtesy of a bit of card from the great Spurgeon, in the hand of what you, no doubt, thought was a proportionately *great deacon*;—by what temerity have you ventured to bully those, whom you erewhile thought to flatter with your fellowship, but with whom, it now seems, you only "crooked the pregnant hinges of the knee, where thrift might follow fawning." Catechise your students in Moral Science, if you must ask questions, and teach them, if one can teach that which he seems not himself to to have learnt, the shallowness and the rottenness of a "*prudential morality!*" But we pass on.

Bro. Franklin, I think, has recently said, that we have three thousand preachers. I trust we have more. In one sense, we should have three hundred thousand—one in every disciple. But this is not the sense in which we have three thousand. Of these, of course there are many who have no special or high advantages of education, and but little else to help them on in their work, but their own zeal, the word of God in their heads and hearts, good natural sense, a godly conversation and the confidence and approval of their brethren. Their success, therefore, cannot be ascribed to the cunning words of man's

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wisdom; it must be in the power of the gospel, which they preach. Yet they do succeed,—and we thank God, that such is the simplicity of the gospel, that even the simple may declare it to the conviction and salvation of souls.

If we have three thousand preachers, we have also a numerous and efficient band of Editors and assistant writers. We can now think of *eleven monthlies*, beside our own, and *two weeklies, and one two-weekly*, that regularly go forth into their respective spheres, carrying words of instruction, and comfort to many minds and hearts, and contributing, each in its measure, to the advancement of the cause. The commission of the Saviour was, "Go preach the gospel," and this the Apostles did, both by the living voice, and the still more enduring language of the pen. In this way has it come down through the ages, fresh and powerful to-day, as when first proclaimed in Jerusalem; and it is still, and, since the art of printing, much more, the wisdom of the church to wield with a liberal hand this potent instrument for her purpose. We are gratified to see that our brethren are fully alive to this great duty, and that so many valuable auxiliaries of this kind are sustained amongst us. A new year will soon open upon us, and it may serve to extend the sphere of usefulness of some of these valuable co-workers, by introducing them to new subscribers, and we, therefore, name them in a note below.*

From this list it will be seen that from California, across our conti-

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* Monthlies.—Challen's Illustrated Monthly, Philadelphia, Pa.; $1. (Bro. Challen proposes to substitute for the "Monthly" "The Sunday School Gem."(Christian Record, Indianapolis, Ind., $1; E. Goodwin, Editor. Bible Advocate, Jacksonville, Ill., $1; E. L. Craig, Editor. Christian Evangelist, Fort Madison, Iowa, $1; D. Bates & A. C. Chatterton, Editors. Christian Advocate. Franklin College, Tenn., $1; T. Fanning, Editor. Christian Baptist, Goldsboro, N. C., $1; J. T. Walsh, Editor. Christian Banner, Coburg, C. W., $1; D, Oliphant, Editor. Western Evangelist, Santa Rosa, California, G. O. Burnett & J. N. Pendegast, Editors. Journal of Education, Shelbyville, Tenn.; C. L. Randolph, Editor. The Israelite Indeed, New York, $1; G. R. Lederer & M. J. Franklin (converted Jews.) The British Millennial Harbinger, $2; J. Wallis, Editor, Nottingham, England. The Christian Advocate and Southern Observer, Adelaide, South Australia; 5 shillings sterling.

Weeklies.—American Christian Review, Cincinnati, O., $1,50; B. Franklin, Editor. The Christian Union, Louisville, Ky., $2,00; L. A. Civill, Publisher. Union Christian Intelligencer, (two-weekly,) $2; Charlottesville, Va., R. L. Coleman & A. B. Walthall, Editors.

Besides the above, Bro. M. E. Lard, of St. Joseph, Mo., proposes to publish "The Christian Quarterly Review," at $2 per year. We learn that he has received a large number of subscribers already, and there is no doubt of its appearance in January.

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ment towards the East, by England, on to the East Indies, in the far distant English colony in Australia, our voice is sounding forth from the press, pleading for primitive Christianity and calling the people back from their traditions to the simple word of God. In other forms, too, the power of the press has been employed to the advancement of this great work. Bro. James Challen has published several works of merit, besides his "*Illustrated Monthly*," and from the eloquent pen of our gifted and ever genial Bro. Walter Scott, we have received "*The Messiahship*, or the *Great Demonstration*," a production which ought to be in the hands of every student of the Bible. Nearly ready for issue, also, is the promised volume by our accomplished and scholarly Bro. Lamar, of Georgia, "The Organon of Scripture," or the Inductive Method of Biblical Interpretation. These works are not mere compilations, but original creations of gifted and cultivated minds, viewing the great themes of the gospel, from our peculiar standing-point, and may, therefore, be considered as *positive*, as they are truly valuable *additions* to our religious literature.

Nor have we been neglectful of Education,—that other great handmaid of Christian progress. Bethany College has been reared up from her ruins into fairer and grander proportions than many of her most sanguine friends had ever hoped to see her attain, and though her magnificent edifice of *four hundred and twenty feet*, in length, is not yet completed, the greater part of it is now under roof, and much the larger part of the means necessary for its completion have been already subscribed. Five large lecture rooms, seven smaller ones, and three elegant and commodious Society Halls, with ample Library rooms attached, are now ready and in use,—and our nineteenth session is in full progress, with our usual number of students in attendance. The liberality and promptness of our brethren in relieving this great instrument for good in the cause for which we are pleading, is an encouraging fact in the signs of the times, for our future. Bethany College has already furnished *one hundred preachers* to our Evangelical corps, besides many Professors and Teachers in colleges, academies and high schools,—and is more and more resorted to by pious young men, seeking an education for these high callings, every session. Bacon College, too, at Harrodsburg, in Kentucky, has revived under the privileges of an enlarged charter, as "Kentucky University"—and is in successful operation, under the Presidency of Bro. Milligan. We learn that it has a fine and numerous class of students and is moving on in its noble mission, with promise of eminent prosperity and success. It is liberally endowed, and will, no doubt, as we trust, prove a source of richest blessing to mankind.—Christian University, in Missouri, is, we learn, a noble edifice, which,

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since the untimely death of our learned Bro. Shannon, has not been furnished with an organization of teachers, but the growing educational wants of our people will not suffer it to remain long unoccupied. There is, too, at Indianapolis, a *Northwestern* Christian University, but we fear it is too much tinctured with the fanatical sectarianism of politico-religious abolitionism to be of any service to the Christian church or cause.

We would be happy to name all the numerous colleges, academies, high schools, &c., male and female, which our brethren with a liberal hand, are supporting all over our wide Union, but our space will not now suffice. It may be safely said, however, that in this useful and humanizing enterprise, we fall behind none, either in the number or the character of our schools. If all are not designed to furnish ministers for the preaching of the gospel, still they all honor the Bible and impress its eternal lessons, daily upon the hearts and consciences of their pupils, and in so far, are themselves casting the precious seeds of eternal life into good soil, which cannot fail to bring forth much fruit, in after days.

Our Saviour said, "The poor ye have always with you"—and it is gratifying to see that our brethren are not neglecting them. Though our "Female Orphan School," in Kentucky, was consumed by fire, it was not allowed to remain long in ruins. It has been rebuilt upon an improved model, and will be generously and liberally sustained.—This is truly noble.

These enterprises have drawn heavily upon the means of our brethren, but they have not rested content with these instruments of good. Kentucky—foremost in every good work, has set the example of a permanent provision for the education of Ministers. She has already raised a large fund, for this purpose, and is going on, under the agency of such men as brethren R. C. Rice and Z. Smith, to augment the amount, till it will be sufficient to sustain at college, a large number of young men every year, in preparation for the crying wants of the churches for evangelical and pastoral labor. Missouri is imitating her example, and has resolved to raise a similar fund of *twenty thousand dollars*, during the next year. Will not other States do likewise and make a wise and ample provision for the increase of laborers to go out into this great and ripe harvest of the world and reap it!

These are among the encouraging signs of the times—the sure elements of large progress and cheering triumphs in the future. In the face of them, who does not smile at the illnatured folly that talks of "*The Reformation as a failure!*" When the young and vigorous plant is darting its roots far and wide and deep into the soil, and shooting its spreading arms boldly out into the open air, and raising its head stead-

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ily and bravely up in the face of storms and frosts and droughts, growing and strengthening every day, in spite of them all, how silly to be croaking about insects on the leaves, or mourning over the want of chemical refinements in the soil! A prudent regard to such things is well enough, but we will neither kill the plant nor stay its growth, nor predict its destruction and overthrow, because these offences, which must needs come, are here and there discovered by the evil-searching microscopes of conceited cynics. By the power of a vigorous life, let us throw them off as we grow, and leave the prophets of evil to starve upon the figments of their own fancy.

We rejoice, then, in our prospects for the future;—but we pause to-night, before the close of this hasty article, just as the clock is on the stroke of 12,—to throw another glance over the departed year;—and here and there, the eye rests upon a grassy mound or a modest stone, and we are reminded that not a few have fallen in the warfare, to stand beside us no more on the earth. Some were gentle spirits; tender as the love that redeemed them, and we look upon their graves with grateful tears, while we think how meekly and confidingly they went to their account. Others were armor-clad soldiers of the cross, true and brave to the last. With reverence we linger over the graves of them all. Theirs is the memory of the just and it shall never perish. Long and familiarly will thousands pronounce the revered names of E. A. Smith, James Shannon, Calvin Smith, Jno. A. Smith, W. W. McKenney, Wm. Clark, and the devoted Sister Williams, as though they still lived on earth; and from the recital of their noble deeds of charity and faith, in self-sacrificing consecration to the service of Christ, catch fresh inspiration for their own conflicts under the same great leader. We place them in that *great cloud of witnesses that compass us about*, and with the thought that their eyes are still lovingly upon us, would "lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before *us*, looking unto Jesus the author and finisher of the faith; who for the joy that was set before him endured the cross, despising the shame and hath sat down at the right hand of the throne of God."

W. K. P.

P. S. An excellent contribution to our Religious Literature is the work of Bro. A. Raines, "Christ's Church Identified," a notice of which, by Father Campbell, will appear in our next No.

OLD BIBLES.—The Vatican manuscript, now republished by Appleton, is of the 4th century. Prof. Tischendorf, who is exploring old Egyptian repositories, under patronage of the Russian Government, has discovered a parchment Bible of the 4th century, containing the New Testament complete, and most of the Old. Thanks to the dry air of Egypt, all is in good preservation.

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PROGRESS OF REFORM.

Ohio.—Bro. Theobald Miller, Salem, October 20, thus writes: I have just closed a very interesting meeting at the church in Salem Tp. After speaking several days I had the pleasure of immersing 12 penitent believers into Christ; and the church was edified and built up in the things of the kingdom of Christ.

Kentucky.—Bro. R. M. Kercheval, Waterford, Spencer co., Oct. 10, 1859, thus writes: We have just closed another year of our labors in the Anderson co-operation, and have commenced a new year under favorable circumstances. Our labors for the last year, have been attended with success. Bro. Marrett has performed a large share of work during the past year, having been deprived of the labors of Bro. Corn, by sickness. Bro. Marrett's report to the co-operation, gives a history of the condition of the congregations composing the Anderson co-operation. The congregations are all enjoying peace, and the blessings of God have attended us in a pre-eminent degree. Bro. M. has traveled within the bounds of the field of his labors about 3,450 miles; preached 469 discourses, and visited 550 families. The co-operation have been enabled this year to secure the assistance of brethren Hevrin and Hume to work in this co-operation for the ensuing year. Seventeen congregations compose the Anderson co-operation. This district is composed of the counties of Anderson, Boyle, Mercer, Spencer, and Washington. This district twenty-five years ago, was destitute of the gospel. It is now dotted over with houses dedicated to the true and living God.

Our condition is improving, and we are increasing in number,—many persons submitting to the truth, and obeying the gospel. Bro. Marrett reports 117 additions to the church. To God be all the praise.

Texas.—Bro. B. F. Hall, Hallonia, Sept. 28, 1859, writes: Last Monday, we closed a meeting of nine days, nine miles East of me, in my own county. All things considered, it was one of the most interesting and successful meetings I ever attended.

I had been urgently solicited to be at a co-operation meeting in Titus county, 100 miles East of me; and set out on the 13th inst, to reach the place by Thursday night. But a heavy rain and the appearance of bad weather, induced me to turn back On my return, I met Bro. Dr. Cartwright, who informed me of a meeting just held by the Methodists at White Mound, at which scenes were enacted, beggaring description, and shocking to Christian sensibility. The whole affair was a burlesque on Christianity. He informed me the brethren were anxious for me to hold a meeting at the same place as soon as convenient. Having no appointment for the 3rd Lord's day, I sent down word I would commence a meeting at White Mound the next Lord's day. Early in the morning I started to the meeting, the sword of the Spirit in hand, the scabbard left at home. I presented God's plan of salvation in contrast with the plans of men. It was a basket meeting. I generally preached twice a day, some days spoke three times. We battled on for the truth of God till Monday

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last—9 days. The immediate result was 43 accessions to the cause, besides 12 additions by letter. Some were from the Methodists, some from the Baptists, and some from the Cumberland Presbyterians. Thirty-seven were immersed---nearly all young men and women; several heads of families, and one elderly gentleman. Altogether, they are as intelligent and promise as favorably as any I have ever seen, of the same number, in the old States. The congregations increased every day till the close; and, until the last Sunday, the most perfectly good behavior characterized the entire assembly. On that day, two young men standing together, talked and smiled whilst ten persons were coming forward to make the good confession. This was all the misbehavior we had during the meeting. I mention this only to show how the people in this country generally deport themselves at our meetings. On Monday, we met at the water, when I spoke for more than an hour, to a deeply interested audience, and received a Baptist from Missouri, with our enemy, Mr. Williams' name to his letter.

At a meeting held in my immediate neighborhood, some six weeks since, we gained another great victory. Owing to previous engagements, I had not previously had an opportunity of preaching to my own neighbors. In the meantime, sectarianism had been making the most spasmodic and desperate efforts both to increase its numbers and to prevent the people from giving us an impartial and unprejudiced hearing. The grossest perversions were made of our sentiments, and falsehoods, barefaced and baldheaded, logical and theological, were industriously circulated. At length we made an appointment. The Baptist meeting-house had been refused us. A Baptist minister of the Graves stripe, opened his batteries upon us, and on you especially. He had discharged his filthy missiles and shot his envenomed darts till his resources were exhausted. His name is Cotton. I replied to him. I undertook to prove he had grossly perverted your writings, slandered my brethren, and misrepresented me. An audience of from 500 to 700 were present. I presume I fully redeemed my pledge, and more, to the full satisfaction of them all. That discourse is now referred to as "*the cotton picking.*" The protracted meeting continued twelve days---a basket meeting. I preached generally twice each day, in the open air. The result was the addition of some 40 noble souls to the cause of Christ, mostly by baptism. Among them nearly all my immediate neighbors, heads of families and the young of both sexes. The victory was complete.

At both the above places a subscription was set on foot to build a meeting-house at each place. In my neighborhood, they expect to build this fall, a house 36 feet by 50 feet. The cause of God is onward.

CANADA WEST.---Bro. Edmund Sheppard, Orwell P. O., thus writes: Bro. J. Kilgour is at present laboring with us. He has been here two weeks; 6 have already been buried with their Lord in baptism, and we expect to assist 10 or 12 more to put on the Lord in *his own way*, to-morrow morning.

Never has the cause of truth shone forth so brilliantly in Canada before as now; all around us we hear of large ingatherings into the fold of the Good Shepherd. May all thus gathered in feed on the tender pastures, and drink of the still waters so bountifully provided by the Head of the church.

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OBITUARY NOTICES.

DEATH OF GEN'L. WM. CLARK, OF JACKSON, MISSISSIPPI.—We did not learn in time for an earlier insertion, that this eminent public servant of the Lord, has passed on to his reward. He died on the 15th of August last, aged *sixty-nine*. Full of faith and good works, he fell asleep in the Lord. He was an ardent and uncompromising advocate of apostolic Christianity. With a mind characterized by the most fearless sincerity and honesty in all that he believed or said or did, he was naturally fitted to be a pioneer in the Reformation, and both in his native State, North Carolina, and in Mississippi, the State of his adoption, he was distinguished for his advocacy of the principles for which we plead. Early in life he adopted them with all his heart, and throughout a long career of great public and private influence, he continued to defend them with all his might. When in Jackson, last Spring, we enjoyed much of the generous hospitality of his princely heart, and were deeply impressed with the transparency and manly virtue of his nature. He was then almost a paralytic, and had to be borne into church, in the arms of his servants, but this did not deter him. His zeal was greater than his weakness, and, like a tried soldier of the cross, he stood to his post to the last.

From his affectionate and pious daughter, Sister Boddie, we have received the following interesting particulars of this noble servant of the Lord:

"He left his plantation on Lord's day morning, after an attempt to preach to his servants, and called here on his way home. We were all preparing for meeting, and all went except Mr. Boddie. When I returned, I found him still sitting in his chair, but almost unconscious. We laid him down, and I do not think he was scarcely conscious, only perhaps, momentarily again. It was the third attack of Apoplexy, or something similar. It was gratifying that all his children, (except one) and most of his sons in-law and children were present; and during his eight days of sickness, if he had not the power to exhort and talk to his family, we could watch the progress of a good man, nearing the haven of rest, changing faith into sight. I would I were eloquent, that I could portray the deep love, and the strong faith he had in the Saviour and his promises. The untiring zeal, with which he proclaimed the gospel. The deep love and pity with which he looked upon a dying world. A lady standing by, remarked, "surely he will be an arch-angel,—for a host are awaiting him in heaven." Ah, yes, many a poor sinner has been persuaded to flee from the wrath to come, by his arguments and entreaties. Instant in season and out of season, he was ready to say a word for the Master's cause.

Preaching about forty years, at his own expense, he offered the gospel truly, without money, and without price. Always ready to aid the needy, and comfort the distressed, he did not let his left hand know the charity of his right. He had finished his work. His house had been set in order for a long time, and, although now unconscious of the approach of the grim messenger, he was borne across the Jordan of death, by the Saviour, whom he loved, and in whom he trusted."

So pass away the mighty men of faith! Bro. Clark was long a devoted friend of our beloved Father Campbell, and were he now at home, we know it would be grateful to his feelings to mingle his words of sympathy with these natural expressions of filial admiration and sorrow,—which fall so tenderly from the pen of his beloved daughter. I, too, know how they loved and honored him, and sorrow with them in a bereavement that can have no relief, till the blessed re-union which awaits the faithful in the heavens. W. K. P.

ERRATUM.—Page 624, upper line: for "eternal worship," read *eternal sonship*.

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This number closes the 37th volume of our Editorial series. We still promise our services, *the Lord willing*, for another year. We expect a large and increased list of readers, because, 1st. Our terms are so cheap, that none can object on this score. 2nd. Our matter is almost all original, and can be found no where else. 3d. The subjects we discuss are of universal interest to the brotherhood, and ought to be considered by all. 4th. Our pages are devoted exclusively to the cause of Christ, which we all feel it our duty to aid. 5th. The expense of the publication demands a large subscription list, which all should assist in maintaining. 6th. Our ability to be useful can only be extended, by an increased circulation of our writings, which requires the co-operation of our friends; and 7th. A life-long service and experience in this cause, entitles me to ask the encouraging support of my brethren, in my continued efforts to serve them and my Master in his kingdom on the earth.

These are *seven* good reasons why we should have at least *twenty thousand* subscribers for the coming year, and we earnestly appeal to our many friends, who have so nobly co-operated with us in the past, to press them upon the hearts and consciences of their neighbors and friends—and urge them to help us on in this work. We desire to spend and be spent in this service and no other. The crown and glory of my life, I trust, shall be, that I sat at the feet of Jesus and kept ever close and true to the banner of the cross.

Cannot then, and will not the old and well tried friends of the Harbinger, and many of its new friends, set about, be-times, to increase its influence, by increasing its patrons, that we may be prepared for supplying, an enlarged—we hope—a much enlarged number of readers. But we will not weary our friends by a protracted appeal. We commit the case to their hands, and shall await with confidence, a return of their aid, in the prompt report of their clubs. *Let us not grow weary in well doing.*

A. C.

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